



2013-2014 Catalog

CLAREMONT SCHOOL OF THEOLOGY

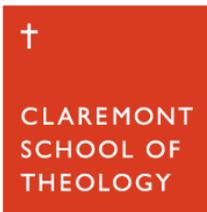
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CLAREMONT SCHOOL OF THEOLOGY CATALOG: 2013-2014
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By matriculating, all students agree to abide by the School's rules and regulations. Claremont School of Theology reserves the right to change the conditions of admission or the course of study, revise degree requirements, academic policies and procedures, and/or change or cancel courses currently scheduled for the program of study without prior notification. Any changes in the conditions for admission or in the program of study will be communicated to the student in writing.

Accreditation

Claremont School of Theology is accredited by the Association of Theological Schools in the United States and Canada (10 Summit Park Drive, Pittsburgh, PA 15275, 412788-6505); the Western Association of Schools and Colleges (985 Atlantic Ave., Ste. 100, Alameda, CA 94501, 5107489001); and is listed by the University Senate of the United Methodist Church as one of the thirteen United Methodist theological schools. The procedures for accreditation review are available in the Library or from the institutions described above.



CLAREMONT SCHOOL OF THEOLOGY

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www.cst.edu

TABLE OF CONTENTS

History	6
Mission And Institutional Learning Outcomes	7
Overview Of Academic Programs	8
Academic And Service Centers	10
Related Institutions	13
2013-2014 Academic Calendar	16
The Campus	19
Student And Community Life	22
Community Lectures	24
Student Organizations	25
Councils	25
Student Groups	26
Student Awards	27
Alumni/Ae Resources	28
Student Housing	29
Admission	30
Eligibility Criteria	30
Application Process And Materials	31
Transfer Policies	36
Financial Aid	38
Financial Aid Package	38
Institutional Funds	39
Federal Funds	40
Satisfactory Academic Progress For Federal Financial Aid	42
Petitions	43
Tuition And Fees 2013-2014	45
Academic Policies And Procedures	49
Advisement And Registration	61
Degree Program Requirements	67
The Master Of Arts Program	68
Option A: M.A. With A Concentration In Theological Studies	69

Option B: M.A. With A Concentration In A Theological Discipline	70
Option C: M.A. With A Concentration In Interdisciplinary Or Comparative Studies	75
The Master Of Arts Degree In Ministry, Leadership, And Service	77
The Master Of Divinity Program	80
The Doctor Of Ministry Program.....	86
Mentoring Doctor Of Ministry Program.....	86
Intensive Cohort Doctor Of Ministry.....	90
Doctor Of Philosophy Degree.....	95
Doctor Of Philosophy In Practical Theology.....	96
Education And Formation (EF).....	102
Spiritual Care And Counseling (SCC).....	104
Doctor Of Philosophy In Religion	108
Comparative Theology And Philosophy (CTP)	114
Hebrew Bible And Jewish Studies (HBJS).....	119
New Testament And Christian Origins (NT)	123
Process Studies (PS)	126
Religion, Ethics, And Society (RES).....	131
Graduate Certificate Programs	133
Additional Academic Programs	136
Policy Statements	137
Student Records And The Family Educational Rights & Privacy Act (FERPA).....	137
Copyright Policy.....	139
Claremont’s Peer-To-Peer File Sharing Requirements.....	140
Summary Of Civil And Criminal Penalties For Violation Of Federal Copyright Laws	142
Claremont’s Digital Millennium Copyright Act (DMCA) Notification Procedures	143
Claremont’s Technology Acceptable Use Policy	144
Equal Employment Opportunity And Affirmative Action Policy.....	148
Policy On Harassment, Including Sexual Harassment	148
Whistleblower Policy.....	149
Drug-Free Campus Policy.....	150

Student Judicial Process	150
Student Grievance Policy	151
Services For Students With Disabilities	152
Policy For Research With Human Participants	152
Course Descriptions	154
The Faculty	178
The Administration And Staff.....	192
The Board Of Trustees	194



HISTORY

Claremont School of Theology traces its history to 1885 with the founding of the Maclay College of Theology in San Fernando, California. In 1900, Maclay College moved to the campus of the then Methodist-affiliated University of Southern California in Los Angeles. In 1956, the faculty withdrew from the University and established an independent corporation, related to the Southern California-Arizona Annual Conference of The Methodist Church. The School moved to Claremont in 1957 and soon thereafter began using the name School of Theology at Claremont. In 1996, the School's name changed to Claremont School of Theology.

Six presidents have provided leadership for the School:

- Ernest Cadman “Pomp” Colwell (1957-1968)
- Gordon Michalson (1968-1977)
- Richard Cain (1977-1990)
- Robert W. Edgar (1990-2000)
- Philip A. Amerson (2000-2006)
- Jerry D. Campbell (2006-2013)
- Kah-Jin Jeffrey Kuan (2013-present)

Claremont School of Theology has long been connected to the School of Religion at Claremont Graduate University. The School's Library functions in cooperation with The Libraries of the Claremont Colleges and joint academic research endeavors are carried on through academic centers and other departments of Claremont Graduate University.

Claremont School of Theology is a founding member of Claremont Lincoln University. The Claremont School of Theology Board officially incorporated the University in January 2010, the name of the University was first revealed on May 16, 2011, and classes launched in the Fall 2011 semester. In July, 2013, the University was granted Candidacy for Accreditation with the Western Association of Schools and Colleges. Within this historic new University, multiple institutions offer professional religious and theological education in their respective traditions (see “Related Institutions” on p. 13).

MISSION AND INSTITUTIONAL LEARNING OUTCOMES

Mission

Claremont School of Theology is United Methodist in origin and affiliation and ecumenical in spirit. Students are nurtured by Scripture, tradition, experience, and reason and are prepared for lives of Christian ministry, leadership, and service. Graduates are prepared to become agents of transformation and healing in churches, local communities, schools, non-profit institutions, and the world at large. A founding member of Claremont Lincoln University, CST also equips students to pursue peaceful coexistence and collaboration with other cultures and religions.

Institutional Learning Outcomes

As leaders in a diverse and rapidly changing world, graduates of the Claremont School of Theology will be able to:

1. Demonstrate a basic understanding of the major forms in which Christianity has been and is being expressed.
2. Bring their own faith into constructive dialogue with the range of religious/non-religious options available in our society.
3. Synthesize thought and practice in ways that enable them to be effective religious leaders in today's complex world.
4. Utilize techniques of spiritual formation for living out their vocation with integrity.

OVERVIEW OF ACADEMIC PROGRAMS

Claremont School of Theology offers the following academic programs:

MASTER OF DIVINITY

(See program details beginning on p. 80)

The Master of Divinity (M.Div.) is an 81-unit degree that combines academic excellence with spiritual formation and social engagement in order to prepare religious leaders for vocations in a variety of types of ministry. The Claremont M.Div. program is informed by the history of thought and practice within Christianity, by deep and open dialogue with other religious traditions, and by the quest to understand and respond constructively to the contemporary world. It presupposes that men and women can exercise responsible leadership only when they combine an intimate knowledge of their own traditions, a deep engagement with today's social and political realities, openness to all forms of spiritual practice and insight, and an appropriate set of dialogical and critical thinking skills.

MASTER OF ARTS

(See program details beginning on p. 68)

The Master of Arts (M.A.) is a 56-unit degree that combines academic excellence and opportunities for vocational exploration with the goal of preparing students for further graduate study as well as providing opportunities for general education. The program may be used to prepare for various forms of religious leadership and ministry, for advanced graduate training in religious and/or theological studies, and for general education and enrichment. Students may engage in a general course of theological studies or may concentrate in particular areas of study.

MASTER OF ARTS IN MINISTRY, LEADERSHIP, AND SERVICE

(See program details beginning on p. 77)

The new 48-unit M.A. in Ministry, Leadership, and Service is a professional degree preparing students for leadership in a variety of ministry contexts. This degree is designed for those persons seeking ordination in a Christian denomination that does not require the Master of Divinity degree or for laity who seek to serve their community in a variety of ways.

CONCURRENT/DUAL MASTER OF DIVINITY/MASTER OF ARTS

(See program details beginning on p. 84)

Students pursuing pastoral ministry who want to acquire an in-depth concentration, as well as students seeking ordination but who expect to pursue Ph.D. studies, may want to consider a concurrent or dual Master of Divinity/Master of Arts program. This 109-unit program consists of two separate admissions processes, leading to two distinct degrees with the recipient receiving two diplomas, but with shared credits between the M.Div. and M.A. programs. The degrees are granted simultaneously (not sequentially).

DOCTOR OF MINISTRY

(See program details beginning on p. 86)

The Doctor of Ministry (D.Min.) is a 32-unit degree that offers opportunities for spiritual development as well as for growth in knowledge and pastoral competency. The D.Min. program concludes with a professional project that is designed to benefit the student's own ministry and contribute to broader religious communities. Claremont School of Theology has two avenues for pursuing the D.Min. degree.

1. **Mentoring D.Min.:** Students who enroll in the Mentoring D.Min. program attend weekly courses on campus during the regular academic year. Students are empowered to follow their particular academic and ministerial interests under the personalized guidance of a faculty mentor.
2. **Cohort D.Min.:** D.Min. in Practical Theology of Healing, Reconciliation and Transformation in Korean Contexts. Students in the Cohort model attend classes for two weeks in January interterm and two weeks in the summer. Preparation for courses begins two months prior to classes and assignments are due after the session concludes. Instruction is in Korean.

CERTIFICATE PROGRAMS

(See program details beginning on p. 133)

The Graduate Certificate is a non-degree program of study for prospective students, laity, clergy, or scholars. By choosing courses from across the curriculum, prospective students, lay persons, or other interested individuals may receive a broad exposure to religious and theological studies. By applying to one of the special certificate programs, clergy or scholars may focus their classes in a particular field of study.

ACADEMIC AND SERVICE CENTERS

A number of nationally and internationally-renowned research and service centers are housed at and associated with Claremont School of Theology, offering students and faculty a rich array of intellectual, religious and spiritual resources to enhance their work and studies. Contact information and website information for the Centers can be found on the School's Web site at www.cst.edu.

Ancient Biblical Manuscript Center for Preservation and Research (ABMC)

Founded in 1978, the ABMC preserves the photographic and digital images of ancient Jewish and Christian manuscripts. The ABMC's climate-controlled vault houses one of the world's largest collections of photographic images of the Dead Sea Scrolls and makes them available both on site and by loan, decreasing the need for scholars to visit holding institutions around the world. Always active in photographing ancient documents to improve the photographic record, the ABMC has pioneered efforts to acquire, store, and disseminate digital images of ancient documents. Claremont students are encouraged to do research and/or volunteer their services at the ABMC. Appointments to use its facilities may be made by any interested individual who can read the language of the text s/he wishes to consult, and visitors are welcome.

Center for Engaged Compassion

The Center for Engaged Compassion promotes genuine compassion in service of personal transformation, interpersonal flourishing, and social reconciliation. As a teaching center, it forms people in the contemplative practices, the conflict transformation processes, and the healing strategies that contribute to authentic restoration at both the personal and social levels; as a research center, it integrates the wisdom of the world's compassion-based spiritual traditions with the most advanced contemporary understandings of the human arts and sciences; and as an activist center, it works with organizations, communities, governmental and religious leaders, and individuals in situations of conflict throughout the world.

Center for Pacific and Asian-American Ministries (CPAAM)

Established in 1977 by The United Methodist Church's General Board of Higher Education and Ministry and the School to serve the Asians and Pacific Islanders within the Church, the primary ministries of CPAAM are: to recruit and train ordained ministers and lay leaders among the Asian Pacific Americans in The United Methodists; to be a liaison between the School and Pacific and Asian communities; and to construct theologies out of Asian Pacific American perspectives in dialogue with western and other theologies. Summer internships have been offered through the Center to young adults to offer experiences in local church settings. The Journal of Asian-American Theology (JAAT), published by the center, encourages theological dialogue among Asian Pacific Americans to provide alternatives to western theologies.

Center for Process Studies (CPS)

Founded in 1973 by John B. Cobb, Jr. and David Ray Griffin, the Center for Process Studies houses the world's largest library of published and unpublished works by and about Alfred North Whitehead (1861-1947) and Charles Hartshorne (1897-2001). Process thought uniquely integrates science, religion, ethics, and aesthetics, while its relational and communitarian worldview promotes multi-cultural, feminist, ecological, inter-

religious, political, and economic issues. As a membership organization, the Center sponsors seminars, academic conferences, publications, and visiting scholar programs. Center publications include the academic journal *Process Studies*, as well as the newsletter *Process Perspectives*. In addition to the works of Whitehead, the Center's library contains more than 2,200 books, 10,000 articles, 650 dissertations, and over 300 thematic bibliographies.

Center for Sexuality, Gender, and Religion

Established through a generous contribution from Jeanne Audrey Powers

The importance of issues related to gender and sexuality are underappreciated in institutions devoted to the study of religion and the training of religious leaders. The goal of the Center for Sexuality, Gender and Religion is to foster intellectual inquiry, open dialogue, and informed praxis within religious communities on the complex issues of gender and sexuality. Recognizing and affirming the diversity of Southern California and today's world, the Center seeks to provide education and encourage communication within and across religious affiliations, ideological bases, and cultural contexts.

The program was established in 1995 as "The Center for Sexuality and Christian Life." In 2011, the name was changed to reflect the broader context in which issues of sexuality and gender are currently explored by scholars affiliated with the Center and with Claremont School of Theology. Due in part to the work of the Center, School of Theology was selected in 2012 as one of the twenty most sexually healthy and responsible seminaries by the Religious Institute.

Center for Sustainability and Spirituality

The Center for Sustainability and Spirituality at Claremont School of Theology is dedicated to exploring rich and vital overlaps between environmental activism and spiritual motivations. The Center provides a forum for exploring theological grounds for environmentalism and the ways in which ecological metaphors and insights can contribute to constructive theology. The Center also encourages greater involvement of religious communities in environmental activism.

As an expression of the School's renewed dedication to issues of sustainability, the Center supports a community of CST students and faculty committed to ecological concerns, and provides internships and practicum experiences to train students in sustainable living practices.

The Clinebell Institute (TCI)

The Clinebell Institute was founded by Howard Clinebell, Jr. (1922-2005) as a clinical training center for students in Pastoral Care and Counseling at the School. The Clinebell Institute provides high quality, low cost professional pastoral care, counseling, and psychotherapy to persons in the greater Pomona Valley area and the broader Los Angeles metropolitan area through satellite sites. The Institute educates clergy and other professionals to integrate spirituality and psychotherapy. The Institute also provides educational and enrichment programs to the general public. The Institute is a marriage education center which regularly offers relationship education for singles, couples, and families.

Robert and Frances Flaherty Study Center

The Study Center supports teaching and learning about the moving image, both film and video, in the context of other art media and of the study of religion, with its focus on the pioneering contributions of Robert and Frances Flaherty. Their work has been of continuing interest for a variety of reasons: they were among the first filmmakers to explore in-depth the special resources which the moving image can bring to the recording and interpretation of everyday life, in contrast to its dominant use as an extension of theater forms. Their primary interest was the depiction of diverse ways in which human societies relate to their environments, and they often explored these relationships in contexts of cross-cultural communication. And they thought that a defining factor in these relationships was human creativity and imagination, and sought to show how the nonfiction film could become a powerful for imagination to use in addressing key issues in the contemporary world, particularly dialog between diverse cultures and care of the earth. The Center makes available films, videos, photos, audio recordings, and print materials both on campus and electronically to researchers and filmmakers around the world.

National United Methodist Native American Center (NUMNAC)

Established in 1983, NUMNAC moved to campus from Oklahoma in 1992. It strives to strengthen the self-sufficiency and self-determination of Native American United Methodist Churches and of Native Americans in ministry. Other goals of the Center include developing awareness of Native American ministry within Native communities and promoting spiritual formation and leadership development in Native churches. The Center also informs prospective seminary students regarding scholarships and study opportunities.

Process & Faith (P&F)

This program of the Center for Process Studies is dedicated to process theology and its practical application in faith communities. Resources available through Process and Faith include: the quarterly journal *Creative Transformation*, P&F Press, curricula for all ages, process-themed liturgies and lectionary commentary, posted online at www.processandfaith.org, and a small bookstore. Each summer, Process and Faith offers a week long Process Theology Summer Institute, and in the winter it offers a Faith & Film class in conjunction with the Whitehead International Film Festival.

RELATED INSTITUTIONS

CLAREMONT LINCOLN UNIVERSITY

Claremont School of Theology is a founding member of the Claremont Lincoln University, a growing consortium of schools and organizations. Eventually the consortium will include representatives of most of the major religious and spiritual traditions of the world. The other current core members of the University include:

The Academy for Jewish Religion, California

www.ajrca.org

The Academy for Jewish Religion, California, is a transdenominational, pluralistic institution dedicated to training rabbis, cantors, and chaplains. An intellectually rigorous institution, its faculty welcomes the opportunity to be part of the widest possible partnerships among other faiths and traditions.

Bayan Claremont

bayan.us.org

The Islamic Center of Southern California, the oldest and largest mosque in the Los Angeles area, has established a new institution -- Bayan Claremont -- as an Islamic Graduate School of Claremont Lincoln University. Rooted in a commitment to civic participation and interfaith partnerships, the new institution will be the first significant program in the United States for training imams to lead Muslim communities in North America and beyond.

Claremont Lincoln is also comprised of a number of affiliate schools and institutions that provide additional academic resources, courses, and faculty from a variety of religious traditions.

School for Jain Studies. In 2011, Claremont Lincoln University launched its Jain Studies program, partnering with the International School for Jain Studies (ISJS), and JAINA, the Federation of Jain Associations in North America. We are also building a vital connection with the Jain Center of Southern California. This unique program offers an Applied Jainism course each fall and a Jain Dharma course each Spring. Additionally, the Jain Studies program will host an International Jain Conference each August, and offer awards for students to study Jainism in India each summer. The goal is to eventually welcome the Jain tradition as one of the core members of the Claremont Lincoln consortium.

University of the West. Claremont Lincoln University and University of the West have announced a commitment to collaborate. Beginning in the Fall of 2012, each institution's graduate students will be able to take courses at either university for academic credit. University of the West is a Buddhist-founded university in Los Angeles County that is accredited by the Western Association of Schools and Colleges (WASC). In addition to its undergraduate degrees, it offers a number of graduate degrees in business and psychology, as well as a Master of Divinity in Buddhist Chaplaincy, and masters and doctor's degrees in Religious Studies, with Buddhist and/or Comparative Religions concentrations.

Claremont Lincoln recognizes a number of other organizations as sharing in the mission of Claremont Lincoln University or as partnering in common projects.

Dharma Civilization Foundation (DCF). DCF seeks to strengthen the relationships between the Indian Dharma traditions and institutes of higher education in the United States. DCF is working with the Indian-American community to support the development of a College of Hindu Dharma Studies at Claremont Lincoln.

Indic Foundation. For over ten years, the Indic Foundation has supported courses and programs in the Indic traditions (philosophy, theology, art, and culture) in Claremont. The Indic Foundation is now actively supporting a variety of courses and programs at Claremont Lincoln University.

Nalanda Confluence Institute (NCI). NCI is an independent online and experiential academic teaching and research institution that works in affiliation with both US and Indian institutes of higher education and research. NCI serves as a Pan-Dharma Graduate School and Dharma Seminary online for both Dharma Studies & Applied Dharma Programs in various fields. As part of its work, NCI supports courses through the College of Hindu Dharma Studies at CLU.

CLAREMONT GRADUATE UNIVERSITY

Claremont School of Theology is an Affiliate Member of the Claremont University Consortium (a.k.a "The Claremont Colleges") and enjoys a close association with Claremont Graduate University, especially the School of Religion. The advantages of this interchange are numerous. Students can take courses at CGU, with faculty permission, and the School's Library is coordinated with all the libraries of The Claremont Colleges.

DENOMINATIONAL AFFILIATIONS / SCHOOLS

Disciples Seminary Foundation (DSF)

www.dsf.edu.

As the first ecumenical partner of the School (1960), the Disciples Seminary Foundation of the Christian Church (Disciples of Christ) offers resources and services to Disciples and United Church of Christ students in Claremont. More broadly, it contributes to the rich spectrum of resources of education for ministry in Claremont and to its church constituencies by offering faculty joint appointments and sponsoring special courses, concentrations, lectures, and workshops. Services for seminarians include scholarships, academic and career counseling, field education, assistance with job placement, a significant point of denominational connection, and instruction in church history and polity. These same services are provided to Ph.D. and D.Min. students as well.

In 1998 DSF built a new facility less than one block from the Claremont School of Theology campus. Housing its offices and Disciplina collection., the building also provides classrooms for Claremont School of Theology classes and other educational programs.

Episcopal Theological School at Claremont/Bloy House (ETSC)

www.bloyhouse.org

This School, located on the campus of Claremont School of Theology, began in 1958 as the Southern California extension of the Church Divinity School of the Pacific. In 1962, the Right Reverend F. Eric Bloy established it as an institution of the Diocese of Los Angeles. It moved to the Claremont School of Theology campus in 1972. Today, the Episcopal Theological School at Claremont (ETSC) serves as a resource of theological

education for Episcopalians and members of other Christian communions in the Southwest. It is an independent, state-chartered theological school offering weekend educational opportunities to qualified students, including those seeking ordination, members of the clergy, and serious lay inquirers.

In its twice-monthly weekend program, Episcopal Theological School at Claremont offers classes in the four main subject areas of the theological curriculum: Bible, Church History, Theology, and Practical Studies. In addition, the School also offers a core curriculum in Anglican Studies. These Friday and Saturday sessions make it possible for a student engaged in full-time employment to earn academic credit toward the Certificate in Diaconal Studies, or various lay certificates. Students also have the option of continuing on to complete the M.Div. through one of the sister seminaries of ETSC.

With proper approvals, students at Claremont School of Theology may take courses at ETSC and transfer the units into their M.A. or M.Div. degree program. The ETSC faculty are adjunct faculty at the School of Theology and the curriculum is coordinated with Claremont School of Theology's requirements.

Episcopal Theological School at Claremont enjoys the use of the facilities of CST. In return, it seeks to bring the spiritual and intellectual resources of the Anglican tradition to the Claremont community.

Center for Global Methodism

<http://www.cst.edu/academics/research-centers/center-for-global-methodism/>

The Claremont School of Theology Center for Global Methodism was set up in cooperation with the California-Pacific Conference to help make the School a leading presence in research, teaching, and the formation of leaders in Methodist traditions from around the globe. The center is led by Rev. Dr. Karen Dalton, Associate Dean for Academic Planning and Development, and Rev. Dr. Jack Jackson, E. Stanley Jones Assistant Professor of Evangelism and Mission.

Center for Lutheran Studies at Claremont

<http://www.cst.edu/academics/research-centers/cls/>

The Center for Lutheran Studies at Claremont, established in 2010, provides Lutheran resources for all students and supports Lutheran students in particular. The Center is strengthening the Lutheran presence at the School and building relationships with local Synod bodies and education institutions (e.g. California Lutheran University and Pacific Lutheran Theological Seminary).

In 2013, CST and ELCA announced a new agreement for further collaboration. The agreement honors the work that the ELCA has already done through the Center for Lutheran Studies, with the hope this will be the next step to even closer collaboration between the ELCA MDiv program and CST.

African American Episcopal Church

Claremont School of Theology and the 5th District of the African Methodist Episcopal Church have announced a new relationship. Under the agreement, CST will begin integrate existing AME educational programs that prepare men and women to become ordained elders with Claremont's M.Div. program." Once the program is in place, graduates will be able to meet all AME ordination requirements, as well as receiving an accredited degree, and an AME representative will join CST's Dean's Council."

2013-2014 ACADEMIC CALENDAR

Fall 2013:

Episcopal Theological School at Claremont Classes Begin	August 23
University of the West Classes Begin	August 26
New Student Orientation	August 27
All work from Spring Semester Incompletes Due	August 30
Labor Day Holiday (No Classes/Offices Closed)	September 2
CST and Claremont Lincoln Classes Begin	September 3
Convocation	September 11
AJR/CA Fall Trimester Begins	September 15
Last Day to Submit Report on Committee Conference for May 2014 DMIN Grads	September 15
Last Day to Add CST and Claremont Lincoln Classes	September 17
Last Day to Receive Full-Refund For Dropped Classes	September 17
Last Day to Change Grade Options	September 24
Last Day to Receive Half Refund for Dropped Classes	October 1
Last Day to Submit Form and Style Approvals for May 2014 PHD Grads	October 1
Master of Arts in Ethical Leadership Fall Microterm	October 14-December 21
Last Day to Submit DMIN Project Proposal for May 2014 DMIN Grads	October 15
Last Day to Drop Fall Classes	October 29
Last Day to Change From Credit to Audit	October 29
Deadline for First Draft of Ph.D. Dissertation (Practical Theology)	November 1
Spring Semester Registration for Continuing Students	November 4-Dec. 17
Last Day to Apply to Graduate in May 2014	November 15
Fall Recess	November 25-29
Thanksgiving Holidays (Offices Closed)	November 28-29
Deadline for First Draft of D.Min. Project	December 1
University of the West Classes End	December 14
Last Day to Submit MA Committee Forms for May 2014 Grads	December 15
Last Day to Withdraw from Fall Classes	December 16
Last Day for Matriculated Students to Change From Audit to Academic Credit (Letter Grade Only)	December 16
All Work from Summer Incompletes Due	December 17
CST, Claremont Lincoln and AJR/CA Classes End	December 17
Final Examinations	December 18-20
Holiday Break	December 23, 2013-January 3, 2014

Episcopal Theological School at Claremont Teaching Weekend Dates for Fall 2013

August 23-24	October 18-19
September 6-7	November 1-2
September 20-21	November 15-16
September 27-28	November 22-23
October 11-12	

AJR/CA Fall Trimester September 15-December 17, 2013

Rosh Hashanah	Thursday-Friday, Sept 5-6, 2013
Yom Kippur	Shabbat, Sept 13, 2013
Sukkot-Simchat Torah	September 19-27, 2013
Hanukkah	November 28-Dec 5, 2013 (First candle Wed night 11/27)

University of the West Fall Semester August 26-December 14, 2013

Holiday Break	November 28-December 1
Winter Recess	December 23-January 20, 2014

January 2014:

Fall Semester Grades due to Registrar	January 3
January Interterm	January 6-17

Intensive Cohort Doctor of Ministry (In Korea)
 Master of Arts in Ethical Leadership Winter Microterm

January 6-17
 January 13-March 22

AJR/CA Winter Trimester: January 5-March 25, 2014

Tu B' Shevat Thurs., Jan 16, 2014
 Purim Sun., Mar 16, 2014
 (Fast of Esther on Thur 13th)

Spring 2014:

AJR/CA Winter Trimester Begins	January 5
Episcopal Theological School at Claremont Classes Begin	January 10
Deadline for First Draft of Ph.D. Dissertation (Religion)	January 15
Deadline for Second Draft of Ph.D. Dissertation (Practical Theology)	January 15
All work from Fall Semester Incompletes Due	January 17
Martin Luther King Holiday (No Classes/Offices Closed)	January 20
CST, Claremont Lincoln and University of the West Classes Begin	January 21
First Draft of M.A. Paper/Project Due in Office of the Registrar	January 21
Last Day to Add CST and Claremont Lincoln Classes	February 4
Last Day to Receive Full-Refund for Dropped Classes	February 4
Last Day to Change Grade Options	February 11
Deadline for Second Draft of D.Min. Project	February 15
Last Day to Receive Half Refund for Dropped Classes	February 18
Deadline for Oral Defense of Ph.D. Dissertation for May 2014 Graduates	March 1
Deadline for Oral Presentation of D.Min. Project for May 2014 Graduates	March 8
Spring Recess (No Classes)	March 17-21
Deadline for M.A. Paper or Project	March 24
Last Day to Drop Spring Classes	March 25
Last Day to change From Credit to Audit	March 25
AJR/CA Winter Trimester Ends	March 25
AJR/CA Spring Trimester Begins	March 30
Deadline for Final Draft of D.Min. Project/Ph.D. Dissertation	April 1
Deadline for Oral Defense of M.A. Paper or Project	April 15
Deadline for Clearing Business Office Accounts for Graduating Students	April 15
Deadline for Completion of all Graduation Requirements (except current coursework)	April 15
All Work for Extended Incompletes from Fall Semester and January Interterm for May Graduates Due to Instructors	April 15
Reading Days (No Classes)	April 17-18
Fall Semester Registration for Continuing Students	April 7-May 9
Last Day to Withdraw from Spring Classes	May 8
Last Day for Matriculated Students to Change From Audit to Academic Credit (Letter Grade Only)	May 8
CST and Claremont Lincoln Classes End	May 9
Graduating Students Spring Grades Due to Registrar	May 9
All Work for Extended Incompletes from Fall Semester and January Interterm for Non-May Graduates Due to Instructors	May 9
Final Examinations	May 12-14
University of the West Classes End	May 18
Commencement	May 20
AJR/CA Spring Trimester Ends	June 24

Episcopal Theological School at Claremont Teaching Weekend Dates for Spring 2014

January 10-11	March 14-15
January 24-25	March 28-29
January 31-February 1	April 11-12
February 14-15	April 25-26
February 28-March 1	

AJR/CA Spring Trimester March 30-June 24, 2014

Pesach	April 15-22, 2014
Yom HaShoah	April 27 2014
Yom HaAtzma'ut	May 6, 2014
Lag B'Omer	May 18, 2014
Shavuot	June 4-5, 2014

University of the West Spring Semester: January 21-May 17, 2014

Chinese New Year's Eve (Campus Closes at 12pm)	January 30
Chinese New Year	January 31
President's Day	February 17
Spring Break	March 24-30
Buddha Day	May 6

Summer 2014

Summer Session	May 27-August 29
Memorial Day (No Classes/Offices Closed)	May 26
Spring Semester Grades Due to Registrar	May 28
Intensive Cohort Doctor of Ministry	May 27-June 7



THE CAMPUS

Claremont School of Theology shares its campus with Claremont Lincoln University at the foothills of the San Gabriel Mountains in a scenic residential and academic area. Located 35 miles east of Los Angeles, the campus is centrally located among Los Angeles, Orange, Riverside, and San Bernardino Counties, within an hour's drive of beaches, mountains and desert areas. Most of the buildings on the 15 acre campus were completed according to a master plan designed by Edward Durell Stone, later the architect for the Kennedy Center for the Performing Arts in Washington, D.C.

Location

Claremont is situated at the eastern edge of Los Angeles County near the geographic region popularly known as the Inland Empire (comprised of Riverside and San Bernardino Counties). This growing region is characterized by an increasingly diverse (ethnically, economically, religiously) population. The School is adjacent to the world-renowned Claremont Colleges, which consist of two graduate and five undergraduate schools, making the city of Claremont an internationally-respected academic community. About 5,200 students and 500 faculty members inhabit this town of 35,000 people.

Kresge Chapel

The iconic Kresge Chapel is located in the center of the campus. Refurbished in 1997, the 67-foot high chapel seats 250 and contains California-crafted stained glass windows, each consisting of 88 sections of colored glass. The late Sam Maloof, world renowned woodworker and former trustee, crafted the hand-carved cross, altar, pulpit and chancel chairs especially for the chapel.

J. Lowell Craig Academic Building

The first building constructed on campus, the Craig Building was completed in 1960. Today, it houses the Dean's Office, faculty offices, classrooms and the Writing Center. The Robert W. Edgar Community Center is a modern addition to the lower level and houses a campus lounge and snack bar.

Ernest Cadman Colwell Administration Building

Named for the School's first president, the administration building was completed in 1965. It contains the offices of the President, Development, Admission, Registrar, Financial Aid, International Student Advisor, Alumni/ae, and Communications.

The George W. Butler Building

The building contains the offices of Administration and Finance, including Human Resources and Campus Housing. On the first floor is the Haddon Conference Center, a multipurpose conference room with electronic media capability, and the Lemon Tree Café that offers delicious lunches throughout the week. The Cornish Rogers Prayer

Room, which serves as an interfaith prayer and meditation space, and a large classroom with high-quality, large-screen video conferencing equipment are located on the second floor. Also housed in the building are the offices for the Episcopal Theological School at Claremont (ETSC), the Center for Lutheran Studies at Claremont, The National United Methodist Native American Center, and the Center for Pacific and Asian-American Ministries (CPAAM).

Seeley G. Mudd Building

The Seeley G. Mudd building contains a 300-seat theater that hosts a full schedule of events sponsored by on-campus organizations as well as performances by local community groups. Many events held at this intimate theater are free to School of Theology students. The Center for Process Studies and Process and Faith are located on the lower level.

Campus Housing

Three apartment-style housing complexes are located on the Claremont Campus, inhabited by students at the Claremont Lincoln University, the Claremont School of Theology as well as students from Claremont Graduate University. Campus housing is an important aspect of the campus community and has a distinctly international population.

Claremont School of Theology Library

The Library serves as the major resource center in Claremont for the study of religion, ethics and ancient texts. The Library provides more than 250,000 volumes, as well as journals and electronic resources that support the full range of Claremont's curriculum and degree programs. The book and journal holdings of The Libraries of The Claremont Colleges are also available to School of Theology students, providing resources in such subject areas as history, philosophy, women's studies, anthropology, education, music, literature, and art. The online catalog (Blais), shared with The Libraries of the Claremont Colleges, is freely accessible either directly (blais.claremont.edu) or through the Claremont School of Theology's website (www.cst.edu).

Claremont's special collections include: the Center for Process Studies Library, the Cole Library of Discipliana, the Ernest W. Tune Coptology Collection, and the extensive collections of photographic images in the Ancient Biblical Manuscript Center for Preservation and Research. The Library also houses the Archives of the California Pacific Annual Conference of The United Methodist Church.

In addition to the print and electronic materials available in Claremont, the holdings of a number of other libraries in Southern California with significant theological and religion studies programs are accessible to School of Theology students through both consortium-related and informal agreements. Inter-library Loan services are also available, if needed.

Library staff are subject experts in various aspects of religion studies and are prepared to give advice and assistance on request. Consultation in research strategies and instruction in the use of specific databases are also offered.

Information Technology

The Office of Academic Computing and the Office of Administrative Computing supports students, faculty, staff, and the public in the use of information technologies.

Academic Computing supports the instructional technologies, the student housing network, public computing resources, and email support. Administrative Computing supports network architecture, network administration, and business systems.

Office of Internships and Career Services:

The Office of Internships and Career Services supports the curriculum by arranging internships and volunteer service opportunities. Through these meaningful and transformative learning experiences students prepare to be ethical leaders contributing to secular and religious organizations in service of the greater good. The OICS works with students and degree programs at Claremont Lincoln and supports the Field Education program at Claremont School of Theology. The office promotes civic engagement, environmental awareness, political advocacy, social justice, intercultural competence and multi-religious approaches to service learning and community-based education. The OICS also provides career services to students in every stage of their vocational path. This includes placement counseling, skill-building, professional development and training to assist graduates in finding meaningful positions appropriate to their training and vocational goals.

STUDENT AND COMMUNITY LIFE

Claremont School of Theology is a richly diverse gathering of teachers and learners. The School is a “community of communities,” composed of many groups with multiple identities. Together the students, faculty, and staff of Claremont explore vibrant edges of Christianity and pluralistic voices of faith to discover common bonds and share the joy and challenge of learning and growing amidst difference. Members of the Claremont campus share experiences of worship, social interaction, and community engagement. Community life is nurtured through learning communities inside the classroom as well as regular campus-wide gatherings, common meals, and informal conversations. Programs hosted by a wide variety of campus organizations welcome the involvement of all members of the community.

Worship and Spiritual Life

Worship, as an intentional time set aside for the gathering of the Claremont School of Theology community, is integral to the expression of the School’s Christian identity as a reconciling community of religious scholars. Worship is a reflection of the unity and plurality of the traditions represented in the Claremont School of Theology community and utilizes contributions from the community’s diverse groups.

Students enrolled in courses especially relevant to worship practice will be urged to help plan and participate in community worship whenever possible. The worship coordinators will communicate with faculty to facilitate this practice. Arts resources will be utilized through music groups on campus and through the Arts Council in regard to dance, drama, visual art and other forms of media.

Worship Committee

Two Student Worship Coordinators are hired to facilitate chapel on campus under the guidance of the Worship, Preaching and Arts faculty. Preachers, speakers and liturgists will be selected by the worship committee to help lead us through the Christian year. Preachers and speakers will be invited both from and beyond the Claremont School of Theology community to represent the denominational and cultural makeup of Claremont School of Theology students and faculty. Denomination/tradition protocol will be respected. Celebrants who are authorized by their denomination to celebrate Holy Communion will be recruited from the Claremont School of Theology community.

Spiritual Care

Students who want a listening ear for support or need to work through a problem can find assistance through the School’s Spiritual Care Team. Team members include faculty and staff who are willing and qualified to provide spiritual care. They do not provide long-term counseling, but can help with referrals to other resources as appropriate. This service is provided without charge and in a confidential setting.

EVENTS AND ACTIVITIES

Numerous opportunities for community interaction are offered each semester. Regular community events are held, some focusing on issues of concern to the community and others purely social in nature. Celebrations at the opening and closing of the school year, as well as annual festivals are enjoyed by the entire community. Students, staff, and faculty are welcome at these events.

The campus community gathers weekly for a Community Tea in the Edgar Community Center, where regular pizza gatherings bring together students and faculty alike. Administrators are invited to a Lunch with the Students on a monthly basis to keep communication open and to foster good relationships. A wide array of food options, including kosher, halal, vegetarian, vegan and gluten-free, are served at community events, when appropriate.

Gatherings occur three times each semester for Community Conversations where staff, faculty, administrations and students meet to share ideas around issues of diversity and difference. Additionally, special events such as the Spring Festival, the Planetary Dance, the annual Blood Drive, CPR training, and more occur throughout the year.

Student organizations sponsor regular meetings, meals and special events, including regular Open Forums where students can share feedback with administrators from campus.

COMMUNITY LECTURES

Ernest Cadman Colwell Lecture: Established in 1968 by gifts to the School from members of the faculty and staff, this lecture honors the School's first president and architect of its distinctive style of theological education. Hosted by the Dean's office, this convocation is usually held the first week of the academic year, as we address the state of the school.

Martin Luther King, Jr. Lecture: This annual event takes place in January or February in special recognition of Rev. Dr. Martin Luther King, Jr. In addition to the lecture, the event often includes a dinner and programming to celebrate Black History.

Paul B. Irwin Lecture: This lecture was established in 1984 in honor of Professor Paul B. Irwin who was an outstanding professor in Christian Education at the School of Theology. Friends, former students, and members of the Christian Educator's Fellowship, an organization within the then Pacific and Southwest Annual Conference of The United Methodist Church, contributed to this lectureship.

Bennett-Morton Lecture: This lectureship was established in 1986 to honor Anne McGrew Bennett and Nelle Morton, two feminist theologians with interests in spirituality who retired in Claremont.

Cook Memorial Event: Established in 1969 by family and friends to honor the memory of William Cook, a distinguished music educator, and Douglas Cook, a student who gave outstanding leadership in the School's program in religion and the arts, the event is marked by a celebration featuring a significant art event. It is usually offered in alternate years, often utilizing an innovative format.

Knopf-Hill Lecture: Established in 1984 in honor of former University of Southern California Professors Carl Sumner Knopf and John Godfrey Hill, this lecture focuses on biblical interpretation. It was made possible through a generous gift from their former students John and Elizabeth Trever.

Gordon and Louise Michalson Lecture in Theology: Established in 1977 by gifts from trustees and friends as an endowed lectureship to honor the School's second president and his partner, the lecture's purpose is to bring outstanding philosophical and systematic theologians to address the community on the critical issues of Christian thought and life.
Willis and Dorothy Fisher Lecture in Old Testament: Established in 1964 by alumni and friends, this lecture recognizes the years of service to the School of Willis W. Fisher, professor of Old Testament.

STUDENT ORGANIZATIONS

A number of student-led organizations contribute to the life of the community.

COUNCILS

Arts Council

The Arts Council sponsors and coordinates a variety of arts activities on campus that contributes both to the curricular and the co-curricular life of the School. It also keeps the School community in touch with a wide range of interesting arts events on neighboring campuses and in the greater Los Angeles area. The Arts Council presents exhibitions of photography, painting, and sculpture by members of the Claremont community and artists of local and national reputation.

Drama activities include the production of plays presented in the School's fully equipped Mudd Theater, as well as in worship services. Groups of students and faculty attend and discuss plays presented at The Claremont Colleges and as part of the active Los Angeles theatrical scene. Musical groups and small ensembles are created as student interest develops.

Opportunities for the study of film and television as an art form, cultural record, and communications resource are available on campus and in the surrounding area. On-campus movies, open to students without charge, include recent feature films as well as a regular series of art and classic films. Facilities are provided for individual study of these media, with the Flaherty Study Center offering special resources in nonfiction film.

Interreligious Council

The Interreligious Council serves the Claremont campus community's diverse religious traditions. It is a faith-welcoming organization that acts as a place where those from the interfaith community come together alongside those who approach religion from a variety of philosophical and academic disciplines. The Council is made up of current students and plans activities throughout the year including religious observances from particular traditions, interfaith worship and ritual, times for interreligious dialogue, as well as hosts visitors from the surrounding area to facilitate conversation.

Student Council

Student Council seeks to represent, communicate, and serve the needs of students in order to develop community at the School and promote a healthy and balanced campus atmosphere. This mission includes supporting and coordinating the activities of student groups as well as sponsoring activities and programs that contribute to the common good of the School's student body. The Council encourages participation by all constituencies within the School's student body and works to facilitate communication and understanding between students, faculty, staff, and administration. Meetings are open to all registered students.

The Student Council appoints students to the faculty committees that oversee the degree programs of the School, and to certain administrative committees. The Student Council hears student concerns and carries the student voice within the School's governance. The Council also sponsors programs and activities for the entire community.

STUDENT GROUPS

Student groups form and change along with the interests of the current student body. The following is a list of current student groups on campus.

Asian American Pacific Islander/American Association: This group exists to foster a sense of community and identity among persons of Asian or Pacific Islander heritage. Members support one another in academic, spiritual, emotional, and professional endeavors, as well as to engage the community-at-large theologically, culturally, and socially. While many of our members are post-1st generation Asian Americans, the slash in the name reflects inclusion of Asians or Pacific Islanders who are not American, as well.

Claremont Korean Women's Association: This group was organized to represent, communicate with, and serve the needs of Korean women students so as to clarify and strengthen their identity as Korean Christian women leaders, to develop a supportive Korean women's community at Claremont School of Theology, and also to contribute to diversity on campus.

Claremont Sports Association: This group meets for regular intramural basketball, volleyball, Frisbee, and more to help strengthen the community, and to act as an important ministry to all students, faculty, and staff of Claremont School of Theology in need of a weekly refocusing.

De Colores: This group gathers lesbian, bisexual, gay, transexed, transgendered, queer, questioning, intersexed and allies for dialogue and support.

Feminist Resource Network: This group gathers to discuss issues and offer support for people interested in feminism and feminist issues within religious communities, academia, and society at large.

International Friend-to-Friend Friendship Group: This group of U.S. born students and international students meet to promote friendships between people from different countries and cultures at the School.

Korean Students Association: This group provides programming and support for Korean students. They work to support the spiritual life of the Korean community as well as to provide forums on topics of interest in theology and international issues.

Pan-African Seminarians Association (PASA): This group promotes fellowship and mutual assistance among Pan-African students. It works for meaningful interaction among all students and for the increased presence of Pan-African faculty and students at the School.

Seminarians for Social Justice (SSJ): Students from many traditions and paths both spiritual and academic join in solidarity and commitment to explore the intersection of faith, spirituality, social justice, and peacemaking through fellowship, prayer, spiritual practice, and action. This student group joins with members of the wider community by spreading awareness, taking part in peaceful protests, rallies, marches, etc. to promote peace and the well-being of humanity.

STUDENT AWARDS

Students who excel in various areas are chosen by faculty to receive awards, usually presented at graduation or other community events. Eligibility for awards varies depending on the award:

Award for Excellence in Biblical Studies: Given by First United Methodist Church, North Hollywood in honor of the Rex Smith family.

Chalice Press Book Awards: Given by Chalice Press to outstanding M.Div. students committed to service to the church.

Church of the Good Shepherd Preaching Award: Provided by a congregation in Arcadia, to honor great preachers who have served the Church throughout history.

Fellowship Seminarian Award: Given by the Fellowship of United Methodists in Music and Worship Arts to a graduating student who displays outstanding leadership in music and/or one of the worship arts.

First United Methodist Church of Santa Monica Edwin and Frances Witman Pastoral Care Award: Given in memory of the Reverend Edwin H. Witman, a former pastor of the church, and his wife, Frances, whose seventeen-year ministry through the First United Methodist Church of Santa Monica was marked by person-centered pastoral care, to a student who has demonstrated excellence or shows great promise in pastoral care.

Hoyt Hickman Award for Outstanding Liturgical Scholarship and Practice: Given by the Order of St. Luke to the graduating student who has shown evidence of high quality scholarship in the study of liturgy and is an effective leader of Christian worship.

The Jeanne Audrey Powers Award: The award is named in honor of the founding donor of the Center for Sexuality, Gender, and Religion—a retired member of the Minnesota Annual Conference of the United Methodist Church, one of the first women ordained in the UMC (1958), and a lifelong advocate for ecumenicism and inclusiveness in the life of the Church.

Korean Alumni/ae Association Award: Given by the Claremont School of Theology Korean Alumni/ae Association to two outstanding Korean and/or Korean American graduates who exhibit academic excellence and pastoral leadership.

Ralph and Muriel Roberts Award in Youth Ministry: Given by Dr. Ralph M. Roberts in memory of his wife Muriel B. Roberts, to a graduate demonstrating the greatest promise in a lifelong commitment to youth ministry.

William and Douglas Cook Award in Religion and the Arts: Given to the graduating student who has shown outstanding leadership in religion and the arts.

President's Awards for Academic Excellence: Given to graduating students in each degree program who have achieved academic excellence as demonstrated by both cumulative grade point average and faculty affirmation.

Bishop Golden Scholarship/Award: This scholarship is to be awarded to an ethnic

minority full-time student in a Doctor of Ministry, Master of Arts, or Doctor of Philosophy degree program who shows promise in academic competence and prophetic professional performance in ministry.

ALUMNI/AE RESOURCES

There are more than 2,800 alumni/ae of Claremont School of Theology and its predecessor schools. Graduates serve in local churches, universities, seminaries, counseling centers, other ministries and service agencies throughout the United States and around the world. All those who have completed 30 units or more are considered members of the Claremont School of Theology Alumni/ae Association. Graduates may be invited to serve as part of the Alumni/ae Council that meets quarterly to advise the administration, plan activities and support scholarships for current students. The President of the council is appointed to the School's Board of Trustees to ensure alumni/ae voice in the School's governance.

The Alumni/ae Relations Office coordinates the resources of the School in order to meet the ongoing educational and professional needs of alumni/ae. All alumni/ae are invited to contact the office at any time for assistance or information.

Events: The Office of Alumni/ae Relations holds regional gatherings throughout the year including denominational gatherings and Annual Conferences within the Western Jurisdiction of the United Methodist Church. From time to time, there are retreats and travel opportunities as well. The main event of the year is the Alumni/ae and Friends Day. The day-long event includes the Jean L. Wickett Lecture delivered by a noted scholar or theologian, panel discussions, Distinguished Alumnus/ae Luncheon and the Alumni/ae Association Annual Meeting. Throughout the year, all alumni/ae are invited to participate in campus activities including the CST Convocation held each fall, lectures, concerts and the Whitehead Film Festival.

Distinguished Alumni/ae Award: In 1996, the School began honoring its alumni/ae by granting the Distinguished Alumni/ae Award. The award recognizes outstanding service in the arenas of church, education and/or public life. The Alumni/ae Council solicits nominations for the award from among the School's graduates and selects the recipient.

STUDENT HOUSING

Claremont School of Theology offers a remarkable variety of on-campus apartments for singles, couples and families. The unfurnished units range from single rooms with no kitchens to three-bedroom/two-bath units. On-campus apartments are located conveniently within walking distance of classes on the Claremont School of Theology campus. All housing areas have laundry facilities, picnic areas, playgrounds for children and ample parking. The apartments also are in the Claremont Unified School District, affording parents and their children access to top quality public education.

In addition to saving commuting time, students who live on campus have available to them many campus activities and services. Lectures, plays, art exhibits, free weekly movies in Mudd Theater, limited food service and the library are just steps away. On-campus housing is also an international experience, with neighbors coming from across the nation and around the world, making for a dynamic and multicultural living experience.

Housing priority is offered to students who are actively enrolled at Claremont School of Theology or Claremont Lincoln University if applications are submitted by June 1st of each year. New housing rates are effective July 1 of each year. Rates do not include utilities. Advance reservations and deposits are required to secure housing availability.

Pets are allowed on a limited basis with a signed Pet Agreement, proof of sterility, up-to-date shot records, a nonrefundable Pet Fee and the express approval of housing officials.

For More Information

If you are interested in living on campus, please review housing rates and details. Then contact the Housing Office to request a housing application.

housing@cst.edu
(909) 447-2566

Claremont School of Theology
1325 N. College Avenue
Claremont, CA, 91711

Applications MUST be received by the June 1st deadline in order to be guaranteed housing on campus



ADMISSION

COMMITMENT TO INCLUSION

Claremont School of Theology is pleased to note that admission is available equally to all applicants without regard to race, gender, age, religious tradition, national origin, physical disability, or sexual orientation. Admission is dependent upon the strength of the applicant's academic record, personal qualifications, professional goals, and a demonstrated commitment to learning in a theological community. Additionally, Claremont School of Theology is authorized under Federal law to enroll nonimmigrant alien students.

ELIGIBILITY CRITERIA

Master of Arts (M.A.) and Master of Divinity (M.Div.)

- A bachelor's degree from an accredited institution as defined by the Association of Theological Schools (ATS).
- A minimum undergraduate grade point average of 3.00 on a 4.00 scale is preferred.
- Applicants for whom English is a second language will submit valid, official iBT TOEFL scores with a minimum composite score of 89 and a minimum score of 20 on each of the four sections of the test.

Doctor of Ministry (D.Min.)

- Admission to the D.Min. program requires the completion of the M.Div. degree or its educational equivalent*. Ministerial experience is *not* considered the equivalent of, or a substitute for, the M.Div. degree.
- A minimum graduate school grade point average of 3.25 on a 4.00 scale preferred.
- A minimum of three years experience in ministry *subsequent* to the applicant's completion of an M.Div. degree or its educational equivalent.
- Applicants for whom English is a second language will submit valid, official iBT TOEFL scores with a minimum composite score of 89 and a minimum score of 20 on each of the four sections of the test. (Applicants to the D.Min. in Practical Theology of Healing, Reconciliation and Transformation in Korean Contexts are not required to submit a TOEFL score.)

Non-degree Student Status

- A bachelor's degree from an accredited institution as defined by the Association of Theological Schools (ATS).

- Applicants for whom English is a second language will submit valid, official iBT TOEFL scores with a minimum composite score of 89 and a minimum score of 20 on each of the four sections of the test.

**M.Div. Equivalency: Students without the M.Div. must have completed 72 semester units of master's-level courses in theological studies, including the conferral of a completed master's degree in order to be considered to have met M.Div. equivalency. Twelve semester units of the 72 unit requirement may be fulfilled by 24 semester units of upper division undergraduate coursework in Theology or Religion. Determination of whether or not equivalency has been achieved is determined upon receipt of official transcripts and supporting documentation, not before.*

APPLICATION PROCESS AND MATERIALS

Individuals may apply for admission to a specific degree program by submitting the online application (www.cst.edu), paying the nonrefundable application fee, and providing the necessary supporting documentation outlined below on or before stated application deadlines. Only individuals who have satisfied these requirements will be considered for admission. Applications received or files completed after printed deadlines will be considered only if space is available. Incomplete application files after stated deadlines cannot be assured of scholarships, financial aid, or discounted on-campus housing.

The application review process is holistic in nature and therefore ensures that each component of the application is evaluated and used in making the admission decision. Acceptance depends not only on individual qualifications but also on the number of available openings in specific degree programs in any given year. Applicants are admitted to a specific degree program and will be notified in writing after a decision has been reached.

Claremont School of Theology also welcomes applications from students wishing to transfer from another institution. Applicants considering a transfer may request that an initial degree audit be performed to determine how many academic credits at their current school are likely to be transferable to Claremont. Please be aware that credit cannot be transferred from other institutions into any CST doctoral program.

	M.A.	M.Div.	Non-Degree	D.Min.
Application <i>Available online at www.cst.edu</i>	√	√	√	√
Application Fee (non-refundable) <i>Fee can be paid online, by check, or in person</i>	√	√	√	√
Personal Statement <i>Prompt for statement is included in the online application, and the statement should not be more than 1000 words</i>	√	√		√
Resume/C.V. <i>Either format is acceptable</i>	√	√		√

<p>Official Transcripts <i>Official, sealed transcripts from all educational institutions attended post high school are required; Non-degree applicants need only submit official transcript indicating conferral of at least a bachelor's degree by the end of the first semester</i></p>	√	√	√	√
<p>Letters of Recommendation <i>Three letters are required, 2 of which must be academic. For ministry related programs, we strongly encourage the third letter to be of an ecclesiastical nature.</i></p> <p><i>Applicants who have been away from formal academic study for five years or more can select individuals who can speak to academic potential and professional accomplishments to fulfill the academic letter of recommendation requirement.</i></p>	3	3	0	3
<p>TOEFL iBT scores <i>All applicants for whom English is a second language must submit valid, official, internet-based (iBT) Test of English as a Foreign Language (TOEFL) scores. Computer based test (CBT) scores will only be accepted if an applicant lives in a country that does not offer the iBT. Minimum composite scores differ by program, but all applicants are expected to achieve a score of at least 20 on each of the four test sections.</i></p> <p><i>*Not applicable for the D.Min in Practical Theology of Healing, Reconciliation and Transformation in Korean Contexts</i></p>	√ 89 iBT	√ 89 iBT	√ 89 iBT	√* 95 iBT
<p>CPE Unit(s) completed <i>Completion of one unit of CPE is recommended prior to admission for applicants to the Spiritually Integrative Psychotherapy track (M.A.) and Spiritually Integrative Psychotherapy and Clinical Spiritual Care tracks (D.Min.). If satisfied post enrollment, duration of the degree program will likely be extended by at least one year.</i></p>	1			1
<p>CPE Supervisor Evaluation <i>Individuals applying to the Spiritually Integrative Psychotherapy track (M.A.) and Spiritually Integrative Psychotherapy and Spiritual Care and Counseling tracks (D.Min) must submit a copy of their CPE Supervisor Evaluation.</i></p>	√			√

Sample Work <i>A writing sample (often an academic paper) demonstrating critical thinking and research capabilities</i>				√
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Application Materials

The School does not retain application materials beyond three years and requires new materials from applicants who exceed that timeframe. Please be aware that all application materials become the property of Claremont School of Theology and will not be returned to the applicant nor released to a third party (e.g., educational institution).

Hard copies of supporting documentation should be mailed to:
 Claremont School of Theology
 Office of Admission
 1325 North College Avenue
 Claremont, CA 91711

EXCEPTIONS

No Bachelor’s Degree

In accordance with The Association of Theological Schools (ATS) standards, up to 15% of students in masters level, ministry-related degree programs (M.Div. and M.A. in Ministry, Leadership and Service) may be admitted without possession of a bachelor’s degree or its educational equivalent. These individuals must demonstrate that they possess the knowledge, academic skill, and ability generally associated with persons who hold a bachelor’s degree in order to be considered for admission. Admission of such applicants is rare and is restricted to those with sufficient preparation for theological study at the graduate level. Applicants are to be advised that some denominations may not accept the M.Div. degree as sufficient preparation for ordination unless preceded by the bachelor’s degree from an accredited institution.

Three Year Experience

In accordance with The Association of Theological Schools (ATS) standards, up to 15% of students in the Doctorate of Ministry degree may be admitted without possession of three years of ministry experience post M.Div. (or its educational equivalent). These individuals must demonstrate that they possess the knowledge, academic skill, and ability generally associated with persons with three years of ministry experience in order to be considered for admission. Admission of such applicants is rare and is restricted to those with sufficient preparation for theological study at the doctoral level.

ADMITTED STUDENTS

Confirmation Form and Fee

In order to reserve a seat in the incoming class, admitted students submit a signed confirmation form and non-refundable confirmation fee. Upon enrollment, this confirmation fee will be applied to the student’s account.

Deferral of Admission

Students may request to defer his or her admission for up to one year. A deferral request is not automatically granted and is to be made in writing and sent to the Office of

Admission for review. Students who are granted a deferral of admission relinquish any scholarships and federal financial aid awarded and place themselves into the pool of students requesting scholarships and financial aid in subsequent semesters.

NON-DEGREE STUDENT STATUS

Individuals at the master's level seeking to take a limited number of courses at Claremont School of Theology are invited to apply for Non-degree status. Students formally admitted in the Basic Graduate Theological Studies program may take up to 24 units (see pg. 38), and students formally admitted into the Graduate Certificate can take four courses or a maximum of 16 units of coursework (see pg. 134) Non-degree status is not available at the doctoral level. For advanced courses with prerequisites, non-degree students are permitted to enroll only with the approval and signature of the course instructor. Additionally, Non-degree status does not permit cross-registration for courses at schools off-site with which Claremont School of Theology has cross-registration agreements. These schools include Claremont Graduate University, the Claremont Colleges, the Academy of Jewish Religion, California, and the University of the West. All courses taken as a non-degree student must begin with the prefix T, L, or B. Non-degree students are not eligible for Claremont School of Theology scholarships or federal financial aid. For information about transferring units earned in the Non-degree status to a masters degree, please refer to the transfer policies in the Registrar section.

CONCURRENT OR DUAL M.Div./M.A. DEGREE PROGRAM

Concurrent or Dual M.Div./M.A. Degree Program

The concurrent or dual Master of Divinity/Master of Arts program is a program consisting of two separate admissions processes, leading to two distinct degrees with the recipient receiving two diplomas, but with shared credits between the M.Div. and M.A. programs. The degrees are granted simultaneously (not sequentially). This option is available for M.A. programs offered by either Claremont School of Theology or Claremont Lincoln University. Admission standards for the concurrent or dual M.Div./M.A. program are the same as those listed above for the M.A. and M.Div. For students who apply for the concurrent or dual program after matriculation into the M.Div. or M.A., the following standards also apply:

- Completion of application for the concurrent/dual program before the beginning of their third year of study (generally by early spring semester of the second year of studies). If the student starts first in an M.A. program, they must complete the application for the concurrent/dual degree program before completing their first year of studies (generally early spring semester of the first year of studies). **Please note: students who begin as an M.A. student should apply for the M.Div. program as soon as possible otherwise coursework taken as an M.A. student may not be able to count toward the concurrent or dual degree, extending the length of time it will take the student to complete both degrees.*
- A minimum graduate school grade point average of 3.25 on a 4.00 scale.
- Course plan, approved by current academic advisor.

UNITED METHODIST OFFERINGS

Advanced Course of Study (ACoS)

Individuals apply through the Office of Admission at Claremont School of Theology for the ACoS and follow the same procedures as those applying for a masters degree

program. In addition to those requirements, applicants to Advanced Course of Study must also submit:

- Official transcripts from the Course of Study
- Letter of recommendation from the applicant's District Superintendent
- Letter of recommendation from a previous professor

Basic Graduate Theological Studies in the United Methodist Church (BGTS)

Individuals seeking ordination as a deacon in full connection in the United Methodist Church may apply for admission as a Non-degree student to the BGTS program to complete the 10 courses (minimum of 24) semester hours of Basic Graduate Theological Studies required for probationary membership and commissioning. Applicants are expected to hold a bachelor's degree or its equivalent and a master's degree in the area of specialized ministry in which the deacon candidate will serve, or professional certification and a minimum of 8 units of graduate credit in the area of specialization. Admission is only for designated classes related to fulfilling the basic graduate theological requirements.

ADMISSION AFTER DISMISSAL OR WITHDRAWAL

Former Claremont School of Theology degree candidates may request reinstatement under two conditions: first, if no more than eight years have elapsed since withdrawal or dismissal; second, students dismissed for the reason of nonpayment of continuous registration fees. If dismissal occurred for other reason(s), an application for readmission may be considered in exceptional cases only when accompanied by evidence of a significant change relative to the former issue. Students who withdraw and notified the School of their intentions to withdraw may reapply by following current application process instructions and requirements. Students who have been dismissed because of unsatisfactory academic progress will not be considered for readmission for at least one academic year.

CHANGING DEGREE PROGRAMS

It is generally the case that, because each degree program has specific requirements, transferring of academic credit or transferring between degree programs becomes more difficult as the student progresses. A student who elects to transfer between degree programs within Claremont School of Theology needs to complete an Intent to Change Degrees form, available from the Registrar, and should also consult with the Office of Financial Aid. Students changing degree programs are not guaranteed the same amount of scholarship assistance they received under their original program, nor are they guaranteed additional scholarship assistance if the new program is longer than the previous program.

However, any change to a degree program offered at another institution (i.e., Claremont Lincoln University) requires the student to submit a completely new online application and provide necessary supporting documentation required for the new degree. In order to streamline this process for existing students, supporting documentation from the student's initial application can be used for the new application, or the student can update any of the supporting documents if desired. Additionally, the student must submit an official transcript of any coursework taken at CST after admission into the initial degree program.

TRANSFER POLICIES

Transfer of academic credit earned prior to enrollment in a Claremont School of Theology degree program is allowed according to the following policies:

Credits applied to a completed degree program cannot be transferred.

Only credits received from an accredited institution will be transferred.

Credits earned in non-degree or Masters degree programs cannot transfer into doctoral programs.

Students with graduate academic credit completed with a grade of B (3.0) or better, and earned within the past eight years, may be permitted to transfer up to 50 percent of their total degree credits into a Master's degree. Grades do not transfer with transfer courses, are not posted on School of Theology transcripts, nor do they figure into CST/Claremont Lincoln GPA.

Depending on the requirements of the Master's degree program, not all transferred credits may apply to course requirements in the particular degree program. Credits that will not substitute for specific course requirements will transfer as free electives. The Registrar, in consultation with the Associate Dean for Academic Advising, will make such determinations. Students with transfer credits still must meet all degree program requirements. For every nine credits transferred, the time limit for completion of the degree will be reduced by one semester.

Credits from institutions outside the U.S. may be transferred into a Master's degree when it meets comparable grade and institutional standards. Students will be required to have their coursework translated and evaluated by an external credit evaluation agency pre-approved by the Registrar.

Credits earned at other institutions do not transfer into doctoral programs at the School. Credits earned at CST/Claremont Lincoln cross-registration partner schools by matriculated Claremont Lincoln doctoral students may be applied to a doctoral degree. All courses taken at a CST/Claremont Lincoln partner school must be approved by the student's faculty advisor.

If granted admission to a master's-level degree program, a student may transfer a maximum of 12 units of work of "B" or better, taken at Claremont School of Theology or the Claremont Lincoln University as a Non-Degree student. This work must not be more than eight years old. Non-Degree credits cannot be applied toward the D.Min. program.

Waiver of Required Courses

With approval of the instructor, a student may petition the registrar for waiver of a required course, based on previously completed similar course work at another accredited institution. The instructor may require the student to present evidence of this previously--completed work. The waiver must be approved by the Associate Dean for Academic Advising. No reduction in credits for the degree will be awarded when a course is waived. When the work was undergraduate level, the student must take an equivalent number of credits in a required advanced course in the same field. When the work was graduate level, the student may take courses in any subject matter to substitute for the

waived course. If the student requests waiver of more than one required course, separate petitions must be submitted for each course. In order for a student to be exempted from Field Education, the petition must contain a signed statement by the Director of Field Education.

Residency Requirements

Academic “residency” does not refer to a requirement for on-campus housing; rather, it is a term used in the academy that refers to the conditions by which students are required to progress toward degree completion. In order to receive a degree from Claremont School of Theology at least 50 percent of the credits required must be completed through Claremont School of Theology by taking courses with a T, L, or B prefix code.

FINANCIAL AID

The costs associated with pursuing graduate education are considerable. Claremont School of Theology and its other divisions (Claremont Lincoln University and Bayan Claremont) offers a variety of financial aid services aimed to assist students in making informed financial decisions that allow each to pursue graduate education in a responsible way. The Office of Financial Aid aims to connect students with the resources necessary to help make pursuit of graduate study financially possible. Resources offered are not solely monetary, but also informational and educational in nature and made available to students through a variety of financial literacy programs. The Office of Financial Aid assists students regardless of race, gender, age, religious tradition, national origin, physical disability, or sexual orientation.

The Office of Financial Aid at Claremont School of Theology provides services to Claremont School of Theology, Claremont Lincoln University, and Bayan students. Despite school affiliation, all student financial aid will be facilitated through the CST Financial Aid office until Claremont Lincoln University is authorized to provide its own Federal Financial Aid.

FINANCIAL AID PACKAGE

Generally, financial support for graduate study comes through federal loans, institutional scholarships, and scholarships from entities outside the school. While the Office of Financial Aid can help guide students to resources in the third category, it focuses primarily on the first two. A student's financial aid package can include funds from all three sources, and is outlined officially in a financial aid award letter.

The funds outlined in the financial aid award letter are based on full time enrollment (defined as at least 12 units for the Fall Semester and 12 units for the Spring Semester). If a student registers for fewer units or receives additional funding from outside sources, the financial aid award will be adjusted (lowered). The number of hours in which a student is enrolled on the day following the published last day to add or drop a class will be used as the official enrollment date for financial aid purposes. If the total amount of financial aid awarded exceeds the cost of attendance, the amount of a student's scholarship will be reduced so that the total aid does not exceed the attendance cost.

Sample Financial Aid Package:

Total Cost of Attendance minus Expected Family Contribution = Student Financial Need

Student Financial Need

- Institutional Funds (scholarships, TA or RA positions, etc.)
- Outside Funds
- Federal Funds

= Remaining Student Financial Need

Institutional Funds

Incoming students are reviewed for eligibility for available scholarship funds in the year s/he is admitted. Students are automatically considered for any funds for which s/he is eligible at the time of admission. The only exception being students admitted to the MA in Ethical Leadership at Claremont Lincoln University. No institutional scholarships are available for students in this program due to lower tuition rates for the degree. The

number of scholarships given and the value of each can change annually, and doctoral scholarships are allocated at the discretion of the faculty in that particular discipline. Scholarship awards are made in writing and recorded in a student's financial aid award letter. A scholarship is an agreement entered into by the school and the student, and is governed by the policies noted on the scholarship letter. Please be aware no scholarship will be applied to the student's account without a signed Confirmation Form indicating understanding of, and adherence to, the policies contained in the scholarship letter. Even if a student is not applying for Federal Financial Aid, students receiving an institutional scholarship must accurately complete the Free Application for Federal Student Aid (FAFSA) every year.

Federal Funds

The first step in being considered for federal funds is the completion of the Free Application for Federal Student Aid (FAFSA). The FAFSA is available online (www.fafsa.ed.gov) and changes annually in format and information required. It is the responsibility of the student to complete the FAFSA correctly for each year in which s/he would like to be considered for federal funds. Upon completing the FAFSA, a Student Aid Report issued by the government will be provided to you which will advise of your Expected Family Contribution (EFC). This EFC is the number that Claremont Lincoln uses as the basis for your qualification for need-based financial aid.

Outside Scholarships

Please visit the financial aid page at www.cst.edu or www.claremontlincoln.org for a listing of outside funding sources. Students who apply and receive outside scholarships will have the monies added to their financial aid package; this may allow the School to reduce student dependence on loans.

INSTITUTIONAL FUNDS

Scholarships are awarded at the time of admission according to eligibility of the student and available funds. Renewal of scholarships is possible by adhering to the renewal requirements included in the scholarship award letter for the terms indicated (also listed below).

Enrollment Parameters

The terms may differ slightly from year to year; thus, a student's scholarship letter is considered to be the authority when calculating conditions for renewal and/or proration. Regardless of proration, students are not eligible to renew institutional scholarship support if s/he has any withdrawals and/or more than one incomplete at any time. In the case of medical or family emergencies, please see the Petition process below.

Leave of Absence

Effective Fall 2013, students with a scholarship who take an institutionally approved leave of absence may retain their scholarship when they return. This applies to all students, regardless of program or degree. The various components of the original scholarship letter will still stand, such as amount, terms, etc. Scholarships will be retained for one (1) leave of absence only; if a student chooses to take a second leave of absence during his or her program that student will forfeit his/her scholarship. In the case of medical or family emergencies, please see the Petition process below.

Prior Loans

Students currently in default on any Federal Student Loan are not eligible for scholarships. Students who enter default while in attendance forfeit their scholarship. Students who lose their scholarship eligibility must reapply for Claremont School of Theology scholarships through the Office of Financial Aid when they have regained their scholarship eligibility.

Financial Aid Literacy

Participation at a minimum of one financial aid literacy workshop per semester for the duration of a student's degree program is a requirement for anyone receiving federal and/or institutional funds.

Donor Communication

All students who receive scholarships will be expected to submit a note of thanks each year to the benefactor of those funds. A date by which these letters are to be returned will be provided annually by the Office of Financial Aid. Failure to submit an appropriate thank you note will result in forfeiture of the awarded scholarship. Additionally, if invited to the annual Scholarship Luncheon, student participation is expected.

Part-time Attendance

Students may opt to pursue the program on a part-time basis and still receive a portion of his/her scholarship. As part-time students, M.Div. students have a maximum of four and one half (4.5) years of scholarship eligibility, M.A. students have have a maximum of three (3) years, and D.Min, students have a maximum of one and one half (1.5) years of scholarship availability. Scholarship support is not available beyond the limits mentioned above.

Satisfactory Academic Progress

Students are required to achieve satisfactory academic progress, each semester, as defined in the school catalog for the year the student entered.

Scholarship Letter

In the case that a student has received more than one scholarship letter, the most recent letter renders all previous letters invalid.

FEDERAL FUNDS

The funds outlined below are provided by the United States government and as such, are subject to revision and alteration as deemed appropriate by the governing bodies associated with each program. For specific terms and loan details, please visit www.ed.gov or contact the Office of Financial Aid. Please note that the total aggregate loan limit for graduate students is \$138,500. This amount includes all undergraduate and graduate Subsidized and Unsubsidized Stafford Loans.

Stafford Loan (unsubsidized)

Unsubsidized Federal Stafford Loans are available to students who are able to demonstrate need. Loans allow a student to borrow a maximum amount each year. The federal government will not pay the interest during school, grace or deferment periods. Interest is generally capitalized at the time of repayment unless the student elects to pay the interest while in school.

Perkins Loan

These are long-term loans available to students with demonstrated need as determined by the Financial Aid Office in accordance with federal regulations. Perkins funds are limited and are awarded by the Financial Aid Office. Please be aware that the maximum Claremont School of Theology loan limit is available at www.cst.edu, and the aggregate Perkins loan limit is \$40,000 (including any previous Perkins Loans).

Graduate Plus Loans

These loans are available to those who have first applied for and received the full amount of Stafford Unsubsidized Loans in a given year. The annual loan limit is up to the cost of attendance, as determined by the school, minus expected financial aid.

Work Study Program

Established to stimulate and promote part-time employment for students who are in need of earnings to finance the cost of higher education, the federal Work Study program is also available to eligible students. The law requires that participants be in good academic standing, be citizens or permanent residents of the United States, and demonstrate financial need.

Students may work up to 15 hours per week during school periods and up to 30 hours per week during vacation periods. The award amount is determined annually, and is based on a student's need as determined by the Financial Aid Office and available funds. All federal work-study jobs are located on campus. In the past, students have found employment in the Library, the Mail Room/Campus Center, Dean's Office, Office of Admission, Office of the Registrar, Office of Communication, and Student Life.

FEDERAL FUND DISTRIBUTION

Distribution of Direct Federal Loans

Federally guaranteed loan funds will be disbursed in two equal amounts at the beginning of each fall and spring semester. All students should bear in mind that up to 4 percent in fees may be deducted from the gross amount of each loan disbursement (3 percent origination and 1 percent guarantee fee). Loan funds will be sent to the School and will automatically be applied toward tuition, fees and housing (if a student lives on campus). Awards will be automatically adjusted for all changes in enrollment before the last day of the drop/add period. Loan disbursement checks will be released at the end of the fourth week of each semester.

OUTSIDE FUNDS

Generally speaking, funds secured from outside the institution are applied to a student account upon receipt of appropriate documentation. This includes a letter indicating the recipient's name, the value of the scholarship in US dollars, the time frame the scholarship is available, as well as any other pertinent terms governing the allocation and distribution of the funds. Upon receipt of these documents the outside scholarship will be incorporated into the student's financial aid package and other package components will be adjusted accordingly.

CHANGE IN ENROLLMENT STATUS

Changing Degree Programs

Students who change degree programs are not guaranteed the same amount of scholarship assistance they received under their original program nor are they guaranteed additional scholarship assistance if the new program is longer than the previous program. All

students who wish to change degree programs should consult with the Director of Financial Aid regarding their scholarship eligibility.

Withdrawal or Dismissal from the School

Students who withdraw from the School, become inactive or are dismissed from the School (and its Divisions) will forfeit their scholarship award. If a student chooses to withdraw from the School, any institutional scholarships that are applied to his or her account will be revoked, and full tuition will be owed if the withdrawal date is after the refund deadline.

Withdrawal or Dismissal from a Class

Withdrawal from a class will impact one's overall Financial Aid package, which includes changes to:

- Institutional Scholarship
- Federal Financial Aid
- Outside Scholarships

Students who withdraw after the drop/add deadline will still be required to repay the federal government for any monies received to fund that course. Since the amount of credits taken will be less, the scholarship will be prorated accordingly.

SATISFACTORY ACADEMIC PROGRESS FOR FEDERAL FINANCIAL AID

(Based on Federal Code of Regulations 668.34)

The Higher Education Act and California state government require that in order to receive any Title IV Aid (Federal Direct Stafford Loan, Federal Direct GRAD PLUS Loan, Federal Work –Study [FWS]), a student must maintain satisfactory academic progress towards a degree. All academic semesters are utilized to determine Satisfactory Academic Progress (SAP) eligibility regardless of whether federal financial aid was received. In addition, The Higher Education Act standards apply to *all* students, whether or not they have ever received any federal financial aid.

Failure to meet both the cumulative grade point average and the cumulative hours earned will result in the student becoming ineligible to receive institutional scholarship and federal financial aid.

At the end of each academic semester, full-time students must have earned at least 12 credit hours and part-time students must have earned at least 6 credit hours with a cumulative Grade Point Average (GPA) of 3.0 or higher for master's students, and 3.3 or higher for doctoral students.

The Claremont School of Theology, Claremont Lincoln University, and Bayan Claremont have set limitations on the number of years a student can borrow money from the Federal Government. These limits are determined by the length of a degree program not by a student's full-time or part-time enrollment.

- MA (two year degree) = 3 years of financial aid eligibility
- MDiv (3 year degree) = 4 years of financial aid eligibility
- Concurrent or Dual MDiv/MA (4 year degree) = 6 years of financial aid eligibility
- MA in Interfaith Chaplaincy (3 year degree) = 4 years of financial aid eligibility

- Doctor of Ministry (2 year degree) = 3 years of financial aid eligibility
- Doctor of Philosophy = 6 years of financial aid eligibility

FINANCIAL AID WARNING

Both full-time and part-time students who have not achieved satisfactory academic progress will be placed on Financial Aid Warning for one semester. This Warning semester immediately follows the semester in which satisfactory academic progress was not achieved. The student will be required to meet with the Dean's Office to develop an academic plan for meeting SAP by the end of that semester. During the Warning semester a student is eligible to receive federal financial aid. However, if at the end of the Warning semester the student has not met the requirements of SAP, the student will become ineligible to receive federal financial aid and/or institutional funds.

PETITIONS

In rare cases where a student has suffered undue hardship such as death of an immediate family member, or injury or illness of the student, petitions for accommodation can be submitted for reasons outlined below. Petitions will be reviewed on a case-by-case basis by representatives from the Dean's Office, Registrar, and Financial Aid. In some instances a student may be asked to meet with the committee to answer any questions. Additionally, any information mentioned in the petition is subject to verification. Please be aware that all petitions must be submitted to the Financial Aid Office no later than June 30th for the following Fall Semester, and January 15th for the following Spring Semester. Once a decision has been rendered, no further information will be considered.

Inability to Meet Satisfactory Academic Progress (SAP)

If, as a result of inability to meet SAP, a student has been placed on financial aid warning and the student does not achieve the required number of units or the required grade point average (GPA) in the following Warning semester, the student may submit a petition to retain his/her institutional funds for an additional semester if the cumulative grade point average:

- is between 2.50 and 2.99 for masters students
(Students with a cumulative grade point average below 2.50 are not eligible to petition.)
- is between 3.0 and 3.29 for doctoral students
(Students whose cumulative grade point average is below 3.0 are not eligible to petition.)

If a petition is granted, the student will be placed on Financial Aid Warning for a second semester and will be expected to achieve a cumulative grade point average of 3.0 (masters students) or 3.3 (doctoral students) at the end of the following semester. Failure to achieve the aforementioned cumulative grade point average at the end of the second Warning semester will result in the forfeiture of scholarship assistance.

Students will not be able to be on Financial Aid Warning for more than two semesters.

Inability to Meet Scholarship Requirements

Students may also petition to retain their scholarship if it was revoked because a student violated one of the following Scholarship requirements because of a medical or family emergency:

- Withdrew from a class after the drop/add period
- Needed to take a second leave or absence

In such cases, if a petition is granted, the student will be able to retain his/her scholarship presuming the student maintains SAP and all other scholarship requirements.

Petition Process

All petitions must include the following information:

- student name, address, phone number, student ID number and degree program
- reason(s) why satisfactory academic progress was not achieved
- reason(s) why the student expects to achieve satisfactory academic progress by the next semester
- An Academic Success Plan negotiated with, and signed by, the Associate Dean for Advising



TUITION AND FEES 2013-2014

Below is a sample nine-month budget for the 2013-2014 academic year. The amounts listed below are estimates and your individual expense budget may differ.

	M.Div., M.A. (On Campus)	D.Min. (On Campus)
Tuition	\$16,080	\$17,160
Student Fees (24 units)		
Books & Supplies	\$1,620	\$1,620
Room and Board	\$14,400	\$14,400
Transportation	\$1,800	\$1,800
Miscellaneous	\$3,000	\$3,000
Fees	\$1,380	\$1,380
Total	\$38,280	\$39,360

Tuition

M.A., M.Div.	\$670 per unit
D.Min.	\$715 per unit
Ph.D	\$955 per unit
Non-Degree, Certificate	\$1025 per course*
Advanced Course of Study	\$220 per unit
Continuous Registration Fee (M.A./M.Div.)	\$670 per semester
Continuous Registration Fee (D.Min.)	\$955 per semester
Dissertation Research Fee	\$955 per semester
Continuing Education Units (CEU)	\$100 per CEU

**Students transferring non-degree courses into a degree program will have to pay the difference between the non-degree tuition rate and the prevailing tuition rate for the degree they are entering.*

Application and Admissions Fees

Application for Admission	\$50
Admission Confirmation Deposit	\$200

Audit Fees

Regular Audit Fee	\$150 per unit
Special Audit (Alumni, Seniors, Spouses)	\$100 per unit
Staff Audit	Free

Adjunct Faculty (during the semesters they are teaching) Free

(Individuals auditing classes must pay the appropriate Audit Fees, the Student Activity Fee, the Technology Fee and the Administrative Fee.)

Course Laboratory Fees:

Preaching Lab	\$50 per class
Supervision in the Pastoral Counseling and Pastoral Psychotherapy tracks (billed for LSC3041, LSC3042, LSC3044, LSC3045, LSC4044, LSC4045, LSC4047, and LSC4048)	\$1,300

Housing Fees

Housing Application	\$60
Housing Confirmation and Cleaning Fee	\$750 and up
Pet Fee	\$250 per pet
Lost Apartment Key Replacement Fee	\$20

Transcript Fees

Official Transcripts	\$10 per transcript
Unofficial Transcripts	\$5 per transcript

Other Fees

Student Activity Fee	\$75 per semester
Technology Fee	\$240 per semester
Administrative Fee	\$125 per semester
Late Tuition Payment Fee	\$100 per week, 3 weeks max
Tuition Deferred Payment Agreement Fee	\$35 per semester
Identification Card Replacement	\$15
Late Registration Fee	\$75
Returned Check Fee	\$35 per returned check
Document Copies	\$1 per page

All enrolled students are required to pay the Student Activity Fee, the Technology Fee and the Administrative Fee in addition to tuition each semester they are enrolled. A \$75 Late Registration Fee will be charged to all continuing students who register after the scheduled preregistration period. All fees are nonrefundable.

Payment Policy for Tuition and Fees

All tuition is payable in full by the first day of class each semester, each January Interterm and each summer session. A \$100 Late Payment Fee will be charged to all students who have not paid their tuition and fees by the end of the third week of class for each semester or by the end of the first week of class for the January Interterm and Summer Session. Tuition is the same for resident and nonresident students.

Students have several payment options. Payments may be made by check, credit card (Visa, MasterCard, American Express) online, or with a Deferred Payment Agreement. Documentation of government loans, Claremont School of Theology scholarships or grants, outside scholarships and loans can be used to comply with the tuition payment policy. Students should consult the Business Office for details.

Approved Visiting Scholars and Adjunct Faculty (during the semesters they are teaching) may have audit and library privileges without tuition or fee charge.

Delinquent Accounts

Students whose accounts are not paid in full are not eligible to register for the next semester or to receive transcripts, grades, enrollment verifications, or diplomas. This applies equally to students who fail to pay, on or before established dates, loans granted or guaranteed by or through Claremont School of Theology, or to pay fees such as those incurred for on-campus housing, library fines, etc. A \$100 late payment fee will be charged to all students who have not paid their tuition and fees by the end of the third week of class for each semester or by the end to the first week of class for the January Interterm and Summer Session. A monthly late charge of \$10 or three-quarters of 1 percent, whichever is higher, will be assessed for delinquent accounts. In the event that Claremont School of Theology deems it necessary to employ a collections agent or attorney to enforce payment, the student will be responsible for all reasonable collections costs and attorney's fees.

Refunds

Students who withdraw or fail to complete the period of enrollment may receive a refund. Any student withdrawing from the School for medical reasons is required to submit a written statement from his or her medical doctor when requesting a refund. If the student received any federal funds, the Financial Aid Office will determine the refund based on the number of days/weeks remaining in the semester and the student's withdrawal date and/or last day of attendance.

A student receiving federal aid who is attending the School for the first time and leaves the School on or before the 60 percent point in the enrollment period for which s/he has been charged will be subject to a Statutory Pro Rata Refund. A student remains eligible for the Statutory Pro Rata Refund until the student withdraws, drops out, takes a leave of absence, is expelled after attending at least one class, or completes the enrollment period.

All other students who do not meet the requirements for the Statutory Pro Rata Refund will be subject to either Claremont School of Theology's institutional refund policy or the requirements of the Federal Refund Calculation, whichever policy allows for the larger refund.

Claremont School of Theology Refund Policy

Tuition refunds for students dropping or withdrawing from classes during the semester are made according to the following schedule:

First and Second weeks: 100 percent refund

Third and Fourth weeks: 50 percent refund

No refund will be given if a student drops or withdraws from classes after the fourth week of class in a given semester. Refunds requested for medical reasons must be supported by a statement from the attending physician. Refunds for students receiving financial aid may vary from the School's policy depending upon current federal regulations. A refund schedule listing amounts and cutoff dates is available from the Business Office. These rules also apply when a tuition-deferred payment plan has been signed. Generally, fees are not refundable and any financial aid is prorated in accordance with the refund schedule.

Tuition Refunds for students dropping classes during the January Interterm or Summer Session are made according to the following schedule:

100% Refund	By the First Class Meeting less \$50 deposit
75% Refund	By the Second Class Meeting less \$50 deposit
No Refund	After the Second Class Meeting

Federal Refund Calculation

For first-time students receiving federal aid in the first semester, the School will refund 100 percent of tuition charges if the student withdraws within the first two weeks of classes, and at least 50 percent of tuition charges if the student withdraws between the second and fourth week of the enrollment period.

ACADEMIC POLICIES AND PROCEDURES

Academic Form and Style

All papers, projects, theses, and dissertations must follow proper academic form and style. Except where other academic forms are specifically allowed, the faculty requires that all work submitted follow the Chicago notes-bibliography style. Students are encouraged to use the current edition of *A Manual for Writers of Research Papers, Theses, and Dissertations*, by Kate L. Turabian. The current edition of *The Chicago Manual of Style* may also be used.

Inclusive Language

Inclusive language is strongly encouraged of all members of the School community and is considered the standard for written work, classroom discussion, worship, and common discourse. Inclusive language refers to language that refers to God and humanity in terms that are not solely male, language that deals with color in ways that does not foster racism (i.e. equating “black” with “evil”, “white” with “purity or goodness”), and sensory language (“paralyzed,” “deaf,” “blind”) in ways that does not equate persons with disabilities and evil.

Academic Honesty

All students are expected to adhere to basic standards of academic honesty and integrity. All work submitted is expected to be the student’s own thought and expression unless another source is acknowledged and appropriately footnoted. Violation of academic honesty is regarded as an extremely serious offense. Discovery of such a violation may result in an “F” grade for the course, and possible termination as a student at the School, or revocation of a degree previously granted. In any case, faculty members are obligated to report all apparent violations of academic honesty to the Dean.

Plagiarism

Plagiarism is literary theft, or offering the words or ideas of another as if they were one’s own, with no acknowledgment of the source. Whenever the ideas or words used are taken from a source, this source must be given credit. This applies not only to direct quotations, but also to indirect quotations (in which the original statement is paraphrased). Sources that must be given credit include not only published books, journals, magazines, newspapers, etc., but also other types of media, such as electronic resources (CDROM, Internet, etc.), film, television, radio, and cassette recordings, as well as lectures and the work of other students. The principle also holds true for less direct borrowings, if the ideas in question are distinctive to the source as opposed to being considered common currency. (This is often a matter of judgment; when in doubt, students are advised to err on the side of giving too many citations, rather than too few.) The prohibition of plagiarism applies to dissertations, theses, projects, term papers, class reports, take-home examinations, and any other work (whether in writing or in another media for communicating ideas) intended to fulfill requirements for a class or degree program. The School recognizes that plagiarism is culturally defined. Consequently, students not experienced in the U.S. educational system may be asked to rewrite plagiarized work without the assumption of dishonest intent on the student’s part. Nevertheless, under no circumstances is plagiarized work acceptable, and all students are expected to learn what constitutes plagiarism in the U.S. educational context.

Cheating involves the use of any kind of assistance (e.g., written, oral, aural, or visual) that has not been specifically authorized. In regard to take-home examinations, students are not to receive assistance from others unless it has been clearly specified that a certain form of assistance is permissible (e.g., in the preparation for, as distinct from the actual writing of, the examination), or that the exam is to be a cooperative effort.

Consequences: If it is determined that cheating or academic dishonesty has taken place, the minimum consequences are as follows:

- The professor will report the student's name to the dean's office so repeat offenses can be tracked.
- A letter regarding the academic dishonesty will be issued by the dean. It will be placed in the student's official file in the Registrar's office and a copy will be sent to the student.
- The student will be penalized:
For the first offense, the student will receive a grade of F for the assignment from the professor. The student will be referred to the Writing Center for further education on plagiarism.
For the second offense, the student will fail the course. The Dean will report this failure to the Registrar, the professor involved and the student as soon as a determination has been made.
For the third offense, the student will be dismissed from the School. The Dean will inform the Registrar's Office, the student and the professor involved.
- Stricter penalties can be imposed by the professor in consultation with the Dean.

Appeal Process: Any appeal must be made in writing to the Committee on Academic Procedures (CAP) within two weeks of notification. The decision of the Committee on Academic Procedure is final. If the professor involved is currently serving on CAP, the Dean will appoint another faculty person to replace the professor involved for the discussion and vote on the appeal. The Dean may be present during CAP's deliberations as an ex-officio member.

Grading Policies

The School grades on a four-point system as follows:

A+ = 4.0	C = 2.0
A = 4.0	C- = 1.7
A- = 3.7	D+ = 1.3
B+ = 3.3	D = 1.0
B = 3.0	D- = 0.7
B- = 2.7	F = 0.0
C+ = 2.3	

Other grade field codes that carry no grade points are:

W	Student withdrawal from a course
UW	Unauthorized withdrawal
I	Incomplete Grade requested by student
AU	Audit
CR	Credit on basis of Credit/No Credit
NC	No Credit on basis of Credit/No Credit
CEU	Continuing Education Credit

P	Passing Grade for examinations
CP	Conditional Passing Grade for examinations
U	Unsatisfactory/Fail Grade for examinations

Credit/Unit Policy

A credit hour is an amount of work that reasonably approximates 1) not less than one hour of classroom or direct faculty instruction and a minimum of two hours of out of class student work each week for approximately 14-15 weeks for one semester, or the equivalent amount of work over a different amount of time; or 2) at least an equivalent amount of work as required above through other academic activities as established by Claremont School of Theology leading to the award of credit hours. For example, for a 3 credit semester course, the student will have faculty instruction for 3 hours a week for 14-15 weeks and will be required to commit 6 hours a week to reading, research, writing, and consultation for that class, or a reasonable equivalent.

Credit/No Credit

Students in good standing (not on academic probation) in the M.Div. and M.A. programs may take free elective classes either on a letter grade basis or on a credit/no credit (CR/NC) basis. Required classes and repeated courses must be taken for a letter grade, with the exception of Field Education internships, which are offered only on a credit/no credit basis. In no case can more than 20 percent of the total degree units be taken credit/no credit. Credit (CR) will be given only for work which is of average quality or better (C through A). Credit will not be given for work that is merely passing (D through D+). All coursework in the Ph.D. and D.Min. programs must be taken for a letter grade, with the exception of courses that are offered only on a CR/NC basis.

Grade Requirements for Required Courses

Students in the M.Div. and M.A. programs must take required classes on the letter grade system (A through F), with the exception of Field Education internships, which are offered only on a Credit/No Credit basis. M.Div. and M.A. students may take non-required classes (free electives) either for a letter grade or on a Credit/ No Credit (CR/NC) basis. At the time of registration, the student must elect which grading system will be used. All course work in the Ph.D. and D.Min. programs must be taken for a letter grade, with the exception of courses that are offered only on a CR/NC basis.

Minimum Grade Requirements

In the M.Div. and M.A. programs, the minimum grade acceptable for a required class is C- (1.7). Only free electives will be acceptable for graduation credit at a grade in the D range. In the D.Min. and Ph.D. programs, course work must be completed at the B- level (2.7) or above to meet degree requirements. For all degree programs students may not earn credit more than once for the same class. Students receiving Veterans' benefits should contact the Office of the Registrar.

Repeated Course Policy

Students are allowed to repeat courses. Students may have to repeat a class for several reasons:

- They received a grade of "D+" or lower in a required master's-level class.
- They received a "C+" or lower in a required doctoral-level class.
- They received an "F" in a class.

- They had an Incomplete for the class and did not submit their work by the deadline and the Incomplete reverted to a grade of “F,” or the student stopped going to class but did not officially withdraw from the class and received a “UW” (Unofficial Withdrawal) on their transcript.

Although the original grade will remain on the permanent record, only the most recent grade will be considered in computing the cumulative grade point average (GPA). The additional hours of credit for repeated courses will not be counted toward a degree or the total number of credits completed. Repeated courses must be for a letter grade and at regular tuition rates. Financial Aid cannot be applied to repeated courses. Financial Aid cannot be given to a student whose cumulative grade point average has dropped below 3.0 for master’s students and 3.3 for Doctoral students.

Minimum Grade Point Average for Graduation

The minimum cumulative grade point average required for graduation from the M.Div. and M.A. programs is 2.25; for the D.Min, 2.7; and for the Ph.D. program, 3.0.

Change of Grade Option

With the permission of the instructor, grade options in eligible classes may be changed from Letter Grade to Credit/No Credit, or vice versa, through the end of the third week of class. The student must complete the appropriate form in the Office of the Registrar to finalize the grade option change.

Change from Audit to Academic Credit

An audit can be changed to academic credit on or before the last day of class in the semester for which the audit was registered, with permission of the Dean or Registrar, provided that:

- The instructor approves the change and certifies the satisfactory completion of all the requirements for the course by the submission of a grade or Credit/ No Credit. (After the deadline for Change of Grade Option has passed, students changing from audit academic credit must register for a letter grade.)
- The required tuition is paid.
- The change in course status is processed by completing an Add/Drop form.

Students who are registered to audit courses as alumni, seniors, staff and spouses may not change an audit to academic credit.

Change from Academic Credit to Audit Status

Registrations may be changed from academic credit to audit through the end of the eighth week of the semester by completing an Add/Drop form, dropping the course for credit, and adding the course for audit. The instructor of the course must sign the form.

Grade Reporting Policy

All grades must be submitted to the Registrar two weeks after the last day of final exams during Fall and Spring semesters. During the summer and January intersession, students have three weeks after the final class to submit all work; and instructors then have two weeks to submit final grades to the registrar. If the instructor grants an Incomplete, the grade submitted will be recorded as an “I”. If not, the grade will be based on work that was completed for the course in consideration of the grading option chosen by the student.

Change of Grade

Once a grade is assigned for a course, no change of grade is possible on the basis of additional work. Faculty may change a grade in a case of a recording error or grade miscalculation, or in exceptional circumstances, on the basis of a reevaluation of work already completed if this change is made within two months of the time the grade was assigned. Students with grade disputes should contact the Office of the Dean.

Incompletes

Taking an Incomplete in a class has academic and financial ramifications. Students receiving institutional scholarships are limited to one incomplete in a semester in order to maintain their scholarship. Taking an Incomplete also impacts one's Satisfactory Academic Progress (SAP) for receiving Federal financial aid. Patterns of Incompletes can also result in a student being placed on academic probation. Therefore, Incompletes will be granted only when there are extenuating circumstances, such as illness, death in one's family, etc. The granting of an Incomplete is for emergency situations and is not automatic, but is at the discretion of the professor. Incompletes are not granted merely for the convenience of the student who is concerned about his or her workload. To request an incomplete, the student must fill out an Incomplete Grade Request form, have it signed by the Financial Aid officer first, then seek the permission and the signature of the professor of the course, and return the form to the Registrar's office by the last day of the semester. An Incomplete may entail a grade reduction. Students should check this with the professor at or before the time the Incomplete is requested.

All work for incomplete courses from the Fall semester must be submitted for a grade by the last business day before the first day of classes of the following Spring semester. All work for incomplete courses from the Spring semester must be submitted for a grade by the last business day before the first day of classes of the following Fall semester. All work for incomplete courses of the January Interterm must be submitted for a grade by the last day of classes of the following Spring semester. All work for incomplete courses of the Summer Session must be submitted for a grade by the last day of class of the following Fall semester. The faculty may require students to turn in work by an earlier date, but the faculty will be responsible for enforcing deadlines other than the one described above. All Incomplete work will be submitted to the Registrar who will record the date of its submission. The Registrar will then forward the work to the appropriate faculty person. If outstanding work is not submitted by the due date, the student's grade for the course will automatically be converted to a grade of F or No-Credit depending on the grade option of the student. Once a grade has been converted to a grade of F or No-Credit, it cannot be changed. Faculty are expected to turn in grades for Incompletes no later than two weeks after receiving the work from the Registrar.

A student may submit a petition to the Registrar to extend the incomplete for one semester with work due no later than the final day of class in that semester. The petition must be in the Registrar's office no later than one week prior to the day before the semester begins. The Registrar will consult with the faculty involved and the Dean's office will adjudicate all petitions when the Committee on Academic Procedures is not active. If granted, this extension is final. Students taking such an extension may be placed on academic probation. Failure to complete the course within the deadline will result in an automatic F or No-Credit entered on the official record. In all cases, the Incomplete will be noted on the transcript until a final grade is entered.

All students who wish to request grades of Incomplete and are currently receiving scholarships or financial aid are required to consult with the Financial Aid office. Grades of Incomplete do have an effect on a student's satisfactory academic progress and eligibility for scholarships and financial aid.

Waivers for Special Circumstances

When a grade of "Incomplete" has reverted to a grade of "F" because the student failed to submit the incomplete work by the deadline, the student may petition the Committee on Academic Procedures (CAP) to have the "F" revert back to an "Incomplete". CAP will only consider petitions that are related to medical conditions or death in the family.

In the case of an extenuating medical condition, all petition forms must be accompanied by the following documentation:

- A letter of explanation from the student to CAP as to why the student did not complete the work by the deadline, why the student did not submit a petition to extend the deadline, and why the student believes the problem that caused the initial Incomplete and subsequent deadlines to be missed will not recur.
- A letter from a physician or other certified medical professional attesting to the student's treatment under the medical professional's care during and/or after the period in which the student failed to meet the Incomplete deadline.
- Support for the petition from the professor in the course.
- Support for the petition from the student's academic advisor.

If a student believes the School has erred in some way, the petition must be accompanied by a letter of explanation that describes and documents in what way(s) the School erred and the time frame involved, in relationship to the date when the Incomplete work was due.

Adding a Course

Students may add semester courses up until the end of the second week of the semester. Students must add January Interterm and Summer courses by the end of the first day of the course. To attend a course without officially adding the course does not constitute registration for the course. No adds will be processed after the add deadline for any term.

Dropping and Withdrawal from a Course

Students may drop Fall and Spring semester courses up until the end of the eighth week of the semester. January Interterm and Summer courses that are one or two weeks long must be dropped by end of the second day of the course. Summer courses that are three weeks long must be dropped by the end of the fifth day of the course. Any student who drops a course after the drop deadline for any term but before the last day of the term will be withdrawn from the course and be given a grade of "W". To not attend or stop attending a course does not constitute a drop or withdrawal. Students who do not officially drop or withdraw from a course in which they are enrolled but not attending, will receive a non-passing grade of "UW" (Unofficial Withdrawal) in that course. This action will be noted on the transcript and will count the same as a grade of "F" in the student's cumulative grade point average. Students with a pattern of incomplete or dropped courses will be subject to academic probation or termination. Students receiving Veterans' benefits should contact the Office of the Registrar before dropping or withdrawing from a course. Students may receive a full refund, a partial refund, or no refund of tuition depending on the date the course is dropped. Students should consult the Academic Calendar.

Cross Registration – Non-Degree, Audit, Transient

Those enrolled as non-degree students, auditors, or transient students may not cross-register for courses at Claremont Lincoln partner schools, the Claremont Graduate University, or Claremont Colleges. Such students may enroll in courses with a prefix beginning with T, L, or B.

Academic Progress for Receiving Veterans' Administration Benefits

In accordance with V.A. Regulation 14235 (D) (3), no student who is receiving V.A. Benefits will be considered to have made satisfactory progress when s/he fails or withdraws from all courses undertaken (except where there are extenuating circumstances) when enrolled in two or more subjects for which there is unit credit.

Academic Probation

Students will be placed on academic probation (a) if their cumulative grade point average drops below 2.25 in the M.A. and M.Div. programs, 2.7 in the D.Min. program, or 3.0 in the Ph.D. program, or (b) if the combined number of "F" and "No Credit" grades exceeds one-fifth the total number of classes they have completed, or (c) if they extend an Incomplete to a second semester, where an automatic F/NC would place the student in category (a) or (b) above. In order to be removed from academic probation, students must obtain a cumulative grade point average of at least 2.25 in the M.A. and M.Div. programs, 2.7 in the D.Min. program, or 3.0 in the Ph.D. program upon completion of (a) 15 units of letter grade work after being placed on academic probation or (b) two semesters, whichever comes first.

Students who are on academic probation must take all course work for a letter grade (the only exceptions are those courses offered only on a Credit/No Credit basis). A student who remains on academic probation for two consecutive semesters may face dismissal. The faculty, upon recommendation of the Dean or the Committee on Academic Procedures, makes dismissal decisions. A student who is receiving VA benefits, and who is placed on academic probation, is subject to dismissal after one semester in compliance with VA Regulation 14235 (D) (3).

Mid-semester Warning for All Students with Serious Academic Problems

The Dean will ask professors to provide written warnings for any student appearing to have serious academic difficulties. Professors are expected to structure their courses so that they will be able to evaluate students' work by mid-semester. At mid-semester, the Registrar will send forms to professors. At their discretion, the professors can identify any students having serious academic problems and can specify the particular types of problems. The professors shall return these forms to the Registrar, who will forward them to the student's advisor, the Assistant Dean, and the Associate Dean for Community Life who will determine the appropriate course of action.

Attendance Policy

A student's attendance and participation are important components in assessing student progress and accomplishment in a course. When physical presence is required, faculty will indicate in the course syllabus what student behaviors (such as unexcused absences, inability to perform a classroom assignment) may result in grade reduction or failure of a course. Any absence from class is likely to reduce accomplishment and therefore possibly the course grade.

Review of Student Status

At the request of the Dean, the Committee on Academic Procedures is charged to consider whether (1) a student's enrollment may be discontinued; (2) a student may be given an institutionally-initiated Leave of Absence; (3) a student's enrollment may be continued under specified conditions; or (4) formal liaison with a mental health professional may be established for the purpose of diagnosis and intervention. All committee recommendations are to be brought to a full faculty meeting for discussion, recommendation, and/or ratification.

Leave of Absence

In the event of physical or emotional health problems, military service, financial hardship, familial issues or other unexpected events, a student may request a leave of absence. During the period of the leave, which cannot extend beyond 180 days in any 12 month period, the student will remain in good standing and will not be charged Continuous Registration fees. An approved leave of absence extends the time limit to complete the degree by an amount of time equal to the leave.

A request for a leave of absence must be made in writing and include the date, reason for the student's request and the student's original signature. Because an approved leave of absence is dependent upon the school's reasonable expectation that the student will return from the leave, it is recommended that the student's petition include a timetable for return. Normally, a leave of absence is granted for a maximum of one semester. Leave of Absence request forms may be obtained from the Office of the Registrar. The request must be submitted to the Dean.

The Dean's decision to grant the student's request will be made in writing and will include a statement reminding the student of federal regulations requiring that if she or he is a Title IV loan recipient (Federal Perkins or Stafford Loan), failure to return to school at the expiration of the student's leave of absence will result in the student's withdrawal from the school as of the date the student began the leave of absence. As a result, the student may be required to return some or all of the Title IV loan funds disbursed to him or her in the semester s/he began the leave. It is also possible that the student's grace period for repayment of other Title IV loans may expire. Additionally, any institutional scholarships will be forfeited and any scholarship applied to the student's account in the semester s/he began the leave will be reversed. Any tuition owed for that semester will then become payable by the student.

Students with a scholarship who take an institutionally approved leave of absence may retain their scholarship when they return. This applies to all students, regardless of program or degree. The various components of the original scholarship letter will still stand, such as amount, terms, etc. Scholarships will be retained for one (1) leave of absence only; if a student chooses to take a second leave of absence during his or her program that student will forfeit his/her scholarship. Exceptions may be given for medically-based extenuating circumstances and may be sought through the leave of absence petition process.

A student returning from a leave of absence must notify the Dean and Registrar in writing prior to registering for classes. When returning, the student must complete the coursework that s/he began prior to the leave of absence. The student will not incur any additional institutional charges nor is the student eligible for additional Title IV assistance in order to complete this work.

Students who are withdrawn from the school because they failed to return from the leave may reenter within two years of their withdrawal date upon written notice to the Dean, and Registrar of the student's intention to return. After two years but no longer than eight years from the withdrawal date, the student may apply for reinstatement with the Admissions Office by submitting an application form, fee, personal statement, a minimum of two additional references, and transcripts of any additional coursework.

Involuntary Leave of Absence

The School will place a student on Involuntary Leave of Absence if an apparent medical or psychological condition poses a threat to the student's physical or psychological wellbeing, or that of any other member of the School or community, or a threat of destruction of property. This policy applies to medical and psychological problems only, and not to matters solely of a disciplinary or academic nature.

An Involuntary Leave of Absence is the expulsion of a student and restriction of that student from entering the Claremont School of Theology campus or participating in any Claremont School of Theology courses or services. In instances where the student lives in student housing, departure from campus housing will be determined by the Dean. As a private institution, it is possible for the School to contact the appropriate law enforcement agency to enforce these restrictions.

Withdrawal or Transfer

A student who wishes to transfer to another school or otherwise withdraw from enrollment must notify the Registrar by turning in a completed Withdrawal Form signed by the Dean, the Business Office, and the Financial Aid Director. Withdrawal forms are available in the Office of the Registrar.

Statute of Limitations for Completion of Degrees

Degree requirements must be completed within specified time limits. For every nine units of academic credit transferred into the School from another institution for a master's degree, the time limit for completion of the degree will be reduced by one semester. (See p. 36 for School policies on transfer of academic credit.) In extenuating circumstances, students may petition the Committee on Academic Procedures for an extension of one year.

The statutes of limitations for each degree program offered are as follows:

Master of Divinity	6 years
Joint CST/ETSC Master of Divinity	7 years
Master of Arts	4 years
Concurrent/Dual Master of Divinity/Master of Arts	7 years
Mentoring Doctor of Ministry	5 years
Doctor of Ministry in Practical Theology of Healing, Reconciliation, and Transformation	6 years
Ph.D. in Practical Theology (48 units)*	7 years
Ph.D. in Religion (48 units)*	7 years

** Ph D students have 4 years to complete the requirements for Advancement to Candidacy, and 3 years to complete the dissertation.*

If after Advancement to Candidacy, a Ph.D. student has exceeded the time limits and been terminated, the student may petition the Dean for readmission with the presentation

of an acceptable first draft of the dissertation and the payment of Continuous Registration fees for all intervening semesters.

When a student transfers from one academic program to another academic program of the same status, the statute of limitations is the full number of years of the program to which the student has transferred minus the number of years the student has been enrolled in the previous program. (For example, if a student who has been enrolled for three years in the M.Div. program then transfers into the M.A. program, that student's new statute of limitations would be one year.)

Graduation Applications

All students are required to submit a completed and signed graduation application to the Office of the Registrar in the Spring semester before their final year of study. No student will be allowed to register for his or her final year without submitting a graduation application. The last day of Spring Registration in the Fall is the last day to submit a graduation application for inclusion in the May commencement ceremony. No student will be allowed to graduate or participate in the commencement ceremony without submitting a graduation application.

Appeals for Exceptions to Academic Policies

Students are expected to be aware of and abide by the faculty's standing rules and policies. The Catalog provides the necessary information. If a student can demonstrate a compelling reason for special consideration, s/he may appeal to the Committee on Academic Procedures for an exception to the faculty's academic policies. Students' failure to inform themselves of policies, procedures, deadlines and requirements for their degree programs is not considered a compelling reason for special consideration. There are some policies to which the Committee does not have the authority to grant exceptions. Appeals of this kind will not be considered. Students should consult the Catalog for information on the procedures for requesting exceptions to the academic policies of Claremont School of Theology.

It is the responsibility of the Committee on Academic Procedures or the Dean to determine whether an exception shall be made to the faculty's standing rules and policies. It is the most basic role of the Committee on Academic Procedures to supervise the carrying out of policy legislated by the faculty. If the Committee determines that a petition raises a general problem of policy, they shall propose to the full faculty a revision of the policy, rather than grant special petitions. The Committee on Academic Procedures and the Dean have the authority to introduce some flexibility into the administration of standing rules, so as to help students accomplish that which is intended by the faculty. For example, they may: grant extensions of deadlines in case of genuine hardship, such as personal illness or family crisis; in consultation with faculty of the field concerned, approve substitution of an alternative way of meeting a requirement; offer a special examination to students who believe they have acquired the requisite knowledge in prior study; deal with minor or emergency problems not covered by existing policy. The discretion of the Committee on Academic Procedures or the Dean is not unlimited. Neither has the authority to alter the fundamental rules of the faculty or to compromise policies or procedures dictated by the School's three accrediting bodies: the Association of Theological Schools (ATS), the Western Association of Schools and Colleges (WASC), and the University Senate of the United Methodist Church. For example, they may not: excuse any student from general curricular requirements; grant petitions to increase the number of allowable transfer units; reduce the number of units required for

the degree; fundamentally alter the sequence of degree programs where educational principles are at stake; consider a petition where the faculty has previously decided that exceptions will not be considered. Neither the Committee on Academic Procedures nor the Dean has the authority to consider appeals for exceptions to the financial policies of the School.

Policy on Student Evaluation of Courses and Faculty

At the end of each semester, students complete a Course Evaluation Form. Using this form, students assess how well the course helped them to achieve the Student Learning Outcomes for the class, and how well the course addressed the broader Institutional Learning Outcomes. Students also evaluate the class content and organization, as well as the professor's knowledge of course material, accessibility to students, and teaching skills. These forms are collected by a student volunteer in the class and returned to the Dean's office. During annual evaluations of the faculty, the Dean consults these evaluation forms to assess faculty performance and promotion. The forms are also made available to faculty for their own use in improving their courses and teaching. The Institutional Learning Outcome results from the Course Evaluation Form are tabulated and included in the yearly assessment report that is disseminated at the Faculty Retreat every August where it is discussed and ideas for improving academic programs are recommended.

Transcript Requests

Requests for transcripts should be submitted in writing to the Office of the Registrar and include the following: name, dates of attendance, address where the transcript is to be sent and signature. Upon payment of the current fee for transcripts, transcripts will be sent to another institution or made available for the student's personal use. Transcript requests will not be honored if a student owes the School a balance not accounted for through a Deferred Payment Agreement or is currently in default on any federal student loans.

Copies of transcripts contained in the student file from other institutions should be requested directly from those institutions.

Replacement Diploma Policy

Requests for replacement diplomas should be submitted to the Registrar, who is responsible for processing the order. The Registrar is authorized to order replacement diplomas under the following conditions:

- The graduate's claim to have received a degree from the School can be verified unambiguously
- There are no institutional actions limiting the request (for example, unpaid accounts, library fines outstanding, disciplinary actions pending or taken against the individual, etc.)
- The circumstances related to the replacement request warrant School action. Graduates must certify in writing the loss of the original and must provide detailed written information about the manner in which the loss was incurred.

The Registrar will order replacement diplomas along with the regular graduation order each year. Persons who request replacement diplomas either before or after the relevant graduation deadlines may have their requests processed if the circumstances seem to justify an emergency order. In all cases, the graduate bears all costs involved in processing and printing replacement diplomas. These costs will vary according to the

precise circumstances of the request. The replacement diploma will be ordered in the same style as the diplomas currently in use at the School . Current officers of the institution will sign for the Board of Trustees and for the President. The notation “signed in (current year) for the (Board of Trustees/President)” will appear beneath the relevant signature lines. Additionally, the notation “Replacement Diploma” will appear along the bottom border.

Name Change or Correction

Currently enrolled students who wish to change their names must present in writing to the Registrar the reason(s) for the change and two legal documents (e.g., a marriage license or a court document) to substantiate the change. Both the original and the new names will appear on the transcript. Graduates who wish a name change on their diploma must submit a written request to the Registrar. The letter must contain a sufficient reason for the change and be supported by legal documents. The old diploma and an appropriate fee are required before a new diploma may be issued. The change of diplomas will be recorded on the transcript of the former student.

ADVISEMENT AND REGISTRATION

Faculty Advisement

Each new student is assigned a faculty advisor. These assignments are made in consideration of the student's interests and faculty load. The advisor's main responsibility is to guide students through their program.

Change of Advisor

When students wish to change advisors, they seek agreement to this change from both their present advisor and the faculty member they desire to have as advisor. When agreement has been secured from the faculty members, students complete the Change-of-Advisor Request Form and submit it to the Registrar. Factors such as the number of advisees a faculty member has and extracurricular responsibilities that the faculty member holds may prohibit a faculty member from agreeing to serve as advisor. The Dean generally regulates the institutional expectations of the faculty and may request that a faculty member not accept further advisees.

Full-Time and Part-Time Enrollment

During the Fall and Spring semesters, 12 units constitute full-time enrollment. However, master's students will often take up to 15 units per semester to make timely progress toward degree completion. Registration for the D.Min. professional project is considered full-time enrollment and is limited to two semesters. Ph.D. students registered for Continuous Registration or Dissertation Research will be considered enrolled full-time for up to three years after the completion of course work. Students who elect Continuous Registration before completion of required course work are not considered enrolled either full or half-time.

Registration Limits

In the Fall and Spring semesters, registration is limited to 16 units. In the three-week summer sessions, registration is limited to 6 units during any one session. In the two-week Interterm session, registration is limited to one course.

Registration Periods

Continuing students register beginning on a designated date in November for Spring semester and beginning on a designated date in April for Fall semester. New students register during orientation or the first week of the Fall and Spring semesters.

Evidence of Medical Insurance

All students are required to provide evidence that they have medical insurance. Students who do not provide evidence of medical insurance will be required to enroll in a medical coverage program of the School's choosing and will be billed for the coverage.

Registration Procedures:

Students should begin the procedures outlined below well in advance of the registration period.

- All students must discuss their course selections with their academic advisor. The advisor must approve of the student's plan for registration.
- Select courses from the class schedule.

- Secure other faculty permissions as may be required. These requirements are detailed on the semester class schedule.
- When a student has obtained all required faculty permissions, the student may register during the designated registration period.
- Pay tuition and fees. Students will not be permitted to attend class unless tuition and fees are paid.
- Provide proof of mandatory medical insurance.

Cross-Registration for Graduate Courses (also referred to as “Cross-Enrollment”)

Claremont School of Theology has cross-registration agreements with Claremont Lincoln University; Claremont Graduate University (CGU); the Academy of Jewish Religion, California (AJRCA); and the University of the West (UW). All cross-registration courses are billed by the student’s “home school” at that school’s rates. Financial aid is available for all cross-registered courses. These agreements apply to regularly-scheduled courses, not Directed Studies. The dates as well as the courses offered by the Academy of Jewish Religion and the University of the West are posted on the CST website. Since the Academy of Jewish Religion is on a trimester system and has different beginning times to their trimesters, students should carefully consult the academic calendar.

Students may register for courses at the Episcopal Theological School at Claremont (ETSC) and transfer the units into a CST MA or M.Div degree program. Financial aid will not apply to the units taken at ETSC.

Since many courses taken through institutions with cross-registration privileges require the signed approval of the faculty person teaching the class, it is important that students check the detailed instructions in the registration packet of materials every semester.

Doctor of Ministry students who want to take a class that is only offered at the 3000 level class must make arrangements for additional work with the instructor to receive doctoral credit.

Those enrolled as non-degree students, auditors, or transient students may not cross-register for courses at Claremont Lincoln partner schools, the Claremont Graduate University, or Claremont Colleges. Such students may enroll in courses with a prefix beginning with T, L, or B.

Cross-Registration for 200-level Courses at The Claremont Colleges

With the permission of the advisor and the class instructor, Master’s degree students may take a maximum of 8 units of free electives from 200-level courses. At this time, Claremont School of Theology has cross-registration agreements with Pomona College and Pitzer College. All courses taken at these schools require the permission of the instructor and the student’s advisor.

Visiting Student Registration at Fuller Theological Seminary

Claremont School of Theology has a Visiting Student agreement with Fuller Theological Seminary. All Visiting Student courses are billed by the host school at that school’s current tuition rates. Financial Aid is not available for Visiting Student status. The student completes a Visiting Student Application form in order to be admitted as a Visiting Student. The form must have the signature of the Registrar of the home school

and be submitted to the Registrar of the class school. This allows the student to register, pay for courses, and have all student privileges at the school.

Course Numbering System

The place of a course in the curriculum is indicated by its number. The first letter indicates which institution is offering the course. The second and third letters indicate subject matter. The digits represent the level of the course. Prerequisite courses are numbered between 2000 and 2999 and carry no unit credit toward a degree. Master's level courses are numbered between 3000 and 3999 and are usually 3 units. Most fields distinguish between the basic course and more advanced 3000-level. In most cases, the basic courses are a prerequisite for more advanced work in a given field. Students may be admitted to advanced master's level courses without taking the basic courses at the discretion of the instructor. Doctoral level courses are numbered between 4000 and 4999 and are 4 units. While Ph.D. and D.Min. students receive first priority in terms of 4000--level courses, master's students may be admitted at the discretion of the instructor.

Upgrading Master's Level Courses for Doctoral Credit

After consultation with the advisor and with the permission of the professor, doctoral students may register for master's level (3000-level) courses at the 4000 level. The academic requirements for these courses must be upgraded to doctoral level. Normally this will involve reading, research, and/or writing beyond that required for master's level students, though the specific requirements are set by the professor, according to the student's areas of interest. D.Min. students may upgrade no more than two-thirds of their courses; Ph.D. students are limited to two upgraded 3000- level courses. Master's level students may not upgrade 3000-level courses to 4000 level.

Auditing Courses

Students wishing to audit classes may do so only with the professor's approval and upon payment of the applicable fee. Having paid a reduced fee, an auditor does not have participating privileges in the class except by arrangement with the professor. Individual faculty members set audit requirements for their courses and are not expected to read an auditor's written work if they have not required it. All full-time degree students may audit one course per semester without charge. Students enrolled for less than 12 units will be billed for the standard audit fee at the time of registration. Ph.D. students maintaining Continuous Registration after completing all required course work may audit courses free up to a maximum of 32 units of audit credit. Students must be current on all financial accounts with the School in order to take advantage of free audits.

Claremont School of Theology alumni/ae, persons over the age of sixty-five and spouses/partners of a degree candidate who are not also enrolled in a Claremont School of Theology degree program or enrolled as a non-degree student, may register as auditors in any course with the payment of the current special audit fee and all other required fees, with the approval of the instructor and up to a limit of five such registrants in any one course.

Persons currently serving as Teaching Pastors (or Supervising Mentors) in Claremont School of Theology Field Education programs may register as auditors without charge, subject to approval of the professor. In the semester in which they are teaching, Adjunct Faculty may also audit a course at no charge with instructor approval.

Alumni and Seniors cannot register to audit courses at the Claremont Graduate University

through the Office of the Registrar at Claremont School of Theology or Claremont Lincoln.

Auditors may not cross-register for courses at Claremont Lincoln partner schools, the Claremont Graduate University, or Claremont Colleges. Such students may enroll in courses with a prefix beginning with T, L, or B.

Online courses must be taken for academic credit, and are not available to students as auditors or for Continuing Education Units.

Continuing Education Units

Claremont School of Theology offers Continuing Education Units (CEUs) in accordance with national standards and guidelines for measurement (one CEU for 10 hours of instruction). The institution maintains records which describe the nature, level, and quantity of service provided through non-credit instruction and awards CEUs on that basis. Continuing Education Units are ordinarily offered when the course, workshop, or other program is an approved program of the School. Affiliated institutions requesting Claremont School of Theology CEUs must submit a curriculum description or design to the Associate Dean of Lifelong Learning at least 60 days before the CEUs are desired. Such a proposal should include the number of contact hours and a designated registrar for the program who will provide the School with attendance records for all registrants.

Continuous Registration

Students must be registered every semester during each academic year from the date of initial enrollment until graduation or termination. If no courses are being taken in a semester, students must register for Continuous Registration. Students who do not register for courses or for Continuous Registration will be terminated from their program unless they have an approved Leave of Absence. Nonpayment of Continuous Registration fees constitutes non-enrollment and terminates the student's status at the School. Students are not charged Continuous Registration fees after their work for the degree is completed when this occurs between scheduled graduations.

Teaching Modalities

Definitions of Teaching Modalities

In-Person Course – A course offered in-person on campus or at an extension site, where use of online resources does not reduce seat time.

Intensive Course – A course offered in-person on campus or at an extension site, where extended class sessions are offered at various times during the semester (one week, four weekends, etc.).

Online Course – A course that is offered fully online with no required in-person classroom instruction or “seat-time.”

Hybrid-Course – A course that blends in-person classroom instruction with online instruction that reduces “seat time.”

Directed Studies

Students wishing to engage in study in a subject not offered through scheduled courses may consider enrolling in a Directed Study with a School faculty member. A Directed

Study is a coherent, well-defined, and substantive reading and research projects supervised by a faculty member, usually resulting in a major written document. It offers the student the opportunity to explore in detail a carefully defined area of special concern, as well as a chance to work under the close supervision of a faculty member.

Except for denominational studies, Directed Studies are not available through adjunct faculty. No Directed Studies will be offered on a subject similar to that being taught in a regular course during the same academic year. Directed Studies may not be used to meet required courses in the degree; they may only be used for free electives. In consultation with the faculty member directing the study, the student must complete a Directed Study Proposal form available from the Registrar.

Guidelines for Directed Studies include the following: the student shall be expected to complete a minimum of 135 hours of reading and consultation for 3 units of credit and a minimum of 180 hours of reading and consultation for 4 units of credit; students should meet four to six times for seminar sessions with the professor of record; a major paper should be required in connection with the study, or a series of critical reviews of reading material should be required (in some cases instructors may want to require both). Total units and distribution of Directed Study are limited within programs as follows:

M.Div.	9 units; no more than 6 in a single area
M.A.	6 to 8 units; in one or more areas
D.Min.	8 units
Ph.D.	8 units

Minimum Enrollment in a Course

Classes must generally have six students enrolled for credit. If there are not six students enrolled at the end of the registration period, the Dean may cancel the course.

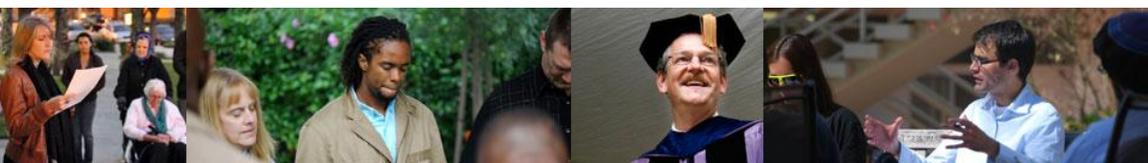
Clinical Pastoral Education (CPE)

Clinical Pastoral Education (CPE) is offered through the Association for Clinical Pastoral Education, Inc. (ACPE) throughout the U.S. and in several other countries. Information about these Centers is available at <http://www.acpe.edu> and from the professors of Spiritual Care and Counseling. Clinical Pastoral Education can be undertaken independently of a student's degree program. Except for students in the clinical spiritual care track, no academic credit is granted to Ph.D students for CPE.

If a student desires academic credit, one successfully completed basic unit of CPE (400) hours in a center accredited by ACPE is awarded up to six units of academic credit upon approval by a member of the Spiritual Care and faculty. Prior to enrolling in CPE, the student must consult with a member of the Spiritual Care and Counseling faculty to determine if the program is accredited and acceptable for possible credit. Students must follow all registration procedures as for any course. Students must have permissions from a faculty person from the Spiritual Care and Counseling faculty prior to the student entering CPE. Students pay Claremont School of Theology tuition for up to six academic units and the School pays the CPE fees to the student's center out of the tuition paid. M.Div students who do not intend to enter parish ministry may choose, with the approval of their advisor and one of the professors in Spiritual Care and Counseling, to take one unit of CPE (6 units of academic credit) to satisfy their field education requirement. See Master of Divinity Degree program for more information.

Procedure for Enrollment in CPE

- Prior to enrollment, all students (doctoral-level and master's-level) must consult with a member of the Spiritual Care and Counseling faculty to determine if the program is accredited and acceptable for possible credit. M.Div. students desiring to take CPE to meet their field-based learning requirement must first meet with the Director of Field Education, who will work with the student to discern the appropriateness of such a substitution. Upon agreement that the student should proceed with the substitution, the student will document communication with their ordaining body about their intent to substitute CPE for other field education. Students must gain the approval of their faculty advisor and one of the professors of Spiritual Care and Counseling. The student must also secure a Field Placement Covenant, available from the Director of Field Education. M.A. students who wish to take CPE or other field-based learning for elective credit should consult with their faculty advisor. They must also have permission of one of the professors of Spiritual Care and Counseling on their registration form.
- Students make their own arrangements for placement at an ACPE accredited training program. If accepted for training, the student submits a copy of the admission letter to the Registrar and fills out a Registration Form. CPE is evaluated only on a CR/NC basis. The student must register at the School before beginning CPE if the student desires academic credit. One of the professors of Spiritual Care and Counseling serves as faculty of record. For M.Div. students taking CPE to meet their field education requirement, the Director of Field Education, who signs the student's Field Placement Covenant for CPE, becomes the faculty of record. In other cases, the Registrar assigns one of the Spiritual Care and Counseling professors to be faculty of record.
- The student requests each CPE supervisor to send a copy of the supervisor's evaluation and of the student's self evaluations to the Office of the Registrar as soon as they are completed. When the evaluations are received by the Registrar, they are read by the faculty of record to determine whether or not academic credit shall be granted. Normally, the CPE supervisor's certification of a unit as successfully completed will earn the student academic credit.
- The evaluations become part of the student's restricted record and are kept in the Registrar's files. Academic credit can be issued for up to 6 units in the following areas:
 - For any student, 6 units of Electives as approved by appropriate faculty
 - For M.Div. students, 6 units of Field Education or Advanced Field Education elective (approved by the Director of Field Education and Contextual Learning)
 - For master's or doctoral students specializing in clinical spiritual care, 6 units of required clinical education.



DEGREE PROGRAM REQUIREMENTS

Curricular Prerequisite for All Degree Programs: English Language Skills

All entering students must take the English Composition Exam during orientation. The staff of the Writing and Speech Center will evaluate these examinations and notify the Registrar and the Dean of appropriate recommendations. Remedial studies may be assigned. Students may be required to work with the Writing Center or enroll in TPR2008 Writing Workshop. Students required to enroll in TPR2008 Writing Workshop must enroll every semester until they receive a passing grade. Students for whom English is a second language are required to enroll in TPR2006 Oral Communication for International Students and TPR2007 Writing and Reading Comprehension for International Students during their first semester at Claremont School of Theology. If an enrolled student is not capable of functioning effectively in the English language, any professor may refer him or her to the Director of the Writing and Speech Center for assistance and possible evaluation. The Dean, in consultation with the Director of the Writing and Speech Center and student's faculty advisor, may require such an evaluation and determine whether more work in English will be required of the student. If further work is recommended or required, referral will be made to writing programs at Claremont School of Theology or Claremont Graduate University, or a student may be suspended from Claremont School of Theology courses until her or his English language skills have reached the expected level of proficiency.

Entering or enrolled students who are required to take an English course at Claremont School of Theology or Claremont Graduate University must take the class for credit. They may not audit. However, the units may not be applied toward any degree program. These units are an additional requirement and additional cost similar to prerequisite classes which are not applied to the degree program.

Languages (other than Biblical Languages)

Students who are planning to apply for Ph.D. programs should be aware that most doctoral programs in the humanities and social sciences require students to pass reading examinations in modern research languages such as French and German. Furthermore, particular languages are required for advanced work in many specializations in theological and religious studies. Master's students who want to pursue further study are advised to consult the requirements listed below in each field regarding language requirements and to begin or continue appropriate language study while at the master's level.

Internship Opportunities

While an Internship is required for the Religion and Social Change degree, any master's student can use their free elective units to do an internship. Students work with our Director of Internships and Placements arrange a placement site.

THE MASTER OF ARTS PROGRAM

**Please note that for the 2014-2015 academic year, it is anticipated that the MA degree will require 48 units (instead of 56 units), pending approval of accreditors.*

The Master of Arts (M.A.) program seeks to combine academic excellence with the goal of preparing students for further graduate study as well as providing opportunities for general education. The Claremont School of Theology M.A. program is informed by the history of Christian reflection and practice, by deep and open dialogue between religious traditions, and by the quest to understand and respond constructively to the contemporary world. It presupposes the need for scholars and religious leaders who are able to positively engage the needs of the world through an understanding of past traditions, present dialogue, and a continuing quest for understanding and wisdom.

The M.A. is a 56-unit degree that offers breadth and depth of preparation in a variety of areas within a flexible structure that encourages student initiative and responsibility, supports vocational and intellectual exploration and development, and provides specific milestones for monitoring student progress through the degree. The program may be used to prepare for advanced graduate training in religious and/or theological studies, for various forms of religious leadership and ministry, and for general education and enrichment.

Master of Arts Degree Program Learning Outcomes

Master of Arts graduates of CST will be able to:

1. Demonstrate academic competence in theological disciplines.
2. Engage in constructive dialogue across religions and/or cultural boundaries.
3. Articulate the significance of their academic work for the broader community.
4. Demonstrate personal integrity in their academic endeavors.

M.A. Curriculum Requirements

The Master of Arts curriculum combines training in academic content and methods, in the research skills appropriate to the study of religion and the various theological disciplines, and in the knowledge and sensitivity necessary for teachers and ministers to engage in dialogue across cultures and religions. All graduates are expected to acquire both breadth and depth of preparation in relation to their overall degree objectives. Breadth is established by taking a wide range of survey courses in the theological disciplines. Depth is probed in the final summative exercise.

The M.A. is divided into three options. Students may choose: Option A to explore the breadth of Theological Studies, Option B to focus on a specific Theological Discipline, or Option C which is Interdisciplinary. Each option has its own set of required courses. All students choosing Option B must declare the area of concentration they intend to study on the application for admission. Upon approval of one's academic advisor and before completion of 28 units of study, students in Option B may switch to Option A, Option C, or to a different concentration within Option B by informing the registrar. Switching options however, may lengthen a student's time for degree completion which may also impact the student's financial aid.

M.A. Summative Exercise and Oral Examination

All M.A. students must complete a summative exercise. Dependent upon the concentration, the summative exercise may be a master's thesis, a major paper, a project, a clinical case study, or the final assignment of a capstone course.

Generally, the major paper is 30-40 pages in length (7,500 - 10,000 words), excluding bibliography, appendices, table of contents, etc. It may be completed in connection with a course or directed study during the third or fourth semester of the program.

A thesis is generally 50-60 pages long, excluding bibliography, appendices, table of contents, and so forth. Compared to the major research paper, the thesis makes a more substantial contribution to the field of study and includes a well defined research question and is organized around a well-articulated thesis using a recognized methodology. It is recommended that those seeking future acceptance into a PhD program complete a thesis for the summative exercise. The distinguishing features of the research paper and thesis will be covered in the M.A. Research Colloquium. Note that the thesis will not be bound and included in the library collections.

Some M.A. concentrations allow for completion of a project (usually with an accompanying paper) for the summative exercise.

For students in the M.A. in with a concentration in Spiritually Integrated Counseling, the summative exercise usually consists of a clinical case study.

The student, in consultation with his or her advisor, should form an appropriate guidance committee of two persons. The committee must have at least one member from the Claremont Lincoln University Consortium faculty (Claremont School of Theology, Academy of Jewish Religion/CA, Bayan Claremont). One member of the committee may be from Claremont Graduate University, or with the permission of the Dean, from another institution. Adjunct faculty for Claremont Lincoln may serve on a M.A. guidance committee as a second reader with permission of the Dean. Students who cannot find two faculty guidance committee members may ask the Dean's Office for assistance.

Alternatives to Required Basic Courses

If a student can demonstrate that s/he has already taken a required basic course, s/he can, with permission of a faculty member in the field, replace the required basic course with an advanced course in the same field.

OPTION A: M.A. WITH A CONCENTRATION IN THEOLOGICAL STUDIES

This concentration provides a general introduction to the theological disciplines. It offers both breadth and depth of study and is appropriate preparation for future Ph.D. studies.

Theological Studies – 15 units

THB3007 The Hebrew Bible in Context: An Introduction	3 units
TNT3003 The New Testament in Context: An Introduction	3 units
THC3007 History of World Christianities	3 units
LTH3036 Systematic Theology	
- OR - TTH3051 Systematic Theology for Ministry	3 units
TEC3001 Introduction to Christian Ethics	3 units

Alternative requirements in Theological Studies:

Unitarian Universalist Students:

<i>THC3007 History of World Christianities</i>	<i>3 units</i>
<i>Selected theology course</i>	<i>3 units</i>
<i>2 electives in scripture</i>	<i>6 units</i>
<i>Elective in ethics</i>	<i>3 units</i>

Armenian Church Students:

<i>THC3007 History of World Christianities</i>	<i>3 units</i>
<i>TEC3001 Introduction to Christian Ethics</i>	<i>3 units</i>
<i>Elective in Ethics</i>	<i>3 units</i>
<i>Elective in Urban Ministry</i>	<i>3 units</i>
<i>Elective in Spiritual Formation</i>	<i>3 units</i>

Interreligious Studies – 6 units

LIR3001 Interreligious Dialogue and Leadership	3 units
Elective in Interreligious Studies	3 units

Research Colloquium and Summative Exercise – 2 units

LIS3075A Research Colloquium I (spring semester, 1 st year)	1 unit
LIS3075B Research Colloquium II (fall semester, 2 nd year)	1 unit

The summative exercise, such as a major research paper, project, or master's thesis, as approved by advisor, must be completed within the final 2 semesters of enrollment.

Free Electives – 33 units

TOTAL – 56 units

OPTION B: M.A. WITH A CONCENTRATION IN A THEOLOGICAL DISCIPLINE

Students may complete concentrations in the following disciplines:

Biblical Studies	Spiritual Formation
Ethics, Politics & Society	Spiritually Integrative Counseling
Interreligious Education	Theology
Philosophy of Religion	Urban Ministry/Urban Studies
Religious Education	Worship, Preaching, and the Arts

Each Concentration has specific requirements plus electives that are clustered in the student's specific theological discipline and related fields, as approved by his or her advisor. In the final semester of study, as a summative exercise, the student completes a master's thesis, a major research paper, a project, or, in the case of Spiritually-Integrative Counseling, a clinical case study. This degree provides depth of study in a particular theological discipline and offers ideal preparation for persons who plan to pursue future Ph.D. studies. In most cases, a total of 15 units in an area must be completed to receive the concentration. See below for requirements specific to concentrations in Biblical Studies, Spiritually Integrative Counseling, Religious Education, and Spiritual Formation.

Core Courses – 21 units

THC3007 History of World Christianities	3 units
TEC3001 Introduction to Christian Ethics	3 units
LIR3001 Interreligious Dialogue and Leadership	3 units
THB3007 The Hebrew Bible in Context: An Introduction	3 units
TNT3003 The New Testament in Context: An Introduction	3 units
LTH3036 Systematic Theology	
- OR - TTH3051 Systematic Theology for Ministry	3 units
Elective in Interreligious Studies	3 units

Concentration – 15 units

Courses in discipline, as approved by advisor 15 units

Free Electives – 18 units**Research Colloquium and Summative Exercise – 2 units**

LIS3075A Research Colloquium I (spring semester, 1 st year)	1 unit
LIS3075B Research Colloquium II (fall semester, 2 nd year)	1 unit

The summative exercise, such as a major research paper, project, or master's thesis, as approved by advisor, must be completed within the final 2 semesters of enrollment.

TOTAL – 56 units**Option B: M.A. with Concentration in Biblical Studies**

Students in Option B who concentrate in biblical studies are required to complete at least two semesters in the primary biblical language (Greek or Hebrew, 6 units) and one semester in the secondary biblical language (Greek or Hebrew, 3 units).

Core Courses – 30 units

THC3007 History of World Christianities	3 units
TEC3001 Introduction to Christian Ethics	3 units
THB3007 The Hebrew Bible in Context: An Introduction	3 units
TNT3003 The New Testament in Context: An Introduction	3 units
LTH3036 Systematic Theology	
- OR -TTH3051 Systematic Theology for Ministry	3 units
LHBXXXX/LNTXXXX Primary Biblical Language	6 units
LHBXXXX/LNTXXXX Secondary Biblical Language	3 units
LIR3001 Interreligious Dialogue and Leadership	3 units
Elective in Interreligious Studies	3 units

Concentration – 12 units

Courses in discipline, as approved by advisor

Free Electives – 12 units**Research Colloquium and Summative Exercise – 2 units**

LIS3075A Research Colloquium I (spring semester, 1 st year)	1 unit
LIS3075B Research Colloquium II (fall semester, 2 nd year)	1 unit

The summative exercise, such as a major research paper, project, or master's thesis, as approved by advisor, must be completed within the final 2 semesters of enrollment.

TOTAL – 56 units

Option B: M.A. with Concentration in Religious Education

The M.A. concentration in religious education provides students in the theoretical and applied aspects of religious education in faith communities and other non-profit organizations. Students have the opportunity to focus in courses offered in religious education, spiritual formation, and interreligious education to shape a program focused on their educational goals and related to the broader field of theological studies. The program is designed to be responsive to the educational needs of local religious, social and cultural contexts, as well as the vocational goals of the student. The program can be configured to meet the requirement for Deacon's Orders in the United Methodist Church. This concentration adequately prepares students for future Ph.D. studies.

Core Courses – 18 units

THC3007 Intro to History of World Christianities	3 units
TEC3001 Intro to Christian Ethics	3 units
LIR3001 Interreligious Dialogue and Leadership	3 units
*THB3007 The Hebrew Bible in Context: An Introduction	3 units
*TNT3003 The New Testament in Context: An Introduction	3 units
Elective in Interreligious Studies	3 units

Concentration – 24 units

** <i>Electives in the Discipline (can include courses in Religious Education, Interreligious Education, or Spiritual Formation)</i>	24 units
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Free Electives – 12 units

Research Colloquium and Summative Exercise – 2 units

LIS3075A Research Colloquium I (spring semester, 1 st year)	1 unit
LIS3075B Research Colloquium II (fall semester, 2 nd year)	1 unit

The summative exercise, such as a major research paper, project, or master's thesis, as approved by advisor, must be completed within the final 2 semesters of enrollment.

TOTAL – 56 units

* *Other courses in sacred texts/scripture may be substituted depending on the religious background of the student.*

** *Field Education is recommended for students with no previous educational experience.*

Option B: M.A. with Concentration in Spiritually Integrative Counseling

This concentration prepares students to provide spiritually-informed counseling and psychoeducational services in congregations, agencies, and other settings. The

concentration offers students preparation to offer counseling informed by spirituality, theology and religion. Students concentrating in Spiritually Integrative Counseling take their clinical education at The Clinebell Institute for Pastoral Counseling and Psychotherapy, located on the CST campus. Students normally gain sufficient clinical and supervisory hours to apply for certified member status in the American Association for Pastoral Counselors (<http://www.aapc.org>); some employment settings and organizations require additional coursework, clinical experience, and/or state licensure.

Core Courses – 24 units

First Year Requirements:

TSC3005 Cultivating Empowerment through Ecologies of Care	3 units
TSC3006 Cultivating Wholeness through Relational Practices	3 units
Clinical Education (see specific requirements below)	6 units

Second Year Requirements:

LIR3001 Interreligious Dialogue and Leadership	3 units
Clinical Education (see specific requirements below)	6 units
Elective in Interreligious Studies	3 units

Course Requirements (taken any time during the degree) – 15 units

THC3007 Introduction to the History of World Christianities	3 units
TEC3001 Introduction to Christian Ethics	3 units
THB3007 The Hebrew Bible in Context: An Introduction	3 units
TNT3003 The New Testament in Context: An Introduction	3 units
LTH3036 Systematic Theology /	
- OR - TTH3051 Systematic Theology for Ministry	3 units

Electives – 17 units

Courses in discipline, as approved by advisor

Summative Exercise – 0 units

Students in this concentrations normally complete a clinical case study to fulfill the summative exercise.

Deacon’s Orders in The United Methodist Church: Master of Arts students concentrating in Spiritually Integrative Counseling who wish to prepare for Deacon’s Orders in the United Methodist Church must also complete the following courses:

TWP3015 Introduction to Worship and the Arts	3 units
TDS3023 United Methodist History and Polity	3 units
TDS3000 United Methodist Doctrine	3 units
TDS3039 Evangelism & Mission	3 units

Because of their courses in United Methodism, M.A. students concentrating in Spiritually Integrative Counseling who are also United Methodist deacon candidates complete only 6 units of electives in the discipline. Their total units for the degree would be 57 units unless they chose to take their UM requirements elsewhere.

Clinical Education Requirements

Clinical Pastoral Education Prerequisite

Successful completion of one unit of CPE in a program accredited by the Association of Clinical Pastoral Education, with an evaluation acceptable to the faculty in the field of spiritual care is required *before* students may begin their Clinical training. Students who do not have this prerequisite will not be able to complete the degree in two years.

Clinical Training through The Clinebell Institute for Pastoral Counseling and Psychotherapy (TCI)

Students concentrating in Spiritually Integrative Counseling serve as Interns at The Clinebell Institute for Pastoral Counseling and Psychotherapy (TCI). No other placements are allowed, except those arranged by TCI. Clinical training begins in late August (the week prior to the School's fall orientation of new students) with a required three-day staff meeting and orientation.

The clinical training program at TCI does not follow the academic calendar; due to the intensive nature of the training and the needs of clients, students are on a year-round schedule and continue to serve their clients during school breaks, though vacation times are arranged through TCI. If students' training must be interrupted due to unforeseen life circumstances, students must make up the time missed within 1 year from the time of interruption. In addition to the weekly meeting time, students schedule clinical work, research and study in preparation for clinical service, individual and group supervision, and other training meetings as required.

Additional Costs

Supervision Fees: Due to the high cost of supervision and other training expenses, additional fees are charged for SC3041, SC3042, SC3044, and SC3045. The amount of these fees is indicated in the registration materials for each semester. These fees are normally not covered by scholarship, but can be included in the overall financial aid package. The fee for the 2013-2014 academic year is \$1,300 per semester.

Required Training Psychotherapy: The effective and ethical practice of spiritually integrative counseling depends upon the caregiver's continual cultivation of emotional and spiritual resources, self-knowledge, and ability to use herself or himself for the care of others. Therefore, students concentrating in Spiritually integrative counseling are required to be in psychotherapy during their clinical education. Students indicate that they have begun this requirement by requesting that a letter be sent by their therapist to the The Clinebell Institute Training Director indicating that the psychotherapy has begun.

Registering for Clinical Courses

A total of 12 credits are required and students register for the course Spiritually Integrative Counseling Internship, as follows:

LSC3041 (Fall, 1st year) (CPE prerequisite)	3 units
LSC3042 (Spring, 1st year)	3 units
LSC3043 (Summer, 1st year)	0 units
LSC3044 (Fall, 2nd year)	3 units
LSC3045 (Spring, 2nd year)	3 units
LSC3046 (Summer, 2nd Year, unless graduating)	0 units

Option B: M.A. with Concentration in Spiritual Formation

The M.A. concentration in Spiritual Formation offers students an opportunity to focus on theoretical and applied aspects of the formation of a life of engaged compassion that views Christianity as a spiritual path consisting of three integrated dimensions: the contemplative dimension, the dimension of relational and personal restoration and vitality, and the dimension of social healing and transformation. Courses within the concentration explore the deepening of personal experiences of ultimate/sacred compassion, the cultivation of active compassion toward oneself and others, and expressions of transformative, compassionate activity in and for the world (social systems and structures, cultures, and the ecological sphere) -- all grounded in contemplative practice. The concentration in Spiritual Formation prepares persons for further academic work in areas related to spiritual formation, spirituality studies, social healing and reconciliation, and for spiritual leadership in society and communities of faith.

Core Courses- 21 units

THC3007 History of World Christianities	3 units
TEC3001 Introduction to Christian Ethics	3 units
LIR3001 Interreligious Dialogue and Leadership	3 units
THB3007 The Hebrew Bible in Context: An Introduction	3 units
TNT3003 The New Testament in Context: An Introduction	3 units
LTH3036 Systematic Theology / - OR - TTH3051 Systematic Theology for Ministry	3 units
Elective in Interreligious Studies	3 units

Concentration – 24 units

Students must take at least 2 'SF' courses from each of the 2 members of the core Spiritual Formation faculty. Appropriate substitutions may be made for Courses in the Discipline if approved by Spiritual Formation area faculty.

Free Electives – 9 units

Research Colloquium and Summative Exercise – 2 units

LIS3075A Research Colloquium I (spring semester, 1 st year)	1 unit
LIS3075B Research Colloquium II (fall semester, 2 nd year)	1 unit

The summative exercise, such as a major research paper, project, or master's thesis, as approved by advisor, must be completed within the final 2 semesters of enrollment.

Spiritual Retreat – 0 units (as approved by area faculty)

TOTAL – 56 units

OPTION C: M.A. WITH A CONCENTRATION IN INTERDISCIPLINARY OR COMPARATIVE STUDIES

The M.A. with a concentration in Interdisciplinary or Comparative Studies is a 56-unit degree program for those who desire to study the integration of two or more fields. It is a flexible degree that allows students to personalize a course of advanced study in multiple areas of interest, one of which must be religious in nature. These fields of study will be

listed on the student's academic transcript. The culmination of this degree is a summative exercise which usually takes the form of a Master's thesis.

Core Courses – 6 units

LIR3001 Interreligious Dialogue and Leadership	3 units
LIR3XXX Elective in Interreligious Studies	3 units

Free Electives - 48 units

In consultation with one's faculty advisor, the student will design a program appropriate to the student's interests and future career goals.

Research Colloquium and Summative Exercise – 2 units

LIS3075A Research Colloquium I (spring semester, 1 st year)	1 unit
LIS3075B Research Colloquium II (fall semester, 2 nd year)	1 unit

The summative exercise, such as a major research paper, project, or master's thesis, as approved by advisor, must be completed within the final 2 semesters of enrollment.

TOTAL – 56 units

THE MASTER OF ARTS DEGREE IN MINISTRY, LEADERSHIP, AND SERVICE

The 48-unit M.A. in Ministry, Leadership, and Service is a professional degree preparing students for leadership in a variety of contexts. This degree is designed for those persons seeking ordination in a Christian denomination that does not require the Master of Divinity degree or for laity who seek to serve their community in a variety of ways. The degree has one required course each semester that helps students articulate and integrate the intersections between one's personal spiritual journey, theological education, and the various contexts in which ministry takes place. Students will then choose among distribution electives to best custom design their degree program for their future ministry goals. For students who are United Methodist seeking Deacon's ordination, Disciples of Christ on the Apprentice Track for ordination, or Armenian Apostolic students, see the denominational tracks below.

Master of Arts in Ministry, Leadership, and Service Learning Outcomes

Graduates of the CST MA in Ministry, Leadership, and Service degree will be able to:

1. Demonstrate knowledge of the Christian tradition gained through the study of theological disciplines.
2. Engage in constructive dialogue across cultures and/or religions.
3. Provide effective ministerial, community, and/or public leadership.
4. Demonstrate personal integrity and spiritual maturity.

The requirements of the MA in Ministry Leadership, and Service program are as follows:

NOTE: For students in the M.A. in Ministry, Leadership, and Service, the summative exercise is a final paper in the capstone course, Vocational Praxis, and a guidance committee is not required.

Core Required Integrative Courses – 12 Units

Practicing Awareness and Discernment for Spiritual Formation	3 units
The Contextual Practices of Ministry	3 units
Interreligious Dialogue and Leadership	3 units
Vocational Praxis (Second Year, Spring)	3 units

Distribution Electives in Theological Studies – 12 Units

Four courses selected from at least two of the following areas:

- Scriptural Studies (HB or NT)
- History (HC)
- Theology (TH, CT, or PS)
- Ethics (EC or ES)

Distribution Electives in Areas of Ministry, Leadership, and Service – 15 Units

Five courses in any of the following areas:

- Denominational Studies (DS)
- Field Education(Advanced) (CE)
- Leadership and Administration (LA)
- Religion and the Arts (RA)
- Religious Education (RE)
- Spiritual Care and Counseling (SC)

Spiritual Formation (SF)
 Urban Ministry (UM or US)
 Worship and Preaching (WP)

Distribution Elective in Religion and Culture – 3 Units

One course in one of the following areas:

World Religions or Interreligious Studies,
 Multi-cultural and Multi-ethnic Contexts

Elective in Spiritual Formation – 3 Units

Free Elective – 3 Units

Total – 48 Units

This degree is very flexible and can be configured to meet the requirements of various denominations. If students will be taking it in partial fulfillment of the educational requirements for ordination, commissioning, or licensure, they should seek guidance from the licensing body of their denomination in designing their specific program of study.

Track 1: UMC Deacon's Studies Track

Required Integrative Studies

Practicing Awareness and Discernment for Spiritual Formation	3 units
The Contextual Practices of Ministry	3 units
Interreligious Dialogue and Leadership	3 units
Vocational Praxis	3 units

Distribution Electives in Theological Studies

Systematic Theology for Ministry	3 units
The Hebrew Bible in Context: An Introduction	3 units
The New Testament in Context: An Introduction	3 units
History of World Christianities	3 units

Distribution Electives in areas of Ministry, Leadership, and Service

Worship and the Arts	3 units
United Methodist History and Polity	3 units
United Methodist Doctrine	3 units
Evangelism and Mission	3 units
Elective in an area other than Worship or Denomination Studies	3 units

Distribution Elective in Religion and Culture

<i>One course in one of the following areas:</i>	3 units
World Religions or Interreligious Studies,	
Multi-cultural and Multi-ethnic Contexts	

<i>Elective in Spiritual Formation</i>	3 units
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<i>Free Elective</i>	3 units
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Total – 48 Units

Track 2: Disciples of Christ Apprenticeship Track for Ordained Ministry

Required Integrative Studies

Practicing Awareness and Discernment for Spiritual Formation (First Year, Fall)	3 units
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The Contextual Practices of Ministry (First Year, Spring)	3 units
Interreligious Dialogue and Leadership (Second Year, Fall)	3 units
Vocational Praxis (Second Year, Spring)	3 units
<i>Distribution Electives in Theological Studies</i>	
Systematic Theology for Ministry	3 units
The Hebrew Bible in Context: An Introduction	3 units
The New Testament in Context: An Introduction	3 units
History of World Christianities	3 units
<i>Distribution Electives in areas of Ministry, Leadership, and Service:</i>	
Worship and the Arts	3 units
Introduction to Religious Education	3 units
Evangelism and Mission	3 units
Cultivating Wholeness Through Relational Practices	
– OR –Cultivating Empowerment Through Ecologies of Care	3 units
Preaching in the Worship Context	3 units
<i>Distribution Elective in Religion and Culture</i>	3 units
<i>One course in one of the following areas:</i>	
World Religions or Interreligious Studies,	
Multi-cultural and Multi-ethnic Contexts	
<i>Elective in Spiritual Formation</i>	3 units
<i>Free Elective</i>	
Introduction to Christian Ethics	3 units

Total – 48 units

Track 3: Armenian Orthodox Ministry Track

<i>Required Integrative Studies</i>	
Practicing Awareness and Discernment for Spiritual Formation (First Year, Fall)	3 units
The Contextual Practices of Ministry (First Year, Spring)	3 units
Interreligious Dialogue and Leadership (Second Year, Fall)	3 units
Vocational Praxis (Second Year, Spring)	3 units
<i>Distribution Electives in Theological Studies</i>	
Systematic Theology for Ministry	3 units
History of World Christianities	3 units
Introduction to Christian Ethics	3 units
Elective in Bible, History, Theology or Ethics	3 units
<i>Distribution Electives in areas of Ministry, Leadership, and Service:</i>	
Introduction to Religious Education	3 units
Preaching in the Worship Context	3 units
Cultivating Wholeness Through Relational Practices	3 units
Cultivating Empowerment Through Ecologies of Care	3 units
Elective in Preaching	3 units
<i>Distribution Elective in Religion and Culture</i>	3 units
<i>One course in one of the following areas:</i>	
World Religions or Interreligious Studies,	
Multi-cultural and Multi-ethnic Contexts	
<i>Elective in Spiritual Formation:</i>	3 units
<i>Free Elective</i>	
Elective in Urban Ministry	3 units

Total – 48 Units

THE MASTER OF DIVINITY PROGRAM

**Please note that for the 2014-2015 academic year, it is anticipated that the M.Div degree will be 72 units (instead of 81 units) and will be taught in an online hybrid format, pending approval of accreditors. Students would not have to move to campus to complete the degree, though there will still be a residential M.Div option.*

The Master of Divinity (M.Div.) degree combines academic excellence with spiritual formation and social engagement to prepare religious leaders for vocations in a variety of types of ministry. It combines training in academic content and methods, in the knowledge and sensitivity necessary for dialogue across cultures and religions, and in the diverse skills that together constitute the arts of ministry.

The Claremont M.Div. degree is informed by the history of thought and practice within Christianity, by deep and open dialogue with other religious traditions, and by the quest to understand and respond constructively to the contemporary world. It presupposes that men and women can exercise responsible leadership only when they combine an intimate knowledge of their own traditions, a deep engagement with today's social and political realities, openness to a variety of forms of spiritual practice and insight, and an appropriate set of dialogical and critical thinking skills.

The M.Div. is an 81-unit degree that prepares degree candidates for positions of professional ministry. In addition to the required courses, students may choose a concentration in a particular field of study.

Master of Divinity Degree Program Learning Outcomes

Master of Divinity graduates of CST will be able to:

1. Demonstrate knowledge of the Christian tradition gained through the study of theological disciplines.
2. Engage in constructive dialogue across cultures and/or religions.
3. Provide effective ministerial, community, and/or public leadership.
4. Demonstrate growth in personal integrity and spiritual depth.

Prerequisites

All entering M.Div. students must either have completed a public speaking class in their undergraduate studies or complete a public speaking evaluation during orientation before enrolling in courses in worship and preaching. All entering students must take the English Composition Exam during on-line orientation or before the first week of classes.

Remedial coursework may be required.

Master of Divinity Degree Requirements

The M.Div. degree is an 81-unit program. The core curriculum combines foundations in theological studies with courses that constructively integrate theological knowledge and reflection with religious and ministerial practice. A special focus of the program is on spiritual and vocational formation. In the first semester, students learn spiritual practices for discerning their vocational goals and developing awareness of themselves and the world around them. During the second year, students work in Field Education under supervision in a specific religious setting. In the final semester, Vocational Praxis provides an opportunity to integrate learning with vocational goals in preparation for leadership in diverse contexts. Another unique aspect of the Claremont M.Div. is its

emphasis on building knowledge of other religious traditions and developing competencies in interreligious and intercultural dialogue.

The requirements of the Master of Divinity program are as follows:

Spiritual and Vocational Formation – 12 Units

TSF3024 Practicing Awareness and Discernment for Spiritual Formation	3 units
TCE3080 Field Education I and II	6 units
TRE3040 Vocational Praxis	3 units

Interreligious Studies – 9 Units

LIR3001 Interreligious Dialogue and Leadership	3 units
Distribution Electives in Interreligious Studies	6 units
<i>Includes one course in interreligious studies (courses with an “IR” prefix) and a course in a religious tradition that is 1) outside of the student's primary tradition of expertise and practice, and 2) outside of the student's primary area of study.</i>	

Christian Theological Studies – 21 Units

THC3007 History of World Christianities	3 units
THB3007 The Hebrew Bible in Context: An Introduction	3 units
TNT3003 The New Testament in Context: An Introduction	3 units
TEC3001 Introduction to Christian Ethics	3 units
LTH3036 Systematic Theology –OR-	
TTH3051 Systematic Theology for Ministry	3 units
Distribution Electives in Theological Studies:	6 units
<i>Select two courses in Scripture, Theology, Ethics, History, or Denominational Studies (History, Polity, Theology)</i>	

Those preparing for leadership in non-Christian settings may take the following approved alternatives for the core requirements in Christian Theological Studies:

Unitarian Universalist Students (and others not identified with any particular religious tradition)
THC3007 History of World Christianities

<i>THC3007 History of World Christianities</i>	3 units
<i>Selected theology course</i>	3 units
<i>Two selected courses in scripture</i>	6 units
<i>Selected course in ethics</i>	3 units
Distribution Electives in Theological Studies:	6 units
<i>Select two courses in Scripture, Theology, Ethics, History, or Denominational Studies</i>	

Integrative Studies – 24 Units

TCE3075 Religious Leadership –OR-	
TUS3000 Leadership in Urban Contexts	3 units
TWP3015 Introduction to Worship and the Arts	3 units
TWP3013 Preaching in the Worship Context	3 units
TSC3005 Cultivating Empowerment Through Ecologies of Care	3 units
TSC3006 Cultivating Wholeness Through Relational Practices	3 units

TRE3001 Introduction to Religious Education	3 units
Distribution Electives in Integrative Studies:	6 units
<i>Select two courses in Religious Education; Spiritual Care and Counseling; Spiritual Formation; Worship; Preaching; Arts and Media; Religious Leadership; Urban Ministry; or Evangelism and Mission</i>	

Free Electives – 15 Units

TOTAL – 81 units

Concentrations

Chaplaincy concentration within the M.Div. degree:

A Master of Divinity degree is the preferred degree for hospital and military chaplains. In addition to the two required courses in Spiritual Care and Counseling, students seeking certification as a chaplain should work with one of the professors in Spiritual Care and Counseling to plan the 18 units of distribution electives and the 15 units of free electives to best prepare for a career in chaplaincy. Students successfully completing 18 units beyond the required 6 units in this field will have the concentration identified on their transcript.

Interreligious Studies concentration within the M.Div. degree:

In addition to the required “Interreligious Dialogue and Leadership” course and two additional requirements in Interreligious Studies, students intending a career in Interreligious education or advocacy should work with their advisor to best utilize the 18 units of distribution electives and the 15 units of free electives. Students successfully completing 15 units beyond the required 9 units in this field will have the concentration identified on their transcript.

Leadership in Social Justice Community Organizations concentration within the M.Div. degree:

In addition to the required “Introduction to Christian Ethics” and the “Leadership in Urban Contexts” courses, students intending to do social justice work within community organizations should work with a professor in Urban Studies or Religion, Ethics, and Society to plan the 18 units of distribution electives and the 15 units of free electives to best prepare for a career in an area of social justice. Students successfully completing 18 units beyond the two required classes listed above will have the concentration identified on their transcript.

Spiritual Formation for Engaged Compassion concentration within the M.Div. degree:

Those who are preparing for a career that focuses on the cultivation of compassion-based spiritual life for personal, interpersonal, and social healing and transformation should work with a professor in Spiritual Formation to best utilize the 18 units of distributive electives and the 15 units of free electives. Students successfully completing 21 units in the area, in addition to the required course, “Practicing Awareness and Discernment for Spiritual Formation,” will have the concentration identified on their transcript.

Field Education

Field Education provides students an opportunity for theological reflection on the theory and practice of ministry in the context of an internship closely supervised by an experienced professional. Six units of field education are required for the M.Div. degree. All field placements are for the academic year only, and include a weekly reflective

seminar, beginning in the Fall semester and continuing through the Spring semester. Enrollment in the Spring Field Education Seminar is contingent upon having successfully completed the Fall Seminar. No students may begin the field program for credit in January.

Each placement involves 10-12 hours per week for two semesters in an approved field setting, plus a weekly three-hour seminar. While many internships take place in congregational settings, placements in ecumenical agencies, social service advocacy organizations, para-church organizations, church camps, prisons, or other contexts can be negotiated with the Director of Field Education. Students should check with their denomination to see if a congregational Field Education placement is required for ordination. Before enrolling in Field Education, students should complete the following courses: Practicing Awareness and Discernment for Spiritual Formation, History of World Christianities, Systematic Theology, The Hebrew Bible in Context: An Introduction, The New Testament in Context: An Introduction, Interreligious Dialogue and Leadership, and Religious Education.

Field Education Equivalencies: Students who enter the M.Div. program with considerable experience in a supervised internship setting that gave attention to theological reflection on the theory and practice of ministry may petition the Committee on Academic Procedures for a waiver of the required Field Education class. In order for a student to be exempt from Field Education, the petition must be signed by the Director of Field Education. Along with this petition, the student develops an Equivalency Profile for Field Education, documenting how the forms of theological reflection, practice, and supervision intended during field education have been accomplished. The student also must supply documentation of communication with her or his ordaining body regarding Field Education/Internship requirements for ordination. The student may request consideration of equivalency when the field-based learning in question is not more than five years old. Where the equivalency is granted, the student will be permitted to substitute two electives for the six units of field-based learning.

Clinical Pastoral Education (CPE)

Master of Divinity students may take Clinical Pastoral Education (CPE) for up to 6 units of free electives. M.Div. students desiring to take CPE to meet their field education requirement must first meet with the Director of Field Education, who will work with the student to discern the appropriateness of such a substitution. Upon agreement that the student should proceed with the substitution, any student considering ordination will document communication with their ordaining body about their intent to substitute CPE for field education. Students must gain the approval of their faculty advisor, the Director of Field Education and one of the professors of Spiritual Care and Counseling.

Denominational Requirements

Various denominations require specific denominational courses, which students take with their elective units. Students are encouraged to work closely with their church leaders and with their academic advisor at Claremont to make sure that their particular program is tailored to the needs of their denomination and to their own particular interests.

Opportunities to fulfill denominational ordination requirements for The United Methodist Church are available through the resources of Claremont School of Theology.

Concurrent and Dual Master of Divinity/Master of Arts Programs

Students pursuing pastoral ministry who want to acquire an in-depth concentration, as well as students seeking ordination but who expect to pursue Ph.D. studies, may want to consider a concurrent or dual Master of Divinity/Master of Arts program. In a Dual or Concurrent degree, 25 percent of the combined total of units may be shared between the two degrees. These programs consist of two separate admissions processes, leading to two distinct degrees with the recipient receiving two diplomas, but with shared credits between the M.Div. and M.A. programs. The degrees are granted simultaneously (not sequentially).

In the concurrent degree program, a student applies for both the Master of Divinity program and the Master of Arts program at Claremont School of Theology. In the dual degree program, the student applies for the Master of Divinity program at Claremont School of Theology and the 48-unit Master of Arts program at Claremont Lincoln University. Usually, the student applies for both degrees together to make certain that the requirements for both degrees can be completed in a timely manner.

Under certain circumstances, a student already matriculated in one degree may apply for the concurrent or dual degree program. If the student starts first in the M.Div. program, they must complete the application for the concurrent/dual degree program before the beginning of their third year of study (generally by early spring semester of the second year of studies). If the student starts first in an M.A. program, they must complete the application for the concurrent/dual degree program before completing their first year of studies (generally early spring semester of the first year of studies). In such cases, the student must have a GPA of at least 3.25 and file a detailed course plan approved by their advisor.

Concurrent Enrollment

While a matriculated MDiv student, coursework taken at institutions other than CST or Claremont Lincoln University is limited to a total of 18 units. Whether through institutions where cross-registration does exist (Claremont Graduate University, Academy of Jewish Religion, California or University of the West, Pomona College, Pitzer College), local institutions where coursework would be transferred into CST (Episcopal Theological School of Claremont, Fuller Theological Seminary, World Mission), or through on-line courses taken from any institution world-wide, MDiv students cannot take more than 18 units through Concurrent Enrollment.

Teach-Out Program for Current Joint Master of Divinity/Episcopal Theological School of Claremont Students

NOTE: CST is no longer admitting students into this degree program.

Current students in the Joint CST/ETSC M.Div. program must complete the entire 63 unit curriculum at ETSC and the following 18 additional units at Claremont School of Theology:

TSC3005 Cultivating Empowerment through Ecologies of Care: (prerequisite: TEP1042)	3 units
LIR3001 Interreligious Dialogue and Leadership	3 units
TCE3080 Field Education I and II*	6 units
Free Electives	6 units
Total units at Claremont School of Theology	18 units

** ETSC students who participated in a Ministry Study Year (MSY) with a pre-approved mentor may be eligible for a Field Education waiver if, having completed the MSY, students have fulfilled the learning outcomes for CST's Field Education classes:*

- 1. Gained knowledge and skills for ministry leadership, including worship, education, pastoral care, administration, and outreach (or comparable areas in a non-congregational placement);*
- 2. Learned how to integrate academic knowledge with the practice of ministry;*
- 3. Strengthened their skills for forming and sustaining relationships;*
- 4. Developed contextual awareness and cultural competence; and*
- 5. Increased vocational and spiritual maturity.*

This waiver would not eliminate any of the required hours of course work from CST but would allow the applicant to complete a greater proportion of their Claremont School of Theology required hours in free electives related to the particular interests and vocational goals of the student.

In order to assure attention to these learning outcomes, all MSY participants who wished to apply for a waiver for field education would be expected to attend two 2 hour ETSC integration seminars each semester. In addition, at the end of the study year MSY mentors would be required to write a letter to ETSC identifying the ways in which the student had been given the opportunity to develop skills in worship, education, pastoral care, administration, and outreach. ETSC would then certify to the field education office and the CST registrar that the criteria required for application for this waiver had been met.

THE DOCTOR OF MINISTRY PROGRAM

**Please note that for the 2014-2015 academic year, it is anticipated that the D.Min degree will be 28 units (instead of 32 units) and will be offered in an online hybrid format, pending approval of accreditors. With online and hybrid course options, students will be able to complete the degree without relocating to Claremont.*

The purpose of the Doctor of Ministry (D.Min.) degree is to enhance the practice of ministry through advanced study. This 32-unit program offers opportunities for spiritual development as well as growth in knowledge and pastoral competency. Applicants to this program must have at least three years of experience in ministry subsequent to the applicant's Master of Divinity degree.

Doctor of Ministry Degree Program Learning Outcomes

Doctor of Ministry degree graduates of CST will be able to:

1. Demonstrate advanced knowledge of a particular theological discipline and/or practice of ministry.
2. Contribute to the understanding of intercultural aspects of the chosen field(s) of study.
3. Apply academic research to the practice of ministry.
4. Demonstrate advanced personal integrity and spiritual growth.

Claremont School of Theology has two avenues for pursuing the D.Min. degree.

Mentoring Model: Students in the Mentoring D.Min. program enroll in weekly courses during the regular academic year.

Intensive Cohort Model: CST currently offers a cohort D.Min. in Practical Theology of Healing, Reconciliation and Transformation in Korean Contexts. Students attend classes for two weeks in January interterm and in June. Preparation for courses begins two months prior to classes and assignments are due after the session concludes. (Note that the Cohort Model D.Min. requires a minimum number of students for the program to begin its three-year cycle and the current option requires proficiency in the Korean language.)

MENTORING DOCTOR OF MINISTRY PROGRAM

This program is designed for students to work closely with a faculty mentor throughout their coursework and the completion of their Professional Project. Early in the program, students choose a primary focus which involves one or more areas of the curriculum in which to concentrate their study. The focus of coursework as well as the culminating Professional Project will be related to the topic area. The D.Min. program concludes with a Professional Project designed to contribute to ministry, both in and beyond the student's particular context. Course selection, assignments for particular classes, and design of directed studies should all be done with the area of concentration as well as the Professional Project in mind. Students in the D.Min program enroll in courses during the regular academic year.

Faculty mentors are chosen by the student in the Admissions process. If the chosen mentor is not available, the student will be asked to choose another mentor. The term "mentor" designates a closer relationship than is ordinarily suggested by the term

“advisor.” Not only does the mentor guide the student’s selection of courses and serve as the director or first reader of the D.Min. Project, but also at least two of the student’s courses are normally taken from the mentor. Further, when a course in the mentor’s area is needed by the student but not available during the student’s tenure at Claremont School of Theology, the mentor is expected to provide a Directed Study. (This expectation is limited to one such Directed Study per student.) A student may petition for a change of mentor but this decision should be made carefully so that the student’s completion of the Project is not delayed significantly. A change of mentor may be granted only if at least half of the student’s coursework remains. The petition for a change of mentor is submitted to the Director of the D.Min. program, who monitors the assignment of mentors to assure that the responsibilities for content and administrative mentoring are adequately accomplished and the mentoring responsibilities are fairly distributed throughout the faculty.

Degree Program Requirements

Course Requirements

Students choose a primary focus, which involves one or more areas of the curriculum. See below for requirements specific to a focus in Spiritual Care and Spiritually Integrative Counseling. The program consists of 32 units of course work distributed as follows:

Required Intensives – 4 units:

TIS4003 Contexts of Ministry (2 week Summer intensive) 2 units

TIS4005 D.Min. Thesis & Project Research Colloquium
(January – 2 weeks) 2 units

Electives – 24 units:

Electives in preparation for the Thesis/Project 24 units

Professional Project – 4 units

TDI4098 Professional Project 4 units

TOTAL – 32 units

At least one-half of the courses must be 4000-level courses (except those students focusing in the Worship, Preaching and Arts area), and all 3000-level courses must be upgraded to 4-unit courses with additional assignments suited to the D.Min. program. Up to 8 units may be taken as Directed Study.

There are two *required* intensives.

- “Contexts of Ministry” is a one-week, 2-unit course that convenes at the end of August before the regular fall semester courses begin.
- “D.Min. Thesis & Project Research Colloquium” is a two-week, 2-unit intensive that convenes during the January interterm. This colloquium assists with the writing of a Research Project proposal that begins the process towards the writing of the D.Min. Project.

Spiritual Care and Counseling Focus

For students who intend to elect a mentor from the Spiritual Care and Counseling faculty, completion of one unit of Clinical Pastoral Education (CPE) and a CPE evaluation

acceptable to the faculty in Spiritual Care and Counseling are prerequisite for admission and for beginning the clinical education portion of their program. Additionally, students choose a clinical education track and dedicate 8 of their required 32 units to related coursework. There are two clinical education tracks in the Residential Mentoring D.Min. program:

Clinical Spiritual Care: In addition to the prerequisite CPE unit students are required to complete 2 additional units of Clinical Pastoral Education (CPE). Students are responsible to enroll in an ACPE-accredited CPE program. Proof of acceptance into an ACPE program is required for registration. CPE often follows a schedule different from the School's academic calendar. Fees charged by the CPE Center are paid by the School out of the student's tuition. Students in this track meet their clinical requirements by registering for the course Clinical Pastoral Education as follows:

- LSC4001 (1st unit of CPE, 4 units of program credit, preferably taken during the first year of study)
- LSC4002 (2nd unit of CPE, 4 units of program credit)

Spiritually Integrative Counseling and Psychotherapy: Students are required to complete 12 months of training as Pastoral Psychotherapy Residents at The Clinebell Institute for Pastoral Counseling and Psychotherapy (TCI). No other placements are allowed, except those arranged by TCI. Clinical training begins in late August with a required three-day staff meeting and orientation. Training continues for a full calendar year, unless the student graduates. Students are expected to complete their required training without interruption. The clinical training program at TCI does not follow the academic calendar. Due to the intensive nature of the training and the needs of clients, students are on a year-round schedule and continue to serve their clients during school breaks, though vacation times are arranged through TCI. If students' training must be interrupted due to unforeseen life circumstances, students must make up the time missed within 1 year from the time of interruption. In addition to the weekly meeting time, students schedule clinical work, research and study in preparation for clinical service, individual supervision, and other training meetings as required. Due to the high cost of supervision and other training expenses, additional fees are charged: \$1300 billed for LSC4044, LSC4045, LSC4047, and LSC4048. These fees are normally not covered by scholarship. Students in this track meet their clinical requirements by registering for the course Spiritually Integrative Psychotherapy Residency as follows:

- LSC4044 (Fall 1st year, 4 units)
- LSC4045 (Spring 1st year, 4 units)
- LSC4046 (Summer 1st year, 0 units)

Required Psychotherapy: The effective and ethical practice of Spiritual Care and Counseling depends upon the caregiver's continual cultivation of emotional and spiritual resources, self-knowledge, and ability to use herself or himself for the care of others. Therefore, students concentrating in Spiritually Integrative Counseling and Psychotherapy are required to be in psychotherapy during their clinical education at their own expense. Students indicate that they have begun this requirement by requesting that a letter be sent by their therapist to the TCI Training Director indicating that the psychotherapy has begun.

Doctor of Ministry Committee

The D.Min. Committee oversees the Professional Project and is comprised of the student's mentor and one additional faculty person (second reader). The student's mentor serves as the chair of this committee. In preparation for the D.Min. Colloquium, and in consultation with the student's mentor, the student should secure the agreement of one additional faculty person to serve on this committee. With the approval of the Dean, an adjunct professor may be designated to serve as the second reader. Should the student be unable to find an additional faculty person for the committee, the Dean will appoint one.

Doctor of Ministry Colloquium

The purpose of the D.Min. Colloquium is to:

- Instruct students in form, style, documentation and research methods necessary for a successful research project;
- Orient students to the various requirements of the Professional Project, and
- Assist students in formulating a preliminary draft of their Research Project proposal.

In the semester following the Colloquium, students will finalize their proposal with their faculty committee members and receive approval to proceed with the research Project.

Doctor of Ministry Professional Project

The Professional Project may be one or the other of two basic types:

1. An integration of one of the disciplines of Bible, History, Theology, Ethics, or World Religions and one of the disciplines of Religious Education, Spiritual Care, Spiritually Integrative Counseling, Spiritual Formation, Administration, Preaching and Worship, Urban Ministry or the Arts. In this case, the committee is composed of a reader from each discipline.
2. If the Project is focused more specifically in Bible, History, Theology, Ethics, or World Religions, it must show the relevance of the topic for the practice of religious traditions and ministry, as mandated by the Association of Theological Schools (ATS).

The Professional Project is to be (60 to 90 pages) in length, excluding Table of Contents, Bibliography, and Appendices (charts, graphs, etc.). Registration for the D.Min. Project is limited to one semester.

All Professional Projects must meet specified editorial standards and be microfilmed and digitized for distribution by ProQuest. Two bound paper copies will be deposited in the library.

Continuous Registration

Students who have not graduated at the end of the semester in which they register for the D.Min. Project must register for "Continuous Registration" for each subsequent semester. While no credit is given for Continuous Registration, there is a fee for Continuous Registration which is equivalent to the cost for one doctoral unit of credit.

Oral Defense of the Professional Project

When the student's committee determines that the Professional Project is complete, the student will engage in an oral defense of approximately two hours in length. For graduation in May, this oral defense must be scheduled in February. The last day an oral defense can take place is March 8. The oral examination is open to all members of the

School community and to the public. The full faculty will be notified of the time and place of this examination at least two days before it occurs. At the conclusion of the defense, the faculty will submit The Report of Oral Defense Form to the registrar. This form requires the signature of both faculty members on the D.Min. Project Committee and signifies the completion of the oral defense. The faculty will inform the student of any final revisions that must be made to the Project for it to be accepted and approved. The final draft of the Project is due on April 1 along with a Final Draft Approval Form (completed except for faculty signatures).

Policy on Dissertation Defenses by Video Conference: Normally, doctoral candidates who live within the United States are required to defend their Project on the campus of CST in person. It is also the expectation that faculty are present. In cases where medical conditions or other circumstances prohibit the doctoral candidate from locating their defense at the school, in consultation with their advisor and approved by their entire committee, they may petition the Dean for permission to organize a defense via video conference. If approved, the student will work with the Registrar's Office and the Asst. Dean will consult with committee members and the IT department to organize the video conference. Defenses by video conference are public events and must be scheduled through the Registrar and allow visitor access. Students defending Projects by video conference are responsible for obtaining the necessary technology and support needed at their own venue.

Readmission to the Resident Mentoring D.Min.

If a student has exceeded the time limit to complete the D.Min degree (5 Years) and has been terminated from the D.Min. program, he or she may petition for readmission.

- Prior to petitioning for readmission, the student must find a faculty member willing to be the mentor to the student.
- The student, in consultation with the proposed mentor, will form a D.Min. Project Committee.
- Having fulfilled these conditions, the student may apply for readmission to the School.
- Readmission will be granted upon: 1) Constitution of the D.Min. Project Committee; and 2) Payment of Continuous Registration fees and accrued late charges for all the intervening semesters.
- Depending on the judgment of the mentor and Project committee, the student may be required to take additional courses. No faculty member is under obligation to direct a student whose program was terminated.
- Coursework may be no more than 8 years old.

INTENSIVE COHORT DOCTOR OF MINISTRY

D.Min. in Practical Theology of Healing, Reconciliation and Transformation in Korean Contexts

This program is specifically designed for Korean and Korean American religious professionals who work in Korean or other intercultural contexts. Faculty from CST with teaching experience in previous Korean D.Min. programs as well as other Korean and Korean American scholars from other theological schools have been brought together to teach in this program. This program arises from the contemporary Korean and other intercultural ministry contexts in which rapid social changes result in many forms of individual, familial, congregational, and social conflicts. The prevalence of such conflicts in Korean and Korean American society results in the current burgeoning "industry" of

counseling and healing ministries in Korean communities. Many Korean churches, however, adopt traditional forms of healing ministry such as revivals, retreats, and worship services. These tend to be highly individualistic without accounting for the larger sociocultural context out of which these conflicts arise. This D.Min. program, therefore, emphasizes contextual analyses. It presents a critical and systematic understanding of conflicts and healing, a critical reflection of the interface between theory and praxis, and acquisition of integrated practical and theological skills and competence.

The D.Min. includes the equivalent of one full year of academic study (10 courses for 30 units) and the design and completion of a Project (2 units). The Project will address both the nature and practice of ministry. It will be required to be of sufficient quality that it contributes to the practice of ministry as judged by professional standards and has the potential for application in other contexts of ministry.

Program Learning Outcomes

Upon successful completion of the program, students will be able to:

1. Demonstrate advanced knowledge of a particular theological discipline and/or practice of ministry.
2. Contribute to intercultural understandings of the practices of ministry in Korean or Korean-American contexts.
3. Applies methods of practical theology to ministerial situations and relationships.
4. Demonstrate advanced personal integrity and spiritual growth.

Course Requirements and Schedule

Ten courses are required for completion of coursework. Each session offers two courses offered on campus (in June) or in Korea (in January). The following course offerings may be revised based on institutional needs.

The D.Min. Program begins with a required one-day Orientation in May or January.

Core Courses – 11 units

K320/420 – A Practical Theological Approach to Conflict and Reconciliation	3 units
K426 – Research Methods in Practical Theology	3 units
K427 – Project Seminar	3 units
TDI4098 – Professional Project	2 units

Elective Courses – 21 units

(from the following courses)

K321/421 – A Crosscultural and Theological Approach to Healing, Reconciliation and Transformation	3 units
K422 – Gender Related Conflicts, Healing and Transformation in the Korean Church	3 units
K423 – Interpreting Conflict, Healing and Reconciliation in the Bible (Old Testament or New Testament)	3 units
K424 -- Healing and Transformation through Preaching and Worship	3 units
K425 – Healing Relationships in Conflict: Marital Education and Therapy	3 units
K430 -- History, Theology, and Application of Small Group	3 units

Ministries to the Ministry of Healing	
K431 – Group Dynamics and Small Group Care and Counseling toward Healing	3 units
K432 -- Geopolitical Conflict and Peace Building	3 units
K433 -- Intra- and Inter-religious Conflict and Healing	3 units

Under special circumstances, students may petition to substitute elective practical theology courses from the Fall and Spring semester schedules at Claremont School of Theology or Claremont Lincoln University.

Doctor of Ministry Colloquium

During each session, a special time is set aside when students meet with the Director of the program to discuss their academic and professional needs and concerns as they relate to this degree program. A website is also maintained for the students in this program to address their academic and grammatic needs (<http://cafe.daum.net/cstdmin>).

Doctor of Ministry Professional Project Committee

By the completion of 24 units, a student will seek out two faculty persons to serve on their D.Min. Project Committee. The student must ask one faculty person to chair the committee and be the “First Reader.” The second faculty member will serve as the “Second Reader.” All teaching faculty in the Korean D.Min. may be either the First Reader or Second Reader. If the First Reader is an adjunct faculty member, the Second Reader must be a full-time Claremont faculty person. The Claremont faculty person will ensure that the Claremont standards of excellence, procedures and policies are followed. Selecting the faculty committee members usually takes place in consultation with the Director based on the student’s research topic and other personal considerations. Should the student be unable to find a first or second reader, the Director of the Doctor of Ministry program will appoint one.

Doctor of Ministry Professional Project

The Project shall include the following:

- The Project must reflect the student’s depth of practical theological insight in relation to ministry.
- It must demonstrate the student’s ability to identify a specific practical theological topic in ministry around the theme of healing and transformation of conflict.
- Students must utilize an effective research model, use appropriate resources, and evaluate the results.

These Project parameters will be introduced in orientation at the beginning of the program. Students will be encouraged to identify a Project topic within the first year of coursework and engage in peer review conversation. Preparation for the Project will be addressed in all courses. Courses will prepare students to identify research problems and questions, understand theoretical perspectives, access the relevant literature, and identify connections to the practice of ministry. Students are expected to integrate coursework, clinical and ministerial training, and ministry experiences in the culminating Project.

The curriculum includes two required courses that will help students learn research methods and design (Research Methods and Project Seminar). In the Project Seminar, students will develop a draft Project proposal through a peer-review process with

supervision from the faculty. The final assignment of the Project Seminar is completion of a 15-page proposal that will include:

- A statement of the problem or issue in the practice of ministry that is to be the subject of the culminating Project.
- A description of the context of the problem in the practice of ministry.
- The justification for the study: the need for it and the contributions it will make.
- Background information on the problem to be addressed.
- An explanation of the theoretical stance of the student-researcher.
- A discussion of appropriate research methods for the evaluation of the Project.
- A detailed tentative outline.
- A preliminary bibliography.

The Project is neither a Ph.D. dissertation nor a simple research paper. Students are to select a Project topic in their own ministry context. They must address the implications of their findings for the practice of ministry. The Project will be between 60-90 pages excluding Table of Contents, Bibliography, and Appendices (charts, graphs, etc.). If written in Korean, students must prepare a 3-5 page abstract in English, which is bound with the paper.

All D.Min. Projects must meet specified editorial standards and be microfilmed and digitized for distribution by ProQuest. Two bound paper copies will be deposited in the library.

Oral Defense of the Professional Project

When the student's committee determines that the Professional Project is complete, the student will engage in an oral defense of approximately two hours in length. For graduation in May, this oral defense must be scheduled in February. The last day an oral defense can take place is March 8. The oral examination is open to all members of the School community and to the public. The full faculty will be notified of the time and place of this examination at least two days before it occurs. At the conclusion of the defense, the faculty will submit The Report of Oral Defense Form to the registrar. This form requires the signature of both faculty members on the D.Min. Project Committee and signifies the completion of the oral defense. The faculty will inform the student of any final revisions that must be made to the Project to be accepted and approved. The final draft of the Project is due on April 1 along with a Final Draft Approval Form (completed except for faculty signatures).

Policy on Dissertation Defenses by Video Conference: Normally, doctoral candidates who live within the United States are required to locate their Project defenses at the school in person. It is also the expectation that faculty are present. In cases where a student or faculty member resides outside the United States, or other circumstances prohibit the locating the defense at the school, in consultation with the Director and approved by their entire committee, they may petition the Dean for permission to organize a Project defense via video conference. If approved, the student will work with the Registrar's Office and the Dean and will consult with committee members and the IT department to organize the video conference. Defenses by video conference are public events and must be scheduled through the Registrar and allow visitor access. Students and faculty who are present remotely by video conference are responsible for obtaining the necessary technology and support needed at their own venue.

Supporting Materials in Korean

A list of supporting materials in both Korean and in English is being compiled on an ongoing basis as an EndNote file to assist both faculty and students in their teaching and research for this D.Min. program. Students may “view” the EndNote file without having to purchase the program since the demo version of the program is downloadable for free.

We are committed to increasing Korean language materials for the CST library and have arranged for students in Korea to have access to the Hyupsung University and Mokwon University libraries. Out-of-town students from Korea and across the United States have full access to CST library resources except borrowing privileges. Our students are able to download the full text of serial materials and do catalog searches like other students in other degree programs on campus. In Korea, an Amazon.com-like online bookstore is available (<http://www.yes24.com/>) that carries a significant amount of Korean and English materials.

DOCTOR OF PHILOSOPHY DEGREE

The Ph.D. degree prepares students for research, teaching in higher education, as well as professional leadership in religious traditions and society. This 48-unit degree program enables students to develop scholarly competence in a specialized field of study in the context of theological and religious studies disciplines. Students will engage the methodological and epistemological presuppositions of the field of concentration and will be capable of advancing the field through original research. The degree program emphasizes professional applicability of the field of research by correlating theoretical and practical knowing, by implementing critical reflection on professional theory and practices, and by engaging theological and empirical methods of scholarship. While specialized knowledge in a chosen field is the primary goal, students will also gain broad knowledge in the field of religion and dialogic competencies to engage constructively in contexts of diversity. The curriculum and pedagogy view religion as both source and subject for study and responsible action. The Ph.D. degree requires examinations in modern research languages, qualifying examinations, and the completion of a dissertation, as well as the unique requirements of each area.

Doctor of Philosophy Degree Program Learning Outcomes

Ph.D. degree graduates of Claremont Lincoln University will be able to:

1. Demonstrate a high level of competence in the subject matter of the chosen field.
2. Understand intercultural and/or interreligious aspects of the chosen field.
3. Make scholarly contributions to the field.
4. Demonstrate an understanding of the ethical issues in the chosen field.

Claremont Lincoln University offers two Ph.D. programs with concentrations within each:

Ph.D. in Practical Theology

- Education and Formation has three tracks:
 - Spiritual Formation
 - Religious Education
 - Interreligious Education
- Spiritual Care and Counseling has three tracks:
 - Clinical Spiritual Care
 - ACPE Supervisory Track
 - Spiritually Integrative Psychotherapy

Ph.D. in Religion

- Comparative Theology and Philosophy
- Hebrew Bible and Jewish Studies
- New Testament and Christian Origins
- Process Studies
- Religion, Ethics, and Society

DOCTOR OF PHILOSOPHY IN PRACTICAL THEOLOGY

Program Concentrations:

Education and Formation (EF)

Spiritual Care and Counseling (SCC)

The Claremont Lincoln University offers a Doctor of Philosophy in Practical Theology with two areas of concentration: Spiritual Care and Counseling or Education and Formation. Students applying to the Ph.D. in Practical Theology must have completed either a Master of Divinity degree or a master's degree (ideally, in their chosen area of concentration, e.g. a master's degree in Spiritual Care, Counseling, Religious Education, etc.). The Ph.D. in Practical Theology is a 48-unit degree. Both concentrations require examinations in modern research languages, qualifying examinations, and the completion of a dissertation. Requirements regarding English competency examinations, course requirements, language/research tools, and field work are outlined below.

COMMON REQUIREMENTS FOR THE PH.D. IN PRACTICAL THEOLOGY PROGRAM

Ph.D. Resources and Documentation for Doctoral Students Intensive

The Ph.D. Resources and Documentation for Doctoral Students Intensive is a one week course offered during the January Interterm that is taken by students during their first year of study. Early in their program, students receive intensive training on navigating library resources, adhering to particular standards of style, and appropriate documentation to assist them in writing expectations for doctoral study. Particular attention is given to *The Chicago Manual of Style*, as it is the standard used in all programs at Claremont Lincoln University. This intensive class covers research methods and resources as well as bibliographic styles and documentation.

Research Languages and Methods

All students must demonstrate competence in at least two languages relevant to their research. Students whose primary language is English must demonstrate competency in Spanish, Korean, French, or German. Students must also demonstrate competency in either an additional research language or an empirical research method appropriate to their proposed dissertation topic. This language or empirical research method is chosen in consultation with the student's academic advisor. The language requirements must be met before making application for qualifying examinations. The research languages and methods requirements are met by examination or by taking an approved course. Courses taken to meet the research language or empirical research method requirements cannot be counted toward the academic units required for the degree program. Because it is a survey course, IS4022, Research Methods in Practical Theology, cannot be used to meet the requirement of a course in an empirical research method.

Registering for Continuous Registration

Once coursework has been completed, students register for "Continuous Registration" until the time in which they have passed their language requirements, qualifying exams and have been advanced to candidacy. After candidacy has been achieved, students enroll for "Dissertation Research" for two semesters. Thereafter, students register for "Continuous Registration." When a student registers for "Continuous Registration," the

budget for borrowing money through Federal Financial Aid is reduced by about half the amount the student would receive while in coursework.

Qualifying Examinations

The primary purpose of qualifying examinations is to build and demonstrate broad knowledge in the areas of the examinations, the ability to think critically in these areas, and the ability to think deeply about particular issues and thinkers. More specifically, the process of qualifying examination research, preparation, and examination builds upon and goes beyond course work, serves as foundational research for the dissertation, and prepares a student to teach in the areas of the exams.

Some of the areas of research and bibliography for the qualifying examinations are assigned by the faculty; in other areas, students and faculty negotiate research questions and bibliography for their exams. It is the faculty's responsibility to require specific research questions and bibliography necessary to ensure comprehensive learning. It is students' responsibility to formulate research questions and bibliography that, in addition to the three learning goals noted above, contextualize their study as appropriate to their dissertation interests, vocational goals, and other commitments.

The Dean, at his or her discretion, or upon the recommendation of the student's advisor, may name an outside examiner to the qualifying examination committee. The outside examiner must 1) hold a Ph.D.; 2) have a faculty appointment at an accredited academic institution; 3) have competence for the student's study not available on the faculty of Claremont Lincoln University, Claremont School of Theology, or Claremont Graduate University; and 4) be able to provide the exam according to program rubrics and procedures. The nomination of an examiner shall be made in conjunction with the student's examination application.

Eligibility for Qualifying Exams

To be eligible to take qualifying examinations, the student must have completed all required units, and any 0-unit courses (except clinical education courses), the research intensive colloquium, and all requirements for research languages and methods. Students concentrating in Spiritual Care and Counseling must have completed at least half of their clinical education requirements to be eligible to take qualifying exams. It is expected that qualifying examinations are taken at Claremont. Students for whom this would present an extreme hardship may petition the Dean for alternative arrangements. An additional processing fee may be charged.

Form of Qualifying Exams

Students may elect a combination of papers and proctored examinations, though at least one proctored examination is required. In the case of the cognate area, papers always may be substituted for examinations where this is the examiner's normal procedure. Faculty may contribute to the drafting of a final paper if it functions as part of comprehensive or qualifying exams up to consultation leading to the bibliography and table of contents or outline. If the final draft of the paper, after it is officially accepted by the registrar and sent to faculty for grading, is considered insufficient, faculty is suggested to use the instrument of the conditional pass, granting a final pass upon successful rewriting of the paper for which faculty can offer extensive suggestions. The proctored examinations are to be completed within a two-week period, and all written materials for qualifying examinations are to be submitted no more than two weeks and no less than one week before the oral defense. Each proctored exam is four hours in length. As part of the

qualifying examinations, the student must submit to the Registrar, at least one week prior to the oral examination, a preliminary dissertation proposal (including at least a tentative title, a description of the problem to be researched, a thesis statement, and bibliography) for distribution to the examiners. Following the completion of the written examinations, the student will be examined at an Oral Defense.

Preparing and Applying for Qualifying Examinations

In consultation with her/his advisor, the student identifies desired areas of study for the qualifying examinations and the intended direction of the dissertation. The student and advisor also discuss the faculty most appropriate to guide and evaluate the exams as proposed. The student seeks the consent of a faculty person to conduct each examination.

Through ongoing consultation with the faculty members who have agreed to conduct the examinations, the student prepares questions and a bibliography for each examination or, in cases where the student prefers to prepare a paper and the faculty member gives approval, the student prepares a paper proposal, with a description of the literature or problem to be examined, outline, and bibliography.

When complete, the student submits to her or his advisor a copy of each proposed exam (questions and bibliography) and each paper proposal (outline and bibliography). During this period the student negotiates with the faculty members a date for the oral examination.

When the topics for the examinations have been approved by the student's faculty, they certify their approval by signing Form #3, the Application for Ph.D. Qualifying Examinations. The student is responsible for circulating this form and, when complete, submitting it to the Registrar. The Application must be submitted to the Registrar at least two months before the date on which the proctored examinations are to begin. The Registrar and the student set the dates for the proctored examinations.

The student submits to the Registrar, at least one week prior to the oral examination, a preliminary dissertation proposal for distribution to the examiners including at least a tentative title, thesis, and bibliography.

Taking Qualifying Examinations

The process for taking qualifying examinations is as follows. For proctored examinations:

- The Registrar notifies the faculty committee members of the date by which the exams must be submitted.
- The faculty members write and submit the examinations to the Registrar.
- The Registrar reserves a place for the examinations to be written.
- The student reports to the Office of the Registrar on the days and times of the examinations. The Registrar is responsible for proctoring the examinations.

The student has the following options for taking the examinations:

- Write examinations by hand to be typed later. The Registrar provides the student a copy of the original examination. The student has twenty-four hours to get the examination typed and returned to the Registrar, making no changes from the original exam.
- Type examinations on a computer supplied by the University. In the event of mechanical failure, the student may petition the Dean to schedule a retake.

For paper exams, the student submits the papers to the Registrar at least one week prior to the oral exam or earlier, if required by the professors.

The Registrar sends to each professor copies of the proctored examinations, any papers written, and the preliminary draft of the dissertation proposal. The original copy of each examination is to be filed in the student's permanent file.

Oral Qualifying Examination

Not earlier than one week and not later than two weeks after the written portion of the qualifying examinations is completed, an oral examination, approximately two hours in length, is conducted by the faculty guiding the student's qualifying exam process. The purpose of the oral examination is to determine the student's ability to discuss and defend the written material in greater depth and breadth and to demonstrate sufficient mastery to proceed with a dissertation. In cases involving conditional written work, the oral examination serves to clarify the appropriate conditions. When time allows, the preliminary dissertation proposal will be discussed. Generally, the examining committee operates on the basis of consensus. When a vote is required, two votes are necessary to delay the student. An outside examiner, if appointed, does not have the right of veto over other members of the committee. Any member of the examining committee, including the outside examiner, may appeal the vote to the Dean.

Evaluation of Written and Oral Qualifying Examinations

The student's written and oral examinations are evaluated as Excellent or Satisfactory (Passed), Conditional Pass, or Unsatisfactory (Failed). The Report on Qualifying Examinations (Form #4) is completed by the student's examiners. In the case of a Conditional Pass, if further work is required, the examiners will state these requirements in the report.. The student must complete the work no later than by registration day one year after the exam was attempted, or an examiner may choose to specify an earlier date. If the student satisfactorily meets the conditions for the Conditional Pass, the student submits Form #5, Removal of Conditional Pass on Qualifying Examinations. If a student does not satisfactorily complete the condition, the examination is designated as failed. In cases of failing the written or oral examinations, the student may be permitted (on recommendation of the examiners) to take a second examination after a lapse of a stipulated period of time, not less than three months nor more than one calendar year after the first examination. If the results of the second examination are unsatisfactory, no further examinations are permitted except upon the recommendations of the examiners to, and the approval of, the full faculty.

Eligibility for M.A. Degree

Ph.D. students are eligible for the M.A. degree upon successful completion of the qualifying examinations. Students must indicate to the Registrar their intent to take the M.A., and all appropriate graduation fees must be paid.

The Dissertation

The dissertation must be based on independent research and must demonstrate the student's competence in the fields and methods that are foundational to this doctoral program and the capacity to contribute new knowledge to the field. A limit of 62,500 words (approximately 250 pages) is placed on the length of Ph.D. dissertations, excluding Table of Contents, Bibliography, and Appendices (charts, graphs, tables, etc.). Dissertations exceeding this limit must have approval of the Dissertation Committee prior

to submission of the second draft. All Ph.D. dissertations must meet specified editorial standards. The dissertation is submitted to ProQuest where it is microfilmed and digitized for distribution. Two bound paper copies will be deposited in the library.

Dissertation Committee

The Dissertation Committee is normally composed of the student's advisor, who serves as chairperson, and two of the examiners from the qualifying exam process, who serve as second and third readers. The student and advisor may consult to identify other examiners best suited to guide the dissertation. The Dissertation Committee advises the student in the writing of the proposal as in the writing of the dissertation.

The Dean, at his or her discretion, or upon the recommendation of the student's advisor, may name an outside examiner to the dissertation committee. The outside examiner must 1) hold a Ph.D., a faculty appointment at an accredited academic institution; 2) have competence for the student's study not available on the faculty of Claremont Lincoln University, Claremont School of Theology, or Claremont Graduate University; and 3) be able to guide the dissertation according to program rubrics and University procedures. The nomination of an outside examiner shall be made in conjunction with the student's preparation of the dissertation proposal.

The Dissertation Proposal

A dissertation proposal should be a statement of approximately 20 double-spaced typed pages (plus bibliography and appendices) that includes:

- A concise formulation of the problem to be examined in light of previous research.
- A statement of the hypothesis being investigated or the thesis being argued.
- A summary of the argument and/or structure of the dissertation.
- A description of the hermeneutical and empirical methods to be employed in the dissertation; students using empirical methods with human subjects must provide in the proposal all information required by the Institutional Review Board and evidence of its approval.
- A literature review pertinent to the topic of the dissertation.
- A discussion of the resources that will be employed in the dissertation.
- A statement of the scope and limitations of the dissertation.
- A brief discussion of the importance of the dissertation as an original contribution to knowledge of both theory and practice. By submitting a dissertation proposal, students attest that they have made a thorough investigation that has convinced them that the proposed research has not been previously carried out in the manner being proposed.
- A chapter by chapter outline of what the dissertation will include.
- The proposal must be written in a style appropriate for the discipline and agreed upon by the student and the Dissertation Committee. The student must follow current guidelines for the chosen style, for example: Chicago, SBL, or APA. The student should consult a Thesis Secretary regarding an appropriate manual.

Preparation and Approval of the Dissertation Proposal

The process of preparation and approval of the dissertation proposal is as follows:

- The student submits a preliminary draft of the dissertation proposal at the oral qualifying examination.

- After the qualifying examinations are successfully completed, the student develops the dissertation proposal in consultation with the chairperson and other members of the Dissertation Committee.
- Students proposing research with human subjects must apply to and gain the approval of the Institutional Review Board prior to submission of the proposal to the Dean.
- The Dissertation Committee certifies that the proposal is finalized by signing Ph.D. Form #6. The student meets with the Thesis Secretary to discuss form and documentation requirements; the Thesis Secretary signs Ph.D. Form #8 to certify that a consultation was held.

Advancement to Candidacy

The student submits one copy of the dissertation proposal, accompanied by the completed Form #6, to the Registrar, for submission to the Dean. The Dean brings a recommendation to the faculty that the student be advanced to candidacy. At the faculty meeting, members of the student's Dissertation Committee comment on the dissertation topic and the readiness of the student to undertake dissertation research. The student is advanced to candidacy by vote of the full faculty.

Registration for Dissertation Research

Ph.D. students who have been advanced to candidacy register for Dissertation Research for two semesters. If the student does not graduate at the end of these two semesters, the student registers for Continuous Registration for every subsequent semester.

Dissertation Oral Defense

When the dissertation committee determines that the dissertation is complete, the student will engage in an oral defense of approximately two hours in length. For graduation in May, this oral defense must be scheduled by March 1 (with final draft of the dissertation submitted by April 1). Prior to the oral examination, the student supplies to the Registrar an electronic copy of the Dissertation Abstract for circulation to the faculty and other interested persons. The oral examination is open to all members of the University community and to the public. All arrangements for the oral examination, including, but not limited to, room scheduling and technology needs are the responsibility of the student. The full faculty will be notified of the time and place of this examination at least two days before it occurs.

At the defense the student makes a presentation of the dissertation research and defends the approach, procedures, analysis and interpretation. The dissertation committee examines him or her with regard to the dissertation to determine whether the student has attained the level of scholarly advancement and ability in research demanded by the University for the degree of Doctor of Philosophy. If the committee has recommended or required revisions, these are specified to the student by the dissertation chair. Faculty member(s) are designated to approve the revisions. The candidate must pass the final oral examination for the degree to be awarded.

Generally, the Dissertation Committee operates on the basis of consensus. When a vote is required, two votes are necessary to delay the student. An outside examiner, if appointed, does not have the right of veto over other members of the committee. Any member of the examining committee, including the outside examiner, may appeal the vote to the Dean.

Policy on Dissertation Defenses by Video Conference: Normally, doctoral candidates who live within the United States are required to locate their dissertation defenses at the school in person. It is also the expectation that faculty are present. In cases where medical conditions or other circumstances prohibit the doctoral candidate from locating their defense at the school, in consultation with their advisor and approved by their entire committee, they may petition the Dean for permission to organize a dissertation defense via video conference. If approved, the student will work with the Registrar's Office and the Dean will consult with committee members and the IT department to organize the video conference. Dissertation defenses by video conference are public events and must be scheduled through the Registrar and allow visitor access. Students defending dissertations by video conference are responsible for obtaining the necessary technology and support needed at their own venue.

EDUCATION AND FORMATION (EF)

The Education and Formation concentration integrates theology with educational theory and practice and/or with the processes and perspectives of spiritual formation. Students develop advanced competence in theoretical construction and practice and, through original research, contribute to the development of their chosen fields. Students with limited practical experience in the field may be required to participate in an appropriate practicum or internship at the discretion of their advisor.

Education and Formation Program Learning Outcomes

Students who successfully complete their training in the Ph.D. in Practical Theology concentrating in Spiritual Formation and Religious and Interreligious Education will be able to:

1. Articulate spiritual formation and religious and interreligious education within the discipline of practical theology and the role of the practical theologian.
2. Demonstrate critical and constructive theological reflection regarding the processes and content of spiritual formation, religious education and interreligious education.
3. Understand the theological and historical disciplines and social and behavioral sciences that undergird spiritual formation and educational practices, as well as the cultural and religious contexts in which such work occurs.
4. Demonstrate skills in facilitation, design, teaching, consultation, administration, and assessment of programs related to spiritual formation, religious education and interreligious education.
5. Shows a significant capacity for ethical research, professional conduct, and/or competent leadership.

Education and Formation Requirements

Core Courses – 20 units

Five 4-unit courses from the following areas:

Spiritual Formation
Religious Education
Interreligious Education

Practical Theology – 8 units

LIS4014 Seminar in Practical Theology	4 units
LIS4022 Research Methods in Practical Theology	4 units

Electives – 12 units

Three 4-unit seminars in one field below, or in two different fields below but closely related by topic:

- Theology
- Ethics
- Sacred Texts
- Religious History

Cognate Field – 8 units

Two 4-unit courses in a cognate field approved by your advisor (for example, a religious tradition other than your own, clinical psychology, developmental psychology, women's studies, men's studies, Asian American studies, African American studies, postcolonial studies, cultural anthropology, philosophy, neuroscience, neuropsychology, neurophysiology, social psychology, depth psychology, peace and reconciliation studies, meditation & conflict resolution, nonprofit administration).

TOTAL– 48 units**Qualifying Exams for Education and Formation**

Exams must be passed in the following areas:

1. Practical Theology
2. History and Theory of Spiritual Formation, Religious Education, or Interreligious Education
3. Practice of Spiritual Formation, Religious Education, or Interreligious Education (Pedagogical Theory and Practice)
4. Systematic Theology, Theological Ethics, Sacred Texts, or Religious History
5. Cognate Field (Students may request guidance for the cognate exam from any scholar with whom they have taken at least one of their cognate courses and who meets the following criteria: 1) holds a Ph.D. in a field other than Christian studies; 2) holds a faculty appointment at an accredited academic institution; and 3) is able to provide the exam according to program rubrics and procedures. Eligible scholars will be identified in consultation with the student's advisor and are frequently selected from the faculties of the Claremont Colleges or Claremont Graduate University.)

SPIRITUAL CARE AND COUNSELING (SCC)

The Spiritual Care and Counseling concentration is designed to develop advanced competence in research and theory construction at the intersection of theological and religious studies, cognate disciplines (for example, the social sciences), and caregiving practices. In addition, in dialogue with research and theory building and to focus their program of study, students prepare for specialized ministries by choosing one of the three tracks in clinical education:

1. Clinical Spiritual Care: prepares students for chaplaincies and ministries in public and private settings (for example, shelters and other residential services, social service agencies, programs for specific populations, such as the aging).
2. ACPE (Association for Clinical Pastoral Education) Supervision: prepares students to work as certified supervisors in CPE programs accredited by the Association for Clinical Pastoral Education, Inc.
3. Spiritually Integrative Psychotherapy: prepares students to provide Spiritually Integrative counseling and psycho-educational services in congregations, agencies, and other settings.

Spiritual Care and Counseling Program Learning Outcomes

Students who successfully complete their training in the Ph.D. in Practical Theology concentrating in Spiritual Care and Counseling will be able to:

1. Adopt an integrative, interdisciplinary approach to scholarship, clinical practice, and pedagogy in Practical Theology, Spiritual Care, and Counseling.
2. Articulate and integrate critical and constructive knowledge of the history, research methods, and emerging concerns of Practical Theology, Spiritual Care, and Counseling in ways that are appropriate to diverse religious and cultural contexts.
3. Demonstrate skilled application of clinical theories appropriate for multicultural, intercultural, and interreligious spiritual care, counseling, and pedagogy.
4. Practice liberative pedagogy and spiritual care at advanced levels in order to contribute to positive transformation of the world through original research, ethical professional conduct, and multi-culturally competent leadership.

Prerequisite Clinical Pastoral Education (CPE)

Prior to admission (or no later than the end of the first year of study), students must complete one unit of CPE in a program accredited by the Association of Clinical Pastoral Education, Inc., with an evaluation acceptable to the professors in the field. Students will not be able to begin the clinical education portion of their program requirements until the prerequisite is met. No unit credit is granted for this unit of CPE.

Required Practicum

In the first year of study, students in the Spiritual Care and Counseling concentration are required to participate in a 0-unit practicum. The purpose of the Practicum is to provide: exposure to the way Claremont Lincoln University professors conceptualize the respective field; a structure for reviewing and updating basic issues and literature in preparation for doctoral study; and opportunity to observe and participate in the teaching of an introductory class, with an eye towards one's own teaching. The practicum consists of auditing the courses TSC3005 Cultivating Empowerment through Ecologies of Care and TSC3006 Cultivating Wholeness through Relational Practices. Students are expected

to attend all sessions, do all reading, and assist the professor in teaching as requested, for example, leading of small groups.

Spiritual Care and Counseling Course Requirements

Core Courses – 24 units

- Four 4-unit courses in history, theory, and method of Spiritual Care and Counseling
- Two 4-unit courses in clinical education - Clinical Pastoral Education, ACPE Supervisory Training, or Spiritually Integrative Psychotherapy Residency; see details below
- Additional 0-unit clinical training courses; see details below

Practical Theology – 8 units

LIS4014 Seminar in Practical Theology 4 units

LIS4022 Research Methods in Practical Theology 4 units

Electives – 8 units

Two 4-unit seminars in one field below, or in two different fields below but closely related by topic:

- Theology
- Ethics
- Sacred Texts
- Religious History

Cognate Field – 8 units

Two 4-unit courses in a cognate field related to spiritual care and counseling, and approved by your advisor (for example, a religious tradition other than your own, clinical psychology, developmental psychology, education, women’s studies).

TOTAL - 48 units

As noted above, in addition to the required 8 units of clinical education, students are required to take further clinical training as detailed below. No unit credit is granted beyond the 8 units noted. Total requirements for clinical education can be met in one of three ways:

Clinical Spiritual Care Track: Students are required to gain admission to and take 3 units of CPE (in addition to the prerequisite unit of CPE) in one or more programs accredited by the Association of Clinical Pastoral Education. Students register for LSC4001/4002/4003 Clinical Pastoral Education (CPE):

LSC4001 1st ACPE unit of CPE 4 units

LSC4002 2nd ACPE unit of CPE 4 units

LSC4003 3rd ACPE unit of CPE 0 units

ACPE Supervisory Track: Students are required to gain admission to and take 3 units of CPE supervisory training. Students register for LSC4021/4022/4023 ACPE Supervisory Training:

LSC4021 1st supervisory unit 4 units

LSC4022 2nd supervisory unit 4 units

Spiritually Integrative Psychotherapy Track: Usually starting after 24 units of coursework is complete, students serve for 24 consecutive months as Residents at The Clinebell Institute for Pastoral Counseling and Psychotherapy (TCI). Students must have completed the prerequisite one unit of CPE in a program accredited by the Association of Clinical Pastoral Education, Inc., with an evaluation acceptable to the professors in the field. The sequence of courses is started only in the fall semester and students normally register for the course Spiritually Integrative Psychotherapy Residency as follows:

First Residency Year

LSC4044	Fall	4 units
LSC4045	Spring	4 units
LSC4046	Summer	0 units

Second Residency Year

LSC4047	Fall	0 units
LSC4048	Spring	0 units
LSC4049	Summer	0 units

Spiritually Integrative Psychotherapy Residency

No other placements are allowed except those arranged by The Clinebell Institute. Clinical training begins in late August (the week prior to the School's fall orientation of new students) with a required three-day staff meeting and orientation.

Students are expected to complete their required training without interruption. The clinical training program at The Clinebell Institute does not follow the academic calendar; due to the intensive nature of the training and the needs of clients, students are on a year-round schedule and continue to serve their clients during school breaks, though vacation times are arranged through The Clinebell Institute. If students' training must be interrupted due to unforeseen life circumstances, students must make up the time missed within 1 year from the time of interruption.

In addition to the weekly meeting time, students schedule clinical work, research and study in preparation for clinical service, individual and group supervision, and other training meetings as required.

Additional Fees: Due to the high cost of supervision and other training expenses, additional fees are charged for LSC3041, LSC3042, LSC3044, and LSC3045. The amount of these fees is indicated in the registration materials for each semester. These fees are normally not covered by scholarship, but can be included in the overall financial aid package. The fee for the 2013-2014 academic year is \$1,300 per semester.

Required Psychotherapy: The effective and ethical practice of spiritually integrative counseling depends upon the caregiver's continual cultivation of emotional and spiritual resources, self-knowledge, and ability to use herself or himself for the care of others. Therefore, students concentrating in Spiritually Integrative Psychotherapy are required to be in psychotherapy for the duration of their clinical education. Students indicate that they have begun this requirement by requesting that a letter be sent by their therapist to the The Clinebell Institute Training Director indicating that the psychotherapy has begun. The cost of psychotherapy is also an additional expense to the student.

Qualifying Exams for Spiritual Care and Counseling

Exams must be passed in the following areas:

1. Practical Theology
2. History and Theory of Spiritual Care and Counseling
3. Practice of Spiritual Care and Counseling (Clinical Theory and Practice)
4. Systematic Theology, Theological Ethics, Sacred Texts or Religious History
5. Cognate Field (Students may request guidance for the cognate exam from any scholar with whom they have taken at least one of their cognate courses and who meets the following criteria: holds a Ph.D. in a field other than Christian studies, holds a faculty appointment at an accredited academic institution, and is able to provide the exam according to program rubrics and procedures. Eligible scholars will be identified in consultation with the student's advisor and are frequently selected from the faculties of the Claremont Colleges or Claremont Graduate University.)

DOCTOR OF PHILOSOPHY IN RELIGION

Program Concentrations:

- Comparative Theology and Philosophy (CTP)**
- Hebrew Bible and Jewish Studies (HBJS)**
- New Testament and Christian Origins (NT)**
- Process Studies (PS)**
- Religion, Ethics and Society (RES)**

The Claremont Lincoln University offers a 48-unit Doctor of Philosophy in Religion degree with five areas of concentration: Comparative Theology and Philosophy; Hebrew Bible and Jewish Studies; New Testament and Christian Origins; Process Studies; and Religion, Ethics and Society. Students applying to the Ph.D. in Religion will ordinarily have completed a Master's Degree but, with the approval of the faculty in the field, may be admitted to the Ph.D. after having completed a minimum of 24 hours of graduate work appropriate to the field of study.

COMMON REQUIREMENTS FOR THE PH.D. IN RELIGION

Ph.D. Research Colloquium Intensive

The Ph.D. Colloquium Intensive is a one week course offered during the January Interterm that is taken by students during their first year of study. Early in their program, students receive intensive training on navigating library resources, adhering to particular standards of style, and appropriate documentation to assist them in writing expectations for doctoral study. Particular attention is given to The Chicago Manual of Style as it is the standard used in all programs at Claremont Lincoln . This intensive class covers research methods and resources as well as bibliographic styles and documentation.

Research Language Requirements

Students in the Ph.D. in Religion program must show competence in two research languages. The language requirements must be met before making application for qualifying examinations. Unit credit toward the degree is not allowed for courses taken to enable a student to meet language requirements. The language requirement is to be met by examination or by an approved course. The Hebrew Bible and New Testament and Christian Origins concentrations require additional languages, some of which may be taken for academic credit. For specific language requirements in each area, see below.

Qualifying Examinations

The primary purpose of qualifying examinations is to build and demonstrate broad knowledge in the areas of the examinations, the ability to think critically in these areas, and the ability to think deeply about particular issues and thinkers. More specifically, the process of qualifying examination research, preparation, and examination builds upon and goes beyond course work, serves as foundational research for the dissertation, and prepares a student to teach in the areas of the exams.

Students and faculty negotiate the research questions and bibliography for their exams. It is the faculty's responsibility to require specific questions and bibliography necessary to ensure comprehensive learning. It is students' responsibility to formulate questions and bibliography that, in addition to the three learning goals noted above, contextualize their study as appropriate to their particular commitments and vocational goals.

The Dean, at his or her discretion, or upon the recommendation of the student's advisor, may name an outside examiner to the qualifying examination committee. The outside examiner must 1) hold a Ph.D.; 2) have a faculty appointment at an accredited academic institution; 3) have competence for the student's study not available on the faculty of Claremont Lincoln University, Claremont School of Theology or Claremont Graduate University; and 4) be able to provide the exam according to program rubrics and procedures. The nomination of an examiner shall be made in conjunction with the student's examination application.

Eligibility for Qualifying Examinations

To be eligible to take qualifying examinations, the student must have completed all required units, intensive research colloquium, and all language requirements. It is expected that qualifying examinations are taken at Claremont Lincoln University. Students for whom this would present an extreme hardship may petition the Dean for alternative arrangements. An additional processing fee may be charged.

Preparing and Applying for Qualifying Examinations

In consultation with her/his advisor, the student identifies desired areas of study for the qualifying examinations and the intended direction of the dissertation. The student and advisor also discuss the faculty most appropriate to guide and evaluate the exams as proposed. The student seeks the consent of a faculty person to conduct each examination.

Through ongoing consultation with the faculty who have agreed to conduct the examinations, the student prepares questions and a bibliography for each examination.

When complete, the student submits to her or his advisor a copy of each proposed bibliography and list of possible exam questions. The advisor reviews the outline of all the examinations and notifies the student within two weeks if the advisor sees a need to renegotiate an examination in order to avoid overlap or to guarantee adequate coverage of a particular area. During this period the student negotiates with the faculty members a date for the oral examination.

When the topics for the examinations have been approved by the student's faculty, they certify their approval by signing Form #3 the Application for Ph.D. Qualifying Examinations. The student is responsible for circulating this form and, when complete, submitting it to the Registrar. The Application must be submitted to the Registrar at least two months before the date on which the proctored examinations are to begin. The Registrar and the student set the dates for the proctored examinations.

Taking Qualifying Examinations

The process for taking proctored qualifying examinations is as follows:

- The Registrar notifies the faculty committee members of the date by which the exams must be submitted.
- The faculty write and submit the examinations to the Registrar.
- The Registrar reserves a place for the examinations to be written.
- The student reports to the Office of the Registrar on the days and times of the examinations. The Registrar is responsible for proctoring the examinations. Each proctored exam is four hours in length.

The student has the following options for taking the examinations:

- Write examinations by hand to be typed later. The Registrar provides the student a copy of the original examination. The student has twenty-four hours to get the examination typed and returned to the Registrar, making no changes from the original exam.
- Type examinations on a computer supplied by the University. In the event of mechanical failure, the student may petition the Dean to schedule a retake.

The Registrar sends to each professor copies of the proctored examinations. The original copy of each examination is to be filed in the student's permanent file.

NOTE: For students concentrating in Hebrew Bible and Jewish Studies or New Testament and Christian origins, a draft of the dissertation proposal is also due at the time of qualifying exams. For Process Studies, a final version of the dissertation proposal is due at this time. For students concentrating in Religion, Ethics, and Society, the final version of the dissertation proposal is due one month following the last qualifying exam. For students in the Comparative Theology and Philosophy concentration, the final draft of the dissertation proposal must be submitted to the entire committee no later than the date of the last written exam.

Oral Qualifying Examination

Upon successful completion of the written segments of the exams, an oral examination, approximately two hours in length, is conducted by the student's examiners not earlier than one week and not later than two weeks after the written portion is completed. The purpose of the oral examination is to determine the student's ability to discuss and defend the written material in greater depth and breadth and to demonstrate sufficient mastery to proceed with a dissertation. In cases involving conditional written work, the oral examination serves to clarify the appropriate conditions. Generally, the examining committee operates on the basis of consensus. When a vote is required, two votes are necessary to delay the student. An outside examiner, if appointed, does not have the right of veto over other members of the committee. Any member of the examining committee, including the outside examiner, may appeal the vote to the Dean.

NOTE: For students concentrating in Hebrew Bible or New Testament and Christian Origins, the oral defense of the qualifying exams will also include a discussion of the dissertation proposal.

Evaluation of Written and Oral Qualifying Examinations

The student's written and oral examinations are evaluated as Excellent or Satisfactory (Passed), Conditional Pass, or Unsatisfactory (Failed). Form #4, The Report on Qualifying Examinations, is completed by the student's examiners. If further work is required, the examiners will state these requirements in the report. In the case of a Conditional Pass, the student must complete the work no later than by registration day one year after the exam was attempted, or an examiner may choose to specify an earlier date. If the student satisfactorily meets the conditions for the Conditional Pass, the student submits Form #5 (Removal of Conditional Pass on Qualifying Examinations). If a student does not satisfactorily complete the condition, the examination is designated as failed. In cases of failing the written or oral examinations, the student may be permitted (on recommendation of the examiners) to take a second examination after a lapse of a stipulated period of time, not less than three months nor more than one calendar year after the first examination. If the results of the second examination are unsatisfactory, no

further examinations are permitted except upon the recommendations of the examiners to, and the approval of, the full faculty.

Eligibility for M.A. Degree

Ph.D. students are eligible for the M.A. degree upon successful completion of the qualifying examinations. Students must indicate to the Registrar their intent to take the M.A., and all appropriate graduation fees must be paid.

The Dissertation

The dissertation must be based on independent research and must demonstrate the student's competence in the field of study. All Ph.D. dissertations must meet specified editorial standards. The dissertation is submitted to ProQuest where it is microfilmed and digitized for distribution. Two bound paper copies will be deposited in the library.

Dissertation Committee

The Dissertation Committee is normally composed of the student's advisor, who serves as chairperson, and two of the examiners from the qualifying exam process, who serve as second and third readers. The student consults with the advisor to determine the examiners best suited to guide the dissertation. The Dissertation Committee advises the student in the writing of the proposal as in the writing of the dissertation.

The Dean, at his or her discretion, or upon the recommendation of the student's advisor, may name an outside examiner to the dissertation committee. The outside examiner must 1) hold a Ph.D.; 2) have a faculty appointment at an accredited academic institution; 3) have competence for the student's study not available on the faculty of CLU, CST or CGU; and 4) be able to guide the dissertation according to program rubrics and Claremont Lincoln procedures. The nomination of an outside examiner shall be made in conjunction with the student's preparation of the dissertation proposal.

The Dissertation Proposal

A dissertation proposal should include:

- A concise formulation of the problem to be examined in light of previous research.
- A tentative statement of the thesis and summary of the argument of the dissertation.
- An indication of the methods to be employed.
- A discussion of the resources which will be employed in the dissertation.
- A statement of the scope and limitations of the dissertation.
- A brief discussion of the importance of the dissertation as an original contribution to the knowledge of the field, whether theoretical or practical. By submitting a dissertation proposal, the student attests that she or he has made a thorough investigation that has convinced her or him that the thesis has not been previously argued in the manner being proposed.
- A chapter by chapter outline of what the dissertation will include.
- The proposal must be written in a style appropriate for the discipline and agreed upon by the student and the Dissertation Committee. The student must follow current guidelines for the chosen style, for example: Chicago, SBL, or APA. The student should consult a Thesis Secretary regarding an appropriate manual.

The Dissertation Committee evaluates the proposal to ensure that the student follows the appropriate form in elaborating a thesis and that the methodology is clear and appropriate to the purpose of the dissertation. The Dissertation Committee determines the acceptability of the proposal.

Preparation and Approval of the Dissertation Proposal

The process of preparation and approval of the dissertation proposal is as follows:

- After the qualifying examinations are successfully completed, the student finalizes the dissertation proposal in consultation with the Dissertation Committee; the Dissertation Committee may meet as a whole with the student to evaluate the proposal for final approval.
- The Dissertation Committee certifies that the proposal is complete by signing Ph.D. Form #6. The student meets with the Thesis Secretary to discuss form and documentation requirements.

NOTE: Page length and due dates for submission of the draft of the dissertation proposal vary from concentration to concentration so please note those specifics below.

Advancement to Candidacy

The student submits one copy of the dissertation proposal, accompanied by the completed Form #6, to the Registrar, for submission to the Dean. The Dean brings a recommendation to the faculty that the student be advanced to candidacy. At the faculty meeting, members of the student's Dissertation Committee comment on the readiness of the student for candidacy. The student is advanced to candidacy by vote of the full faculty.

Registering for Continuous Registration

Once coursework has been completed, students register for "Continuous Registration" until the time in which they have passed their language requirements, qualifying exams and have been advanced to candidacy. After candidacy has been achieved, students enroll for "Dissertation Research" for two semesters. Thereafter, students register for "Continuous Registration." When a student registers for "Continuous Registration," the budget for borrowing money through Federal Financial Aid is reduced by about half the amount the student would receive while in coursework.

Registration for Dissertation Research

Ph.D. students must register for Dissertation Research for two semesters. This registration is considered to be full-time status. Students must first be advanced to candidacy before they will be permitted to register for Dissertation Research.

Dissertation Oral Defense

When the dissertation committee determines that the dissertation is complete, the student will engage in an oral defense of approximately two and one-half hours in length. For graduation in May, this oral defense must be scheduled by March 1 (with final draft of the dissertation submitted by April 1).

At the defense the student makes a presentation of the dissertation research and defends the approach, procedures, analysis and interpretation. The dissertation committee examines him or her on the dissertation to determine whether the student has attained the level of scholarly advancement and ability in research demanded by the University for the degree of Doctor of Philosophy. If the committee has recommended or required

revisions, these are specified to the student by the dissertation chair. Faculty member(s) are designated to approve the revisions. The candidate must pass the final oral examination for the degree to be awarded.

Generally, the Dissertation Committee operates on the basis of consensus. When a vote is required, two votes are necessary to delay the student. An outside examiner, if appointed, does not have the right of veto over other members of the committee. Any member of the examining committee, including the outside examiner, may appeal the vote to the Dean.

Prior to the oral examination the student supplies to the Registrar an electronic copy of the Dissertation Abstract for circulation to the faculty and other interested persons. The oral examination is open to all members of the University community and to the public. All arrangements for the oral examination, including, but not limited to, room scheduling and technology needs are the responsibility of the student. The full faculty will be notified of the time and place of this examination at least two days before it occurs.

Policy on Dissertation Defenses by Video Conference: Normally, doctoral candidates who live within the United States are required to locate their dissertation defenses at the school in person. It is also the expectation that faculty are present. In cases where medical conditions or other circumstances prohibit the doctoral candidate from locating their defense at the school, in consultation with their advisor and approved by their entire committee, they may petition the Dean for permission to organize a dissertation defense via video conference. If approved, the student will work with the Registrar's Office and the Dean will consult with committee members and the IT department to organize the video conference. Dissertation defenses by video conference are public events and must be scheduled through the Registrar and allow visitor access. Students defending dissertations by video conference are responsible for obtaining the necessary technology and support needed at their own venue.

COMPARATIVE THEOLOGY AND PHILOSOPHY (CTP)

The Ph.D. program in Comparative Theology and Philosophy (CTP) develops doctoral-level competence in the comparative study of religious beliefs, worldviews, and practices. Religious beliefs and practices are frequently analyzed solely from the perspective of a single religious tradition, or they are reduced to their social, political, or even biological functions. The CTP program at Claremont Lincoln presupposes both that beliefs are an important part of the study of religious traditions and that an adequate comprehension of any given religion requires the study of its similarities to and differences from other traditions.

Doctoral students may write dissertations focused primarily on a single tradition (Jewish, Muslim, Christian, Buddhist, or Hindu theology, for example), but the program as a whole requires interreligious competence and in-depth knowledge of the “location” of one’s own reflection in contrast to alternatives. Philosophical resources—whether they are seen as intrinsic to religious reflection or as representing competing, non-religious alternatives—are crucial to success in this program.

CTP Program Learning Outcomes

Graduates concentrating in Comparative Theology and Philosophy are expected to:

1. Demonstrate doctoral-level mastery of the history of thought and belief (where relevant, the “theology”) of at least one religious tradition.
2. Develop doctoral-level competence in *at least* one other religious or non-religious belief system and in the central methodologies for comparative theological and philosophical studies.
3. Recognize connections between thought and practice, social context and belief, religious commitments and ethical or political commitments.
4. Demonstrate their mastery of these fields in a culminating doctoral thesis that sheds new light on beliefs in a particular tradition through comparative, historical, philosophical, and/or theological study.

CTP Program Requirements

Students concentrating in CTP will work with an academic advisor to determine how best to structure the course of study. Choice of advisor will depend greatly on the student’s curricular choices and particular interests. Students are also required to:

- Demonstrate competence in two research languages
- Show competence in at least two religious traditions
- Complete coursework that indicates sufficient breadth in their research fields
- Attend the Ph.D. Colloquium
- Receive approval of their Dissertation Prospectus from their dissertation committee
- Pass four qualifying examinations that demonstrate doctoral-level competence in these fields
- Prepare a Dissertation Proposal and defend it during their orals
- Write and defend a dissertation that extends knowledge in their particular area(s) of specialization

Language and Research Requirements

In the CTP concentration, students provide a rationale for the choice of languages, demonstrating that their two chosen languages are most pertinent to their research interests. English may be considered one of the research languages if English is not the native language of the student. The student's selection of research languages is considered approved when the student's advisor and two other CTP faculty members approve the selection.

It is the student's responsibility to secure instruction in the research language. If the student receives a grade of Conditional Pass or Fail, the examiner will provide written feedback to the student. The student is required to retake the translation examination until s/he receives a grade of Pass or High Pass. Competency may be demonstrated through:

- Translation of a document in the language, receiving a Grade of Pass or High Pass from a CLU-approved examiner
- Evidence of studying in a national school system for at least three years in that language at the high school level or above
- Evidence of passing appropriate language classes or exams from other institutions or institutes, such as the Goethe Institute for German or CGU's summer Spanish class for PhD Religion students.

Interreligious Requirement

Students must demonstrate competence in at least two religious traditions. One tradition may be the student's own tradition or the tradition of his/her primary research. Students must be well versed in the major tenets, the contextual setting, the forms of practice, and the major conversations in the scholarship of both traditions. Competency can be demonstrated through a grade of B+ or above in two graduate-level courses, documented either on a transcript from previous coursework no more than seven years old or through courses taken during the Ph.D. program at Claremont Lincoln. If taken during Ph.D. studies at Claremont Lincoln, the credits may be applied to the student's 48 units of coursework.

Students may also satisfy this requirement through professional academic activities related to the religious tradition in question. Examples include publishing an article in a peer-reviewed journal, reading a paper at a major academic conference, teaching a course at an accredited institution, or serving as a teaching assistant in two courses on that religious tradition. Meeting the requirement by any of these means requires advance approval by the student's advisor and two other members of the CTP faculty.

Students must satisfy the Interreligious Requirement before taking their Qualifying Exams. Students are expected to draw on their knowledge of these religious traditions during the course of their doctoral research and dissertation writing.

Ph.D. Colloquium

Students are required to register for the Ph.D. Colloquium at Claremont Lincoln University every semester they are in coursework. Students do not receive academic credit for the Colloquium which meets about once a month. The events in the Colloquium series and the conversations they engender provide opportunities to learn, develop, and practice research and professional skills for the academy. Topics include research methods, making academic presentations, developing curriculum vitae, interviewing for jobs, etc. Advanced doctoral students may teach some of the sessions, which provides an

opportunity for advanced students to be supportive of newer students, offer their experience and wisdom, and foster community among doctoral students.

Dissertation Proposal Preliminary Draft

No later than the third semester of full-time study, the student should select a dissertation advisor. In conversation with the advisor, the student will outline a dissertation topic, identify two additional committee members, and confirm their willingness to sit on the student's doctoral committee.

As soon as this process is completed, but not later than the final semester of coursework, the student will convene a one-hour meeting of her doctoral committee. In advance of the meeting, the student will circulate a dissertation proposal preliminary draft to all three committee members. This document, approximately ten pages in length, will state the field(s) of study, the religious tradition(s) that will be focused on, the thesis of the dissertation, and the ways that the student plans to defend the thesis. The document need not contain a full outline of the dissertation, although some sense of what she plans to do chapter by chapter is helpful.

At the meeting the committee members will provide feedback on the dissertation idea and either approve it or request further work. If the dissertation topic is approved at this meeting, the student will also state the month when qualifying exams will be taken, the religious traditions which will be given primary attention, and the names of examiners who will administer the exams. The committee's approval of these plans should be obtained at this time. Qualifying Exams may not be scheduled until the student's committee has approved the dissertation proposal preliminary draft.

Qualifying Examinations

Students must have completed coursework, the language requirement, and the interreligious requirement before taking their qualifying exams. Students will take four written exams over the course of two weeks, followed approximately one week later by a two-hour oral examination. The first hour of the oral exam is devoted to the student's examinations, and the second hour is devoted to her dissertation proposal (see below). Each exam is proctored by the Registrar's Office and is limited to four hours time. Students may not consult notes, books, or online resources during the written examinations.

The advisor, the examiner, and the student may sometimes agree on a wide-ranging exam, as when the student is first developing doctoral-level competence in Vedanta. By contrast, when the student already has significant familiarity with a given tradition (say, the history of Jewish thought), the examiner and student may agree to focus the exam on a more specific topic or range of topics. In no case, however, will the topic of a qualifying examination duplicate the topic of the student's dissertation, since the goal of qualifying examinations is to acquire and demonstrate breadth of knowledge.

The reading list and questions for each exam will be worked out in dialogue between the student and the examining professor for that exam. Although three of the exams are normally administered by members of the student's doctoral committee, non-committee members may administer exams with the approval of the student's advisor. Sometimes questions are drafted by the examiner and sometimes by the student. It is the student's responsibility to work out agreement on the reading list (normally 12-20 books) and the examination questions in sufficient time to prepare for the exam. Although all the exams

will be distributed to all the committee members, the examining professor has the primary responsibility for composing and grading each exam.

The examinations are:

1. *Individual Tradition Exam I.* Two of the four exams cover the theology and philosophy of an individual religious tradition. Normally each of these two exams is on a single tradition, e.g. one on Islam and one on Buddhism. But the advisor may also authorize an exam that covers multiple related traditions, e.g. the Dharma traditions of India, the religions of Japan, or indigenous traditions. These exams will reflect the core intellectual commitments of the CTP doctoral concentration as described above and will include the history, philosophy, and theology of the tradition(s) in question.
2. *Individual Tradition Exam II.*
3. *The Methodology and Epistemology of Comparative Theology/Comparative Philosophy.* In the Methodology exam the student will demonstrate doctoral-level competence in the methodology of comparative studies and the epistemological questions raised by this field. The Methodology exam includes major thinkers, major theories and approaches to comparative work, and major debates about the methodology of comparative studies. Tensions between the comparativist approach and traditional understandings of the religions in question should also be thematized.
4. *Comparative Theology/Comparative Philosophy.* In the Comparative exam, students demonstrate a doctoral-level ability to compare and contrast three or more religious traditions. At least one Abrahamic religion and at least one of the religions of Indian and/or Asia must be represented. With prior approval of his/her advisor, a student may choose to include a philosophical tradition that functions as a religion for its adherents.

Dissertation Proposal

During the months leading up to the qualifying exams, each student meets with his or her dissertation advisor and the other dissertation committee members to develop a full dissertation proposal. The final draft of the dissertation proposal must be submitted to the entire committee no later than the date of the last written exam.

The dissertation proposal is a 20-page paper (not including bibliography) that serves as a blueprint for writing the dissertation. The proposal includes the general topic area, the problem or problems to be addressed by the dissertation, a statement of the core thesis and central arguments of the dissertation, the research methodology to be used, and a chapter-by-chapter proposal of what the dissertation will include. A substantial bibliography written in compliance with the Chicago Manual of Style should accompany the proposal; it is not counted in the page length requirement of the proposal.

The dissertation proposal should demonstrate that the student has identified a viable dissertation topic, has a clear plan for writing the actual dissertation, and has identified the thinkers, traditions, and other resources necessary to successfully complete the manuscript.

The second hour of the student's oral examination will be devoted to a discussion of this document. If the advisor and committee members perceive that the student has the abilities and an adequate plan for writing the dissertation, they will approve the proposal. If they feel that there are major issues that still need to be clarified or resolved, they will ask the student to do further work before approval. In some cases the entire committee

will need to meet again with the student; in others, the committee will allow the committee chair to decide when sufficient changes have been made for the student to proceed. At the point that the student has passed all of the qualifying exams and has received approval of the dissertation proposal, the student is advanced to candidacy and ABD (“all but dissertation”) status.

HEBREW BIBLE AND JEWISH STUDIES (HBJS)

The PhD program in Hebrew Bible and Jewish Studies requires rigorous training in reading biblical and Jewish texts in their original languages; research languages such as modern Hebrew, German, French, Yiddish, and others; and in the modern critical study of Biblical and Jewish literature, thought, and history from antiquity through modern times. Training in the program presumes competence in the broader field of Religious studies. Since this PhD program draws on the faculty resources of the Academy of Jewish Religion/CA (AJR/CA) as well as Claremont School of Theology it is expected that students will be taking some of their classes at AJR/CA and some at CST. Students register for these classes through Claremont Lincoln but will attend class at both CST and the AJR/CA campus in Los Angeles, which is accessible by car and by train.

Students in the Hebrew Bible and Jewish Studies Concentration choose from one of two tracks:

1. Hebrew Bible (HB). The HB track focuses on interpreting the Hebrew Bible in relationship to the ancient Near East and the Hellenistic worlds. Students in the Hebrew Bible track may further focus their studies in one of three areas:
 - a. Literary-historical and theological interpretation of the Hebrew Bible;
 - b. Archeological and historical interpretation of the Hebrew Bible in the contexts of the larger ancient Near Eastern and Greco-Roman worlds;
 - c. Second-Temple and Rabbinic period Jewish literature and history, including textual versions of the Hebrew Bible.
2. Hebrew Bible and Jewish Studies (HBJS). The HBJS track focuses on interpreting the Hebrew Bible in relationship to the larger context from ancient Judaism through modern times. Students in the Hebrew Bible and Jewish Studies track may further focus their studies in one of three areas:
 - b. Interpretation of the Hebrew Bible in the contexts of the ancient Near Eastern, Greco-Roman, and Jewish worlds;
 - c. Interpretation Rabbinic literature (including Jewish mysticism) in the contexts of late antiquity and the subsequent development of Judaism and Jewish thought;
 - d. Study of modern Jewish thought, literature, and history.

Students will choose a track and a primary area of focus within that track. The other two areas will serve as secondary foci. Dissertation advisors and committee members will be chosen from among the faculty members active in the Claremont Lincoln Hebrew Bible and Jewish Studies program.

Hebrew Bible and Jewish Studies Program Learning Outcomes

Students completing the Ph.D. in Religion with a concentration in Hebrew Bible and Jewish Studies at Claremont are expected to:

1. Have full competence in the interpretation of the Hebrew Bible and Jewish Studies and related literature according to methods accepted by modern critical scholarship;
2. Have full command of the relevant biblical, ancient Near Eastern, Jewish, and modern research languages in the field;
3. Understand the historical, multicultural, and multi-religious context in which the Hebrew Bible and Judaism arose;
4. Contribute to the field through new research, appropriate scholarly publications, lectures at professional scholarly organizations, and engagement in other academic, religious, and public contexts;

5. Relate the study of the Hebrew Bible and Jewish Studies to the broader world of other religious, theological, and public contexts in positive and healing ways.

Language and Research Requirements

Students in the Hebrew Bible track must pass research language exams in French and German as well as an examination in Biblical Hebrew and demonstrate competence in Aramaic. Students are also required to study at least one additional Semitic language. Normally, the additional language will be Akkadian, although Ugaritic, Syriac, Arabic, and other relevant languages may be substituted with the permission of the student's program advisor. Aramaic and the additional Semitic language may be taken for academic credit.

Students in the Hebrew Bible and Jewish Studies track must demonstrate competence in biblical, rabbinic, and modern Hebrew and Aramaic. In addition, students must pass exams in two research languages, such as modern Hebrew, German, French, Yiddish, or other languages deemed necessary by the student's program advisor. Students entering the program must already demonstrate proficiency in Hebrew by examination. Advanced Hebrew, Aramaic, Koine Greek, Syriac, and Arabic, may be taken for academic credit.

Breadth Requirements

A principle of the Ph.D. program is that doctoral level work in Hebrew Bible and Jewish Studies should presuppose general knowledge of Hebrew Bible, Jewish Studies, and the wider field of religion, such as that provided by an undergraduate degree in religion or Jewish studies, an M.A. program in Jewish studies or religious studies, and/or education in a rabbinical/cantorial school or in a school of theology. In addition, students may take up to two courses (8 credits) in religious traditions outside of Judaism.

In consultation with one's academic adviser during the first semester of study, students will determine how to satisfy breadth requirements in two of the following areas:

1. Theoretical study of religion;
2. Comparative religions;
3. Philosophical, theological, and/or moral reasoning.

Students will select the areas of their breadth requirements in consultation with and approval of the adviser within the first year of coursework and must fulfill all breadth requirements with a "pass" or "excellent pass" before taking qualifying exams.

Competency in these areas can be validated in any of the following ways and their combination in accordance with the adviser: previous transcript, by course work, by teaching experience, and by research:

1. Competence demonstrated by previous transcript means that a student has taken one or more graduate courses in the breadth area that are no more than seven years old from the date of entrance into the University and in which the student has received a grade of "B+" or better.
2. Competence demonstrated by coursework means that a student may enroll in one or more graduate courses per area at CLU, CGU, or AJRCA after beginning the Ph.D. program and receive a grade of "B+" or better. Please note that courses taken to fulfill breadth area requirements cannot count toward the 48-units required for graduation. Students can audit these courses, but must formally enroll as an auditor and must request a written memo from the course professor certifying that the student has completed all work for the course and would have received a B+ or better.
3. Competence demonstrated by teaching experience means that a student has taught

one course (or served as a teaching assistant in two courses) at an accredited undergraduate or graduate institution in the breadth area.

4. Competence demonstrated by research means that a student has published an article in a peer-reviewed journal or as a relevant book chapter (or had either accepted for publication), delivered a paper at an academic conference with a clearly recognizable national or international reputation (e.g., American Academy of Religion, American Philosophical Association, Association for Jewish Studies), or engaged in forms of Internet activity comparable to research qualifications mentioned and accepted by faculty.

Any faculty member qualified in the area of breadth requirements may sign form #2 signifying completion of this particular breadth requirement. Students must complete all breadth requirements before taking qualifying exams.

Core Requirements for All Students – 28 units

LHB 4033: Aramaic	4 units
Minimum 16 credit hours in Hebrew Bible	16 units
Free Electives	8 units

Hebrew Bible Track Additional Requirements – 20 units

Additional Hebrew Bible Electives	16 units
One additional Semitic language, such as Akkadian, Ugaritic, Syriac, or Arabic	4 units

Hebrew Bible and Jewish Studies Track Additional Requirements – 20 units

Minimum 16 credit hours in Post-Biblical Jewish Studies	16 units
AHB4500A and AHB4500B: 5 th Year (Rabbinic) Hebrew at AJR/CA	4 units

(Please note: AJR/CA's trimester schedule starts and ends on different dates from the Claremont Lincoln academic calendar and AJR classes are offered at their campus in Los Angeles.)

Within the 48 unit degree, 16 credit hours are usually taken with the student's program advisor and 8 credit hours are taken with each of the two additional committee members. Students who test out of a language requirement usually taken for academic credit (Aramaic, one of the Semitic languages, or Rabbinic Hebrew) may add those units to their Free Elective category.

Normally coursework will be at the 4000 level. Doctoral (4000-level) coursework presumes the reading of biblical, Jewish, and other texts in the original languages and the use of secondary research in German, French, or modern Hebrew. When it is necessary for a student to take a 3000-level course (with the permission of the student's program advisor), the instructor will stipulate additional requirements, including the reading of biblical, Jewish, or other texts in the original languages, secondary reading in German, French, modern Hebrew, and other requirements deemed necessary by the instructor.

Research Paper Colloquium

Students concentrating in Hebrew Bible and Jewish Studies will complete one substantial research paper, which will be presented to the Hebrew Bible and Jewish Studies student bodies and faculty at the end of the fourth semester of study. Students should have final clearance from their adviser for their paper topics by the end of the third semester. Papers are meant to aid students in the process of thinking through their dissertation topics.

Students in their first year of study will be required to provide a substantive response to one of the papers being presented. The assignments of respondents will be determined in consultation with Hebrew Bible and Jewish Studies faculty. All Hebrew Bible and Jewish Studies students still enrolled in the program are strongly encouraged to attend the yearly colloquium.

Qualifying Exams for Hebrew Bible and Jewish Studies

After completing coursework, students take four qualifying examinations and submit a dissertation proposal. There is an oral exam on all four written exams and the proposal.

Dissertation Proposal

A draft of the dissertation proposal, approximately seven pages in length, should be submitted to the faculty members of the qualifying Exam Committee at the Oral Defense of the Qualifying Exams. The dissertation proposal will be discussed during the oral defense with recommendations made by committee members. The final version of the Dissertation Proposal must be submitted to the committee members one week following the oral and Form #6 must be completed and returned to the Registrar by the same date.

NEW TESTAMENT AND CHRISTIAN ORIGINS (NT)

The Ph.D. program in New Testament and Christian Origins at Claremont Lincoln University provides advanced training in the critical interpretation of ancient Christian texts for students preparing for research and teaching in institutions of higher education, religious and community service, and other relevant contexts. The program focuses on the New Testament and related literatures in the context of post-biblical Judaism, classical Greek and Hellenistic literature, religion and philosophy, and the cultures of the early Roman Empire.

New Testament and Christian Origins Program Learning Outcomes

Students completing the Ph.D. in Religion with a concentration in New Testament and Christian Origins at Claremont are expected to:

1. Have competence in the interpretation of the New Testament and related literature according to methods accepted by modern critical scholarship;
2. Have command of the relevant biblical, ancient Near Eastern, and modern research languages in the field;
3. Understand the historical, multicultural, and multi-religious context in which the New Testament arose;
4. Contribute to the field through new research, appropriate scholarly publications, lectures at professional scholarly organizations, and engagement in other academic, religious, and public contexts;
5. Relate the study of New Testament and Christian Origins to the broader world of other religious, theological, and public contexts in positive and healing ways.

Language and Research Requirements

In addition to passing language exams in French and German, students concentrating in New Testament and Christian Origins must pass one exam in New Testament Greek and take courses in and/or pass exams in Latin, Hebrew, and either Aramaic, Coptic, or Syriac.

Breadth Requirements

A principle of the Ph.D. program is that doctoral level work in any particular area should presuppose a general knowledge of the wider field of Religion, such as is provided by an undergraduate degree in religion, an M.A. in religious studies, and/or education in a school of theology. Breadth Requirements at Claremont Lincoln have three main purposes:

- To demonstrate master's level competence in the student's area of concentration and in related theological and/or religious fields.
- To establish a base of common knowledge considered prerequisite to doctoral study at Claremont Lincoln University.
- To demonstrate sufficient preparation to teach introductory undergraduate courses in the fields tested.

In consultation with one's academic advisor during the first semester of study, students will determine how to satisfy breadth requirements in two of the following areas:

Theoretical study of religion

Comparative religions

Philosophical, Theological and/or Moral Reasoning

Students will select the areas of their breadth requirements in consultation with and approval of the advisor within the first year of coursework and must fulfill all breadth requirements with a “pass” or “excellent pass” before taking qualifying exams.

Competency in these areas can be validated in any of the following ways and their combination in accordance with the advisor: by previous transcript, by course work, by teaching experience, and by research:

- Competence demonstrated by previous transcript means that a student has taken one or more graduate courses in the breadth area that are no more than seven years old from the date of entrance into the School and in which the student has received a grade of “B+” or better.
- Competence demonstrated by course work means that a student may enroll in one or more graduate courses per area at CLU, CST or CGU after beginning the Ph.D. program and receive a grade of B+ or better. Please note that courses taken to fulfill breadth area requirements cannot count toward the 48-units required for graduation. Students can audit these courses, but must formally enroll as an auditor and must request a written memo from the course professor certifying that the student has completed all work for the course and would have received a B+ or better.
- Competence demonstrated by teaching experience means that a student has taught one course (or served as a teaching assistant in two courses) at an accredited undergraduate or graduate institution in the breadth area.
- Competence demonstrated by research means that a student has published an article in a peer-reviewed journal or as a relevant book chapter (or had either accepted for publication), delivered a paper at an academic conference with a clearly recognizable national or international reputation (e.g., American Academy of Religion, Society of Christian Ethics, American Philosophical Association, Catholic Theological Society of America), or engaged in forms of Internet activity comparable to research qualifications mentioned and accepted by faculty.
- Other analogous work, as accepted by the area faculty

Any faculty member qualified in the area of the breadth requirement may sign Form #2 signifying completion of this particular breadth requirement. Students must complete all breadth requirements before taking qualifying exams.

Course Requirements

The Ph.D in New Testament and Christian Origins requires 12 four-unit classes.

LNT4033 – Advanced Reading in New Testament Greek

Up to 4 classes may be taken in related fields of study that are strictly relevant to the student’s research agenda, as agreed upon by the student and advisor. Related fields of study are usually in the area of Hebrew Bible, Theology, History, or Religious Studies.

Up to 2 classes may be in Ancient Biblical Languages (Coptic, Syriac, or Aramaic.

Remaining coursework must be taken in New Testament Studies (LNT4xxx).

Qualifying Examinations for New Testament and Christian Origins

After completing coursework, students take four qualifying examinations and submit a dissertation proposal. There is an oral exam on all four written exams and the proposal. The four exams are as follows:

- One exam on the methodologies in the study of the New Testament
- One exam on the historical and cultural contexts of Christian origins
- Two exams in areas relevant to the student's dissertation

Dissertation Proposal

A draft of the dissertation proposal, approximately seven pages in length, should be submitted to the faculty members of the Qualifying Exam Committee at the Oral Defense of the Qualifying Exams. The dissertation proposal will be discussed during the oral defense with recommendations made by the committee members. The final version of the Dissertation Proposal must be submitted to the committee members one week following the oral and Form #6 must be completed and returned to the Registrar by the same date.

PROCESS STUDIES (PS)

Process thought is a philosophical system that describes the world in fundamentally relational terms. According to process thought, every unit of reality is in an ongoing process of change, and everything that occurs is a confluence of one's inherited past, contextual possibilities and individual agency. This graduate program explores the wide range of methods, themes, and applications of process thought, with special attention to Alfred North Whitehead's "philosophy of organism." Whitehead's contributions are assessed in the context of other philosophies of process, thought of which dozens have been identified in Western philosophies and in the non-Western philosophical traditions.

The multiple applications of process thought to religious life and reflection are cumulatively known as process theology. Process theology seeks to integrate and reconcile the diverse facets of human experience (e.g., ethical, aesthetic, and scientific intuitions) into a relational understanding of the universe, without excluding the religious or spiritual dimensions of human existence. This relational worldview has significant implications for the fields of constructive theology, philosophy, ecology, economics, physics, biology, education, psychology, feminism, and cultural studies. Indeed, the ecological dimensions are significant enough that some are referring to recent work in process thought as "eco-process studies in culture and religion."

The purpose of the program in Process Studies (subtitled "Eco-Process Studies in Culture and Religion") is to train future leaders in process-relational approaches to the study of ecology, culture, and religion today. Process Studies combines a variety of newly emergent fields and integrative methods in order to address key areas of debate that arise at the intersection of religion, culture, and nature. The program aims to provide academic leaders, religious leaders, and leaders in society with the tools necessary for understanding the interconnections between ecology, culture, and religion in this postmodern and pluralistic world. They will be trained in emerging theoretical perspectives that help to re-conceive and overcome fundamental dichotomies and binaries in contemporary culture. Using the techniques of postmodern/poststructuralist scholarship in particular, students will learn to formulate a truly pluralistic and differentiated worldview, one that is appropriate to our contemporary society and able to contribute to transformational change.

The Process Studies concentration draws on and seeks to integrate the whole range of contemporary studies in culture and religion, including their theological, philosophical, cultural, environmental, and interreligious dimensions. It aims to train students in the integrative shift that has been initiated by process theology, so as to enable them to work for a creative transformation of our world in the context of the most pressing concerns of our day.

The diverse fields of interaction will include philosophies in Western and non-Western traditions, theologies and philosophies of religion in diverse traditions, comparative religious studies, process studies and process theology, gender studies, feminist theory and feminist theologies, cultural studies (critical theories and liberation theologies), ecological studies (philosophies, theologies, and spiritualities), and the various fields of religion and science.

At the center of the Process Studies program is a commitment to breadth. We seek to educate students not with a narrow specialization, but with the ability to understand the inherent connectivity of process thought and to apply process insights with broad regions

of human experience and scholarship. But it is possible to obtain such interrelations and applications only when students develop an equally broad range of competencies. In particular, we expect some knowledge of methods and theories in the following five areas: Process Philosophy, Philosophy of Religion / Philosophy of Science, Constructive Theology, Postmodern / Poststructuralist Studies, and Comparative Religious Studies. Students will deepen their knowledge in these five areas through course work, outside studies (e.g., reading, papers, classes, or book reviews), their internship program, the interreligious requirement, and preparation for their qualifying examinations.

Process Studies Program Learning Outcomes

Students successfully completing the Ph.D. in Religion with a concentration in Process Studies are expected to:

1. Demonstrate thematic and conceptual knowledge of Whiteheadian process thought, postmodern/ poststructuralist studies, philosophy of religion, philosophy of science, Western Christian theology, and religious pluralism.
2. Identify cognate ideas, connections and tensions in historical and contemporary theologies, philosophies, cultures and ecologies.
3. Utilize the elements of process studies in conducting new research on culture, ecology and/or religion.
4. Show a clear understanding of the influence of cultural diversity – historical, religious, and/or contemporary cultures – on the chosen field of study.
5. Communicate the ways in which research in process studies responsibly engages matters of pressing social concern.

Process Studies Program Requirements

Students concentrating in Process Studies will work with an academic advisor to determine how best to structure the course of study. Choice of advisor will depend greatly on the student's curricular choices and particular interests. Students are also required to:

- Demonstrate competence in two research languages
- Show competence in at least two religious traditions
- Attend Ph.D. Colloquia
- Participate in Service-Learning activities at the Center for Process Studies
- Take one noncredit course on pedagogy and teaching tools
- Submit a Personal Statement at the time of the dissertation defense.

Language and Research Requirements

In the Process Studies concentration, students provide a rationale for the choice of languages, demonstrating that the two chosen languages are most pertinent to her or his research interests. For students in Process Studies, English may be considered one of the research languages if English is not the native language of the student. It is the student's responsibility to secure instruction in the research language. If the student receives a "conditional pass" or "fail," the examiner will provide written feedback to the student. The student is required to repeat the task until she/he received a "pass" or "excellent pass." If students make the case that the proposed research languages support his/her planned research but are less relevant than the usual research languages, he/she has to convince one faculty of the program if the others don't have objections. Competency may be demonstrated through:

- Translation of document in the language – receiving a pass/ high pass from a CLU/CGU examiner.

- Evidence of three years of high school or college taking a full course of subjects required in a particular national school system conducted in the language.
- Evidence of passing language classes and exams from other institutions or local language places.

Interreligious Requirement

Students must demonstrate competence in at least two religious traditions. One tradition may be the student's own tradition or the tradition of one's primary research. Students must be well versed in the major tenets, the contextual setting, the forms of practice and the major conversations in the scholarship of each religious tradition. Competency can be demonstrated through a grade of B+ or above in two graduate-level courses for each tradition, documented on a transcript from previous coursework no more than seven years old or courses taken during the Ph.D. program. If taken at CLU or CGU, the credits may be applied to the 48 unit degree requirements. Students may also satisfy this requirement by:

- Teaching a course at an accredited institution or serving as a teaching assistant in two courses.
- Publishing an article in a peer-reviewed journal, publishing a relevant book chapter (or had either accepted for publication), publishing three book reviews in a peer-reviewed journal (or had them accepted for publication), delivering a paper at an academic conference with a clearly recognizable national or international reputation (e.g., American Academy of Religion, Society of Christian Ethics, American Philosophical Association, Catholic Theological Society of America), or engaging in forms of Internet activity comparable to research qualifications mentioned and accepted by faculty.

Students must satisfy the Interreligious Requirement before applying for Qualifying Exams. Students are expected to integrate their knowledge of multiple religious traditions as they utilize the elements of process studies in conducting new research on culture, ecology and/or religion.

Ph.D. Colloquia

Students are required to attend doctoral-level colloquia where they will have the opportunity to learn, develop and practice research and professional skills for the academy. Topics covered will include research methods, making academic presentations, developing curriculum vitae, interviewing for jobs, etc. Some sessions will include all Ph.D. students in Religion; other sessions are specifically for students in the Process Studies concentration. The Ph.D. colloquia will be taught by Claremont Lincoln faculty, library staff, Center for Process Studies (CPS) affiliated staff, and advanced doctoral students. Attendance will be taken and students must attend 80 percent of the sessions for each year that they are in residency. Advanced doctoral students may teach some of the sessions, which provides an opportunity for advanced students to be supportive of newer students, offer their experience and wisdom, and foster community among doctoral students.

Service-Learning with Center for Process Studies

All students will be involved in the planning and implementation of at least one public lecture, conference or class of the Center for Process Studies (CPS) and its affiliated research entities. The service should meet a CPS event need, be coordinated in collaboration with CPS-affiliated staff, and improve the quality of the CPS event. Each student should have input in the development and/or implementation of the CPS event,

use his or her academic knowledge and skills in service to CPS, and develop an understanding of the application of process thought. At the completion of this work, students will submit a written reflection on the service-learning experience (see the CPS service learning reflection standards attached below). CPS-affiliated staff and the faculty advisor will evaluate the student, with a final report cataloged in the student's file. If the student receives a "conditional pass" or "fail," CPS staff and the faculty advisor will provide written feedback to the student. The student is required to repeat the task until s/he received a "pass" or "excellent pass." The service-learning component helps students to communicate the ways in which research in process studies responsibly engages matters of pressing social concern. This Service-Learning requirement must be completed before the student can set the date for the Oral Defense of the dissertation.

Pedagogy Course Requirement

There is one required course: a non-credit course on pedagogy and teaching tools. This course, taught, for instance, during the January interterm, teaches students the creation of a syllabus, student learning outcomes, learning and teaching strategies, and pedagogical theories. This requirement must be completed before the student can set the date for the Oral Defense of the dissertation.

Personal Statement

At the time of the dissertation defense, the student will write a brief personal statement outlining implications of one's research for responsible social engagement within a specified contemporary context. The personal statement helps students to communicate the ways in which research in process studies responsibly engages matters of pressing social concern.

Qualifying Examinations

Students must have completed coursework, the language requirement and the interreligious requirement before taking the qualifying exams. Students will take exams in four-hour blocks of time (per exam) over the course of two weeks. Although all the exams will be distributed to all the committee members, one committee member has the primary responsibility for composing and grading each exam.

All students must successfully demonstrate competence in Process Philosophy, its methods, themes, and applications of process thought as based on A. N. Whitehead's "philosophy of organism." In addition, students must successfully demonstrate competence in three of the following topics:

- **Philosophy of Religion/Philosophy of Science:** The student demonstrates that s/he is knowledgeable of the major conversations in philosophy of religion and philosophy of science
- **Constructive Theology:** The student demonstrates that s/he is knowledgeable in major conversations in historical and contemporary Western Christian theology
- **Postmodern/poststructuralist studies:** The student demonstrates that s/he is knowledgeable in methods and practices of postmodern/ poststructuralist studies.
- **Comparative Religious Studies:** The student demonstrates that s/he is knowledgeable in comparing and contrasting at least three religious traditions. With prior approval of his/her advisor, a student may choose to include a philosophical tradition that functions as a religion for its adherents.

Dissertation Proposal

The fifth qualifying exam is a final draft of the dissertation proposal, which should be submitted no later than the date of the last written exam. Each student meets with his or her dissertation advisor and the dissertation committee members to develop a full dissertation proposal. The dissertation proposal is a 20-page paper (not including bibliography) that serves as a blueprint for writing the dissertation. The proposal includes the general topic area, the problem or problems to be addressed by the dissertation, a statement of the core thesis and central arguments of the dissertation, the research methodology to be used, and a chapter-by-chapter proposal of what the dissertation will include. A substantial bibliography written in compliance with the Chicago Manual of Style should accompany the proposal; it is not counted in the page length requirement of the proposal. The proposal assesses student competence in identifying cognate ideas, connections and tensions in historical and contemporary theologies, philosophies, cultures and ecologies, and utilizing the elements of process studies in conducting new research on culture, ecology and/or religion. The dissertation proposal also serves as a tool for assessing student acquisition of information literacy in Process Studies.

Students are expected to consult with the advisor and committee prior to the time of submission. When the advisor and committee members perceive that major issues have been clarified or resolved in the dissertation proposal, approval is granted for the student to submit the dissertation proposal. The dissertation proposal is submitted no later than the date of the last written qualifying exam. The last hour of the qualifying exam oral defense is dedicated to the oral defense of the dissertation proposal. Each member of the student's dissertation committee independently reviews the student's dissertation proposal according to a particular rubric (provided to the student by the faculty advisor). Students must receive a "pass" or "excellent pass" before proceeding to dissertation stage.

RELIGION, ETHICS, AND SOCIETY (RES)

The Ph.D. program in Religion, Ethics, and Society (RES) focuses on the intersection of the religious, the ethical, and the political. Viewing religion as both a source and subject for ethical reflection, students and faculty train their eyes on public spaces and the people who interact there as they engage pressing social, economic, and political questions. In order to prepare students to engage this pluralistic, public space, students are engaged with dialogic competencies, knowledge of religious traditions other than their own, resources for theological reflection, a facility with a variety of methods for moral deliberation, and the critical tools for analysis and argumentation required to contribute thoughtful, publicly defensible ethical assessment.

The RES program is designed to provide a solid foundation in ethics while offering students the flexibility and resources necessary to develop an expertise in a cognate field (such as public policy, political theory, theology, or cultural studies). The core courses of the program cover philosophical, theological and religious, and social ethics. Because ethics is an inherently interdisciplinary field, students will be encouraged to take courses in other schools within Claremont Lincoln University, Claremont School of Theology and Claremont Graduate University.

Religion, Ethics, and Society Program Learning Outcomes

Students successfully completing the Ph.D. in Religion with a concentration in Religion, Ethics and Society are expected to:

1. Develop scholarly expertise in the field of ethics as well as competence in related fields of study and situate their original ideas within the broader context of the academy.
2. Be knowledgeable about sources and forms of ethical reflection; major thinkers and historical movements; contemporary issues and global contexts; and scholarship, including voices from the margins.
3. Demonstrate dialogical competencies and critical tools for responsible ethical analysis and argumentation necessary to contribute thoughtful, publicly defensible ethical assessment in the academy, as well as in a pluralistic public sphere.
4. Demonstrate a critical appreciation of religion as both source and subject for ethical reflection.

Religion, Ethics, and Society Program Requirements

In addition to the general requirements of the Ph.D. in Religion, students concentrating in Religion, Ethics and Society choose courses from among three traditional forms of ethics:

- Philosophical Ethics
- Theological and Religious Ethics
- Social Ethics

Students are also expected to take courses in a second academic area other than ethics, such as cultural studies, public policy, history, etc. How many courses students take in their second area depends on which track the student chooses. There are two tracks in the Religion, Ethics, and Society Ph.D. Program:

- Ethics with a Minor track
9 courses in Ethics
3 courses in the second academic area of study
- Ethics with a Second Major track

6 courses in Ethics

6 courses in the second academic area of study

While in coursework, students must enroll and participate in the monthly, 0-unit PhD Colloquium, wherein they will gain skills in professional development.

Research Languages

Students have the freedom to select which two languages are most relevant to their research interests. RES faculty are prepared to give exams in French, German, and Spanish. In cases where a student wishes to pursue a different research language, she must first secure consent from her advisor and her own examiner (who is a faculty member at CLU/CGU or another peer institution).

If the student receives a “conditional pass” or “fail” in an approved language course (see the information above in the common requirements for the PhD in Religion), she must repeat the exam until she receives a “pass” or “high pass.”

Dissertation Proposal

Before determining the topics for qualifying exams, students set up a meeting with their dissertation committee to discuss the qualifying exam areas and topics as well as the dissertation topic. At least one week before this meeting, the student should provide the members of the committee with a dissertation prospectus (approximately 7 pages in length). The student should then come to the meeting prepared to discuss it with the committee, who will offer advice on the project with an eye to formulating the dissertation proposal and preparing for the exam on this topic. After the completion of the qualifying exams and successfully defending the exams in the Qualifying Exam Oral Defense, the student has one month to submit the final dissertation proposal (approximately 25 pages in length). Once the Dissertation Committee members have approved the dissertation proposal, the student submits the completed Form #6 to the Registrar.

Qualifying Exams

All students are required to take four written exams. The primary purpose of these exams is to demonstrate general knowledge of the study of religion (exam #1), foundational issues and figures in philosophical, religious, theological, and social ethics (exam #2), interdisciplinary tools and competency, particularly of one's secondary area (exam #3), and the subject-matter of one's dissertation topic (exam #4). Upon consent of the examiner in question and the dissertation advisor, students may elect to substitute one new paper of a minimum of 20 double-spaced pages in lieu of a written exam. This paper may not have been written previously for coursework, conference presentation, or publication. In such a case, the student should demonstrate breadth of knowledge therein, and not attempt to advance a novel thesis as in the case of an ordinary paper (i.e., the paper should be equivalent to a 20+ page summative exercise).

1. General Exam: theories and methods in the study of religion, comparative religion.
2. Ethics Exam: major philosophical and theological texts in the study of ethics in the West, from the classical to the contemporary period.
3. Interdisciplinary exam: major figures and texts from the fields of sociology, political science, economics, etc. that have had an impact on the field of religion, ethics, and society.
4. Specialized exam: major figures, texts, and issues that is central to one's dissertation research.

GRADUATE CERTIFICATE PROGRAMS

The Graduate Certificate is a non-degree program of study for prospective students, laity, clergy, or scholars. By choosing courses from across the curriculum, prospective students, lay persons, or other interested individuals may receive a broad exposure to religious and theological studies. By applying to one of the special certificate programs, clergy or scholars may focus their classes in a particular field of study.

Application for the Certificate Program is made as a non-degree student. Applicants must possess a bachelor's degree and fulfill all of the normal requirements for non-degree status as defined in the Admission section of this catalog. There may be further requirements for certain specializations as noted below. Scholarship support and federal financial aid are not available for certificate programs.

A certificate consists of 12-16 units of non-degree course work. A certificate will be awarded with the satisfactory completion of four courses totaling a minimum of 12 units in a specified area of study. A faculty advisor will help the student to select appropriate courses and will certify to the registrar that the student has completed the requirements for the certificate.

Units earned with a letter grade of "B" or higher may be transferred into a Claremont Lincoln University or Claremont School of Theology masters-level degree program, provided that the units have not already been applied to a completed degree. When non-degree units are transferred into a degree, students will need to pay the difference between non-degree tuition and the tuition rate for the degree program. Units from non-degree programs cannot be transferred into a doctoral degree. Students wishing to transfer their certificate credits into a degree program must complete a formal application process through the Office of Admissions. Depending on the degree program and area of concentration, certificate courses may or may not satisfy specific requirements in the degree program. Students transferring units into a degree program are responsible for fulfilling all degree requirements.

Depending on previous educational experience (master's, doctoral or equivalent), students may take courses at the 3000-level (master's) or 4000-level (doctoral). Courses taken at the 4000-level require instructor approval. All prerequisites listed for a given course apply.

Students who are admitted into Graduate Certificate Programs may not cross-register for courses at Claremont Lincoln partner schools, the Claremont Graduate University, or Claremont Colleges. Such students may enroll in courses with a prefix beginning with T, L, or B.

Specialized certificates are listed below in several fields of study. Others may be added, so prospective students should consult www.ClaremontLincoln.org, www.cst.edu, or contact the Office of Admissions for an updated list of programs.

Certificate in Christian Ministry

The Certificate in Christian Ministry is designed to provide an introduction to important areas of Christian studies for individuals who want basic theological education for ministry. The program intentionally integrates academic study with ministry experience to strengthen Christian knowledge and practice.

The certificate includes four 3-unit classes and an integrative and reflective project or paper. Each student will be assigned a faculty advisor as a conversation partner. The faculty advisor will review and assess the integrative, reflective project.

Course requirements include:

- Two introductory courses in Bible – Hebrew Bible and New Testament
- Two other introductory courses, chosen from theology, ethics, history, worship, preaching, arts, spiritual care, spiritual formation, religious education, evangelism, or leadership and community ministry.

Certificate in Methodist/Wesleyan Studies

The Certificate in Methodist/Wesleyan studies is designed to offer persons the opportunity to deepen their knowledge and awareness of Methodist traditions and practices of ministry. While the certificate centers on United Methodist understandings, it also examines other Methodist traditions and denominations. The certificate focuses on Methodist history, polity, theology, mission, and evangelism. The program is open to laity desiring a deeper understanding of their Methodist tradition as well as persons on the UMC ordination track.

Successful completion of the certificate requires satisfactory completion of the requirements for three classes: United Methodist Theology (TDS 3000), United Methodist History and Polity (TDS 3023), Mission and Evangelism (TDS 3039), and one 3 hour elective course of the student's choosing that would complement the student's ministry in the church.

Certificate in Process Studies

The Certificate in "Process Studies" is designed to offer individuals the opportunity to augment their knowledge of Process Philosophy and Theology. Admission into the program requires documented knowledge of fundamental/basic instruction in theology and/or philosophy. Students will be able to choose from classes that have a serious process component, but relate to other thought traditions or themes.

Certificate in Engaged Compassion

The Certificate in "Engaged Compassion" offers training in contemplative practices and processes that cultivate active compassion for healing and empowerment in individual lives, as well as reconciliation and repair of brokenness within interpersonal relationships, communities, and the world. This Certificate in Engaged Compassion is open to laypersons and community leaders without previous academic work in religion/theology, and is also appropriate for spiritual leaders who already hold theological degrees.

Certificate Course Requirements

- "Spiritual Formation for Compassionate Social Engagement"
- "Compassion-Based Methods of Social Healing and Reconciliation"
- Elective courses in spiritual formation/engaged compassion as approved by the faculty in the department

Certificate in Biblical Studies

The Certificate in "Biblical Studies" is designed to offer individuals the opportunity to deepen their knowledge of the Hebrew Bible and New Testament. The introductory

courses in both fields are required as part of the certificate unless the requirements are waived due to prior course work.

Certificate in Hebrew Bible

The Certificate in “Hebrew Bible” is designed to offer individuals the opportunity to deepen their knowledge of the Hebrew Bible. The introductory course in the field is required as part of the certificate unless the requirement is waived due to prior course work.

Certificate in New Testament

The Certificate in “New Testament” is designed to offer individuals the opportunity to deepen their knowledge of the New Testament. The introductory course in the field is required as part of the certificate unless the requirement is waived due to prior course work.

Certificate in Religion and Liberation: Global Perspectives

The Certificate in “Religion and Liberation: Global Perspectives” is designed to offer individuals the opportunity to deepen their knowledge of the interrelation between liberationism, racialization and colonialism.

Certificate in Religion, Activism and Social Justice

The Certificate in “Religion, Activism and Social Justice” is designed to offer individuals tools to develop cutting-edge approaches to various forms of justice.

Certificate in Religion and American Politics

The Certificate in “Religion and American Politics” is designed to offer individuals the opportunity to deepen their knowledge in the relation of Religion and Politics in the United States.

ADDITIONAL ACADEMIC PROGRAMS

Basic Graduate Theological Studies Preparation for United Methodist Deacons

The Book of Discipline of The United Methodist Church defines the graduate educational requirements for commissioning of a minister as a probationary member. Paragraph 324, 4.a) states “Candidates for deacon or elder shall have completed a minimum of twenty--four semester hours of graduate theological studies in the Christian faith. These graduate theological studies must include the areas of: Old Testament [Hebrew Bible]; New Testament; theology; church history; mission of the church in the world; evangelism; worship/liturgy; and United Methodist doctrine, polity and history. These courses may be included within or in addition to a seminary degree”.

Claremont School of Theology provides the following courses each year to assist persons in completing the Basic Graduate Theological Studies (BGTS) requirements. A deacon candidate who has a graduate professional degree in another field must take all of these courses in order to meet the BGTS requirements. Not every course is offered every semester. Please see the Course Schedule for semester, day, and time of classes.

THB3007	The Hebrew Bible in Context: An Introduction	3 units
TNT3003	The New Testament in Context: An Introduction	3 units
THC3007	History of World Christianities	3 units
TEC3001	Introduction to Christian Ethics	3 units
TTH3051	Systematic Theology for Ministry	3 units
LIR3001	Interreligious Dialogue and Leadership <i>(This course fulfills “Mission of the Church in the World”)</i>	3 units
TWP3015	Introduction to Worship and the Arts	3 units
TDS3000	United Methodist Doctrine	3 units
TDS3023	United Methodist History and Polity	3 units
TDS3039	Evangelism & Mission in the Wesleyan Tradition	3 units
Total:		30 units

Students seeking to enroll in BGTS classes must submit a Non-degree application to Claremont School of Theology. The BGTS requirements for Deacon’s Orders may also be accomplished through the completion of the Master of Divinity (M.Div.) degree or the Master of Arts (M.A.) degree at Claremont School of Theology.

As of January 1, 2006, the General Board of Higher Education and Ministry (GBHEM) provides financial support at the rate of \$150 per credit hour for students admitted to Claremont School of Theology as Non-degree students taking Basic Graduate Theological Studies. For more information, contact the Associate General Secretary or the Director of Professional Ministry Development at GBHEM.

United Methodist Advanced Course of Study

Students who have completed the Course of Study Program may apply to be an Advanced Course of Study student. Applicants must submit Application Form, fee, two-page personal statement, an official transcript verifying a bachelor’s degree, transcripts from Course of Study, an academic reference and a letter of support from their District Superintendent. All application materials must be submitted to the Office of Admission by the appropriate application deadlines.

POLICY STATEMENTS

STUDENT RECORDS AND THE FAMILY EDUCATIONAL RIGHTS & PRIVACY ACT (FERPA)

The Family Educational Rights and Privacy Act of 1974, also known as the Buckley Amendment, (a) establishes a postsecondary student's general right to inspect and review his or her education records, and (b) generally prohibits outside parties from obtaining the information contained in such records without the student's written consent.

Confidential Student Records: Confidential information is information accumulated in confidence, within limits established by law either upon specific promise of non-disclosure or in the context of a confidential relationship. The law provides that the following items may be included in this category: personal records and notes of administrative officers and faculty; medical and mental health records; financial information from parents of students; letters of recommendation for which a student has waived right of access; confidential letters of recommendation placed in the record prior to January 1, 1975. Items in the category of "confidential information" will not be released to the student; they may be released to non-authorized School personnel or persons outside of the School only with the written consent of the student and the Dean who is in charge of the record, except as required by law. Medical and mental health records may be reviewed by a physician or other appropriate professional of the student's choice, as approved in writing by the student.

Restricted Student Information: This category contains the educational records of the student, that is, those records not included in the two categories above that contain information directly related to the student and are maintained by the Registrar. Included, for example, are the transcript, courses elected each semester, grades and other evaluations, academic and disciplinary actions, financial arrangements, and letters of recommendation received in the student's record after January 1, 1975 (unless the student has waived the right of access to those letters). With the exceptions noted in "Exceptions to Restrictions on Release of Information," restricted information may be released only at the student's specific written request, which must name the records to be released, the reasons for release, and the persons to whom the release is authorized.

Exceptions to Restrictions on Release of Information: The law authorizes the release of restricted information without the student's written consent as follows: to school officers and faculty with legitimate educational interest; to individuals and offices as needed in connection with a student's financial aid; to parents of dependent students; to accrediting organizations; to individuals as needed in an emergency situation to protect health and safety; and to selected research workers with stated precautions as to confidentiality. Information may be released to officers of institutions to which the student is applying for admission if the student is notified that it is being sent and is given an opportunity to review it. The student must also be notified before information is furnished in compliance with a judicial order or subpoena. Except as specified above, release to federal, state, or local officials is limited to information relating to audit or evaluation of federally-supported education programs. Where the student has signed the appropriate consent form, the evaluation written by the student's Field Education Teaching Pastor (or Supervising Mentor) may be released to church or denominational judicatory officials upon request of those officials.

Directory Information: The law also provides that information known to be generally available from a variety of sources may be included in the School's Directory: name, address (including home, mailing, billing, campus and email address), telephone listing (including home and campus), date and place of birth, dates of attendance, degrees and awards received, photographs, and most recent previous educational agency or institution attended by the student. Through publication of a Directory, the School will make public without student consent only the information listed above. A student who prefers that some or all of such Directory Information not be made public must notify the Registrar in writing by the close of registration each semester.

Students' Waiver of Access to Confidential Records: A student requesting recommendations in respect to admission to an educational institution or an application for employment or the receipt of an honor may waive his or her right of access to these recommendations. Any student requesting a letter of recommendation may be asked to indicate to the writer whether s/he has waived right of access. The decision whether to write a letter of recommendation is an individual and voluntary one. Faculty and students, however, should be familiar with the provision in the law, which states that "waivers may not be required as a condition for admission to, receipt of financial aid from, or receipt of any other services or benefits from such institution."

Students' Right to Inspect Their Records: Within the limits of the law, students may inspect information contained in their restricted records. By law, students may not inspect those materials in their confidential records.

Exceptions to Students' Right to Inspect Their Records: If any material or document in the educational record of a student includes information on other students, the School will not supply the actual material or document. Instead, the School will provide only the specific information contained therein which directly relates to the student seeking access.

Procedures for Students' Inspection of Their Records: The procedure by which students and former students may review their restricted records is as follows: The student gives a 24-hour written request for such a review to the Dean. The Dean reviews the file in order to place in sealed envelopes marked either "Confidential information to be opened only by the Dean" or "Restricted information to be opened only by the Dean" any material described under "Confidential Students Records" or "Restricted Student Information."

The student may then review his or her file in the Dean's Office. In no case will access be withheld more than 45 days after proper request has been made. If the student wishes, the School will also supply copies of material in the file. The student will pay for the cost of this copying.

Student Challenge of the Content of Record: A student who questions the content of his or her record should indicate this to the Dean. If the question is not satisfactorily settled, the Dean will be requested to establish an appropriate committee which will hold a hearing at which the student may present evidence in support of the contention that the record contains inaccurate or misleading information.

Retention and Disposal of School Records: Records fall into two retention categories: permanent and limited. Permanent Retention Records are those records that the School is obligated to maintain permanently either directly by law or indirectly by the need of

supporting documentation. These records are to be maintained in hard copy (in fireproof cabinets) and on microfiche or appropriate electronic format.

Permanent records include the following:

- Claremont School of Theology transcripts
- Class lists
- Grade reports
- Change of Grade forms
- Enrollment reports
- Course schedules and addenda
- Degree statistics (lists of approved graduates and their degrees, dates of conferral, type, etc.)
- Catalogues

Limited Retention Records are those records which the School is obligated, either directly by law or indirectly by the need for supporting documentation, to maintain on a limited basis. The length of time each type of document is to be retained is indicated.

- Admissions Documents, to be maintained separately in alphabetical order:
 - Files of those who applied but did not attend (either because they were denied admission or because they rejected our offer of admission): three years.
 - Incomplete admission files: three years.
 - Files of those who were admitted, granted a loan, and then either withdrew the first semester or did not attend at all: five years.
- Financial Aid Records, to be maintained separately in alphabetical order:
 - Files of those who were admitted but did not attend: five years.
 - Files of those who were admitted, granted a loan, and then either withdrew within the first semester or did not attend at all: either five years, or five years from the date on which the entire amount of the loan has been repaid, canceled, or assigned in accordance with pertinent provisions of the Perkins Loan program, Section 144.18 (c) (3), and/or relevant Stafford Loan provisions, whichever is greater.
 - Files of all others including those attending students who were granted Perkins Loans or Stafford Loans at any time during their course of study: either five years, or (in the case of Perkins and /or Stafford loan recipients) five years from the date on which their entire loan amount has been repaid, canceled, or otherwise lawfully terminated, whichever is greater.
- Registration Records and Certification Documents, to be maintained separately in alphabetical order:
 - Files of those who were admitted and attended classes for at least one semester (including those who complete programs and graduate and those who withdrew or are terminated at any point after one semester): five years from date of departure.

COPYRIGHT POLICY

It is the policy of Claremont School of Theology and Claremont Lincoln University to uphold and comply with the U.S. Copyright Act. Copyright is a special protection,

granted by law, for original works of authorship that exist in a fixed, tangible form, whether published or unpublished, including books, textbooks, journals, articles, songs, videos, games, software, and other creative content. The Copyright Act gives copyright owners specific exclusive rights (namely the rights to make copies, distribute the work, display or perform the work publicly and to create derivative works). Unauthorized copying or unauthorized distribution of copyrighted material is a violation of the U.S. Copyright Act. Claremont requires all faculty, students and staff to honor copyright and not copy or share protected materials in any way that would violate the law. Consistent with this law, Claremont policy prohibits the unauthorized copying or unauthorized distribution of copyrighted works, and prohibits the unauthorized distribution of copyrighted works through peer-to-peer file sharing. This unauthorized use may also violate civil or criminal law. Claremont's Technology Acceptable Use Policy (AUP) extends this policy to Claremont's computing resources and states that all users of the School's network must not use the campus network to engage in any illegal downloading, emailing, or peer-to-peer file sharing of copyrighted works. Claremont is required by law to take steps to prevent illegal copying or distribution, and to respond appropriately to all complaints regarding copyright infringement.

There are certain allowable exceptions for U.S. academic institutions that permit a limited amount of copying without permission, if specific criteria are met. The five exceptions to the exclusive rights of copyright holders are the principle of fair use, the face-to-face teaching exception, the distance learning exception articulated in the TEACH Act, the first-sale doctrine, and the library and archives exception. For more information on these exceptions, see [Fair Use of Copyrighted Materials](#), developed by the University of Texas.

Claremont students, faculty and staff must have permission from the copyright holder, or a determination that "fair use" applies, before files are copied, made available, or shared on networks.

- For the full text of the copyright law, and related laws, read [U.S. Copyright Law](#).
- For a wealth of information about copyright, see the [U.S Copyright Office](#).
- For a clear explanation of copyright law, take the [Crash Course in Copyright](#), developed by the University of Texas.

CLAREMONT'S COMPLIANCE WITH THE HIGHER EDUCATION OPPORTUNITY ACT (HEOA) PEER-TO-PEER FILE SHARING REQUIREMENTS

The Higher Education Opportunity Act requires all U.S. colleges and universities to comply with its new regulations, which deal with issues surrounding the distribution of copyrighted materials, particularly through peer-to-peer file sharing. These new regulations require Claremont to take four actions: an annual disclosure regarding unauthorized distribution, a plan to combat unauthorized distribution, a disclosure of alternatives to illegal downloading, and a review of the effectiveness of the plan to combat unauthorized distribution. What follows below is the action Claremont has taken to implement each of these requirements.

Annual Disclosure

Claremont is required to issue an annual disclosure to all students, informing students that the unauthorized distribution of copyrighted materials may subject students to civil and criminal penalties. Claremont is also required to disclose the steps it will take to detect and punish copyright infringement.

Annually, during the Fall Semester, the Chief Information Officer will distribute a communication to all students regarding Claremont's policies on copyright and peer-to-peer file sharing, the steps the School will take to enforce its policies, and the legal penalties for copyright infringement. This communication will also remind all students of our Acceptable Use Policy and the procedures Claremont will follow in responding to DMCA notices.

Plan to “Effectively Combat” the Unauthorized Distribution of Copyrighted Material by Users of the Claremont Network

Claremont must certify to the Secretary of Education that it has implemented a plan to effectively combat the distribution of copyrighted materials through its network. Claremont's plan must include the following components:

I. Community Education and Information

Consistent with the value we place on our educational principles, we view education as the most significant measure we can take to combat illegal file sharing at Claremont. We use several mechanisms to inform and educate our community regarding copyright and related issues.

The Copyright at Claremont Web Page is maintained by the Office of the Chief Information Officer, and provides information concerning copyright law, and consumer information and disclosures that are required by the Higher Education Opportunity Act.

The Claremont Digital Millennium Copyright Act (DMCA) and Notification Procedures describe the procedures and disciplinary action that the School will use for handling cases of alleged copyright infringement, illegal downloads, and illegal peer-to-peer file sharing. Claremont will respond firmly and appropriately to all instances of alleged copyright infringement on its network, as well as instances in which Claremont students have allegedly engaged in illegal activity on the networks of the Claremont University Consortium and the Claremont Colleges.

Claremont's Acceptable Use Policy describes acceptable and unacceptable use of Claremont's computing resources and network.

New Student Orientation on Copyright and Peer-to-Peer File Sharing is a required tutorial for all new students. Included in this tutorial are the techniques students may use for [Disabling Peer-to-Peer File Sharing](#) (developed by the University of Chicago).

New Student Orientation Letter on safe and legal computing will be included in the information packets for new students at the start of each academic term.

II. Technology-Based Deterrents

Claremont is planning a major upgrade to its technology infrastructure, and intends to implement bandwidth-shaping mechanisms.

Legal Alternatives to Unauthorized Downloading and Illegal File Sharing

Claremont is required to disclose legal alternatives to unauthorized downloading and illegal file sharing.

Educause maintains a comprehensive list of [Legal Sources of Online Downloading](#), and the Association of American Publishers provides a list of [Sources for Legally-Available Digital Versions of Textbooks and Other Written Works](#). Claremont encourages its community to make use of these resources.

Reviewing the Effectiveness of this Plan to Combat Unauthorized distribution of Copyrighted Materials

Claremont will review the effectiveness of its *Plan to Combat the Unauthorized Distribution of Copyrighted Material by Users of the Claremont Network* annually. This review will be managed by the Chief Information Officer, assisted by Information Technology Staff and the Institutional Research Council. Instances of alleged copyright infringement will be tabulated annually and longitudinally, and this data will be compared with that of peer institutions.

SUMMARY OF CIVIL AND CRIMINAL PENALTIES FOR VIOLATION OF FEDERAL COPYRIGHT LAWS

Copyright infringement is the act of exercising, without permission or legal authority, one or more of the exclusive rights granted to the copyright owner under section 106 of the Copyright Act (Title 17 of the United States Code). These rights include the right to reproduce or distribute a copyrighted work. In the file-sharing context, downloading or uploading substantial parts of a copyrighted work without authority constitutes an infringement.

Penalties for copyright infringement include civil and criminal penalties. In general, anyone found liable for civil copyright infringement may be ordered to pay either actual damages or "statutory" damages affixed at not less than \$750 and not more than \$30,000 per work infringed. For "willful" infringement, a court may award up to \$150,000 per work infringed. A court can, in its discretion, also assess costs and attorneys' fees. For details, see Title 17, United States Code, Sections 504, 505.

Willful copyright infringement can also result in criminal penalties, including imprisonment of up to five years and fines of up to \$250,000 per offense. For more information, please see the Web site of the U.S. Copyright Office at www.copyright.gov, especially their FAQ's at www.copyright.gov/help/faq.

CLAREMONT'S DIGITAL MILLENNIUM COPYRIGHT ACT (DMCA) NOTIFICATION PROCEDURES

DMCA (Digital Millennium Copyright Act) Notifications (sometimes called “Takedown Notices”) are formal complaints delivered to the School, giving notice of an alleged copyright infringement on the network. This complaint will typically indicate the name of the file, the date and time this alleged infringement occurred, the specific IP address of the offending computer, and it will demand that the materials and/or access to the materials be removed from the computer. When a DMCA notice is received, Claremont will respond quickly to remove or disable access to the material for which an infringement has been claimed. Specifically, the School will:

For a first offense:

- Forward the DMCA Notification to the person who is responsible for the computer mentioned in the notice.
- Request that the user contact the Chief Information Officer within 5 days of receiving this notification.
- Ask if the user has downloaded or shared this copyrighted material without permission.

If the user acknowledges unauthorized downloading or sharing, we will:

- Request the user to remove the materials.
- Request that the user disable file sharing of all copyrighted materials on his or her computer.
- Require the user to read the Acceptable Use Policy and Claremont’s information regarding copyright and peer-to-peer file sharing.
- Require the user to submit a written statement that confirms this infringement, acknowledges violation of the Acceptable Use Policy, and promises not to repeat this activity.
- Deny network access to this user for 5 days.
- Inform the claimant that the matter has been resolved.

If the user denies unauthorized downloading or sharing, we will:

- Require the user to submit a written statement denying this copyright infringement claim;
- Inform the claimant that this claim has been denied;
- Inform the user that under the DMCA the claimant may pursue a subpoena to obtain the users identity and may file a lawsuit against this user.

For a second or repeating offense:

- Forward the DMCA Notification to the person who is responsible for the computer mentioned in the notice.
- Request that the user contact the Chief Information Officer within 5 days of receiving this notification.
- Ask if the user has downloaded or shared this copyrighted material without permission.

If the user acknowledges unauthorized downloading or sharing, we will:

- Request the user to remove the materials for his or her computer.
- Request that the user disable file sharing of all copyrighted materials on his or her computer.
- Require the user to re-read the Acceptable Use Policy and Claremont's information regarding copyright and peer-to-peer file sharing.
- Require the user to submit a written statement that confirms this second alleged case of infringement, acknowledges violation of the Acceptable Use Policy, promises not to repeat this activity, and recognizes that any further violations will result in disciplinary action being taken against the user.
- Deny network access to the user for 5 days.
- Inform the Academic Dean and the Dean of Students of actions taken.
- Inform that claimant that the matter has been resolved.

CLAREMONT'S TECHNOLOGY ACCEPTABLE USE POLICY

Purpose

In support of its mission to instill students with ethical integrity, religious intelligence and intercultural understanding, Claremont provides access to its technological resources to its employees, students and other authorized users. These resources include electronic media and services, computers, email, telephones, voicemail, fax machines, computing and telecommunications networks, software, databases, intranet, Internet and the World Wide Web. The purpose of these resources is to strengthen the various research, teaching, learning, and administrative functions that fulfill the School's mission.

Claremont encourages innovative use of technology in the pursuit of educational excellence, as well as effective and efficient use of technology throughout all academic and administrative departments. But all users must bear in mind that these electronic resources (including software, hardware, network equipment and capability) and all data stored in the School's facilities are the property of the institution, and that the use of these resources is a revocable privilege, and not a right of employment or matriculation. All use of these resources must be responsible and lawful, and in compliance with institutional policies.

One of the main characteristics of Claremont's computing systems is that they are shared resources. There are many computing activities that can occur on a network which interfere with, or undermine the work of others. Some of these activities may be illegal and malicious, while others may be merely accidental or uninformed. The following policy defines user responsibilities, acceptable use, unacceptable use and its consequences. It is applicable to all users of these systems: students, faculty, staff, and administrators of Claremont and its affiliated centers; external users of public computers in the Library, Computer Lab, and Community Center; and users who connect personal laptops to the School's wired and wireless networks.

User Responsibilities

The use of technology at Claremont is a privilege, and all users must act responsibly. Users must:

- Respect the rights of other users of Claremont's networks,
- Respect the integrity of these computer systems, and observe relevant laws,
- Become familiar with, and abide by, all applicable institutional policies, and
- Practice responsible computing (such as backing up data, protecting against the intrusion of computer viruses, safeguarding passwords and network security, and taking reasonable steps to minimize the influx of spam).

Acceptable Use

Acceptable use includes, but is not limited to:

- Electronic communication that is used for the academic and business purposes of the institution.
- The use of computing and networked resources for faculty and institutional research, classroom teaching, student learning, publishing, and accessing Library resources.
- The use of technology to help fulfill the business functions of the institution and its affiliated centers.
- Approved use of Claremont's web sites for public education, institutional promotion and fundraising, and to encourage research.
- Using online databases to retrieve relevant information for academic, administrative, or professional use.
- Because these computers, technology services, and telecommunication networks are primarily for the academic and research use of students and faculty, and for the administrative use of employees, limited, occasional, and incidental use for personal or non-business use is permitted. However, such use must be done in a manner that does not interfere with the user's employment, the proper functioning of equipment, or the proper functioning of a department or other institutional obligations, and in a manner that does not incur additional costs for the institution.

Unacceptable Use

Unacceptable use includes, but is not limited to:

1. Unacceptable Electronic Communication

- The use of electronic communications (such as email, messaging, chat rooms, electronic discussion groups, newsgroups, listservs, and social networking tools) to knowingly transmit messages or materials that are discriminatory or harassing, intimidating, derogatory, obscene, defamatory or threatening, libelous, slanderous, fraudulent, or that use vulgar or abusive language.
- Forging electronic messages, or transmitting disinformation.
- Transmitting unauthorized bulk mail, mass email, junk email, sending or forwarding chain email, sending excessive messages, or any transmissions that consume substantial computing resources or bandwidth.
- Unauthorized interrupting or monitoring of electronic communications.

- Communicating in ways that imply institutional endorsement, unless authorized to do so.
- Any use of Claremont's computers, networks, or web sites for personal advertisements, solicitations, promotions, personal gain, business ventures, or private profit.

2. Unacceptable Computer Use that Undermines System Integrity

- Modifying, damaging, removing, or stealing computing resources, equipment, software, cables, networks, or furniture that is owned by Claremont. (Calif. Penal Code § 502.)
- Any attempt to intercept, monitor, tamper with, read, copy, alter, or delete a file or program belonging to another person or office, without authorization of the owner.
- Any connectivity to a network that poses safety or electrical hazards.
- Knowingly performing any activity that interferes with the normal operations of any computers, components or networks.
- Using services or computer systems or the Internet in such a way as to cause network congestion.
- Deliberately wasting computing resources.
- Excessive printing.
- Developing, installing, transmitting, delivering or running any program that is intended to cause damage to a computer system, or place a heavy load on a computer or network (including computer viruses, Trojan horses, worms, and other malware).
- Installing unauthorized software or equipment on School-owned computers.

3. Unacceptable Access

- Using a computer account that is assigned to someone else.
- Disclosing one's assigned password to another person, without authorization.
- Obtaining a password for an account without authorization.
- Using the Claremont's networks to gain unauthorized access to any campus system, program, database, or file.
- Any attempt to circumvent security and data protection schemes, or to discover security loopholes, or decrypt secure data
- Masking the identity of an account, a computer, or a transaction.
- Unauthorized breaching, probing, testing, or monitoring computer or network security.
- Use of campus computing resources by any user younger than 18 years of age.

4. Use that Disrupts or Disrespects Others

- Any use that does not respect the rights and needs of others.
- Violating the privacy of other users
- Disseminating confidential personnel or student information without authorization, or distributing proprietary financial information.

- Any activity that creates a hostile study or working environment, including sexual harassment.

5. Violations of Copyrights, Contractual Agreements, and Licenses

- Distributing or making copies of software, unless permitted by copyright law or software license agreements.
- Distributing or making copies of documents, works of art or other intellectual property, unless permitted by copyright law.
- Using peer-to-peer file sharing protocols or programs to download or distribute unauthorized copies of copyrighted materials.
- Having more simultaneous users (e.g., in a department) than permitted by software license agreements.
- Using copyrighted material without proper attribution.
- Violating terms of software license agreements, or copyright laws.

Additional Use Policies

Users must also comply with additional applicable computer and network use policies, such as Computer Lab Policy, departmental policies, etc.

Warnings

- Though Claremont does not routinely monitor and evaluate every electronic transaction, document, file, or communication, it reserves the right to monitor access and use of its computing and networking resources to insure the security and optimal performance of its network, to enforce its policies, to investigate possible violations of its policies, or to comply with civil authority. Claremont's IT staff have the right to examine systems and files that might be damaged or corrupt, as well as files associated with suspended computer accounts.
- The School reserves the right to limit or curtail access and computing privileges when state or federal laws or institutional policies are being violated.
- Though the School may authorize confidential passwords and secured access to resources, users of Claremont's network and systems have no expectation or guarantee of privacy in any communication sent or received over the Claremont network, or over the Internet.
- The computing and telecommunication systems log many user transactions: such as telephone numbers dialed, call length, Internet sites visited. Claremont reserves the right to gather and monitor this data for cost analysis, resource allocation, optimum technical management of information resources, troubleshooting computer problems or compromises in network security, detecting patterns of use that might indicate unacceptable use of the system, and investigating allegations of unacceptable use.
- Claremont is not responsible for lost or corrupted personal files or data, or for any financial loss as a result of personal information that a user discloses across a network (such as a credit card number).
- Claremont does not assume any responsibility for the content a user may discover on the Internet, newsgroups, or other online services. Some of this content may be objectionable, offensive, inaccurate, or dated. Claremont also

does not endorse any content that may be accessible through its computer networks and services.

Consequences of Unacceptable Use

Consequences of unacceptable use may include any or all of the following: informal email or conversation when infractions appear to be accidental in nature, verbal warnings, suspension or revocation of access privileges to technological resources (including passwords and email accounts), the suspension or revocation of Library privileges, formal disciplinary action as authorized by institutional policies (up to, and including, suspension or termination from employment, or, in the case of students, dismissal), and, in cases when law has been allegedly violated, referral for criminal or civil prosecution.

Reproduction or distribution of copyrighted works, including images, text, and software, without permission of the owner is a violation of U.S. Copyright Law, and is subject to civil damages and criminal penalties.

EQUAL EMPLOYMENT OPPORTUNITY AND AFFIRMATIVE ACTION POLICY

Claremont School of Theology is an Equal Employment Opportunity employer and is committed to the principal of Affirmative Action and non-discrimination. It is the University's policy to provide Equal Employment Opportunity to all employees and applicants in actions of recruitment, selection, training, promotion, transfers, compensation, benefits and all other terms and conditions of employment without regard to race, color, religion, gender, sexual orientation, marital status, national origin, ancestry, age, physical or mental disability, veteran status or any other basis prohibited under law. The President of the University and all administrative, management and supervisory personnel are committed to this policy and its enforcement. Reasonable accommodations will be made for qualified individuals with disabilities, including those with known physical or mental limitations, unless undue hardship to the School would result.

The School makes employment decisions based on individual merit, qualifications and competence in all its human resources actions. It seeks to hire or promote the best candidates for the job and to expand its workforce to include greater numbers of women, members of minority groups, disabled persons and military veterans. The School believes that the applicable laws ensuring equal employment opportunities reinforce this policy of diverse employment.

POLICY ON HARASSMENT, INCLUDING SEXUAL HARASSMENT

The School is committed to providing an educational environment free of unlawful harassment, discrimination, sexual intimidation, hostility, and coercion. Harassing behavior toward others may be offensive, demeaning or disruptive to relationships and constitute a hostile environment. School policy prohibits unwelcome harassment based on race, color, religion, sex, sexual orientation, marital status, national origin, ancestry, age, physical or mental disability, or any other basis protected by federal, state or local law or regulation. A specific kind of violation of individual rights is sexual harassment, which can occur in situations where one person has power over another, but can also occur between equals. Sexual harassment violates the individual's right to a safe environment.

The anti-harassment policy of the School applies to all persons involved in the operation of the School including faculty, staff, work supervisors, and students.

Prohibited harassment includes, but is not limited to, the following behaviors:

- Any unwelcome sexual advances, requests for sexual favors, or other unwelcome written, verbal or physical conduct of a sexual nature
- Submission to such conduct is made, explicitly or implicitly, a term or condition of an individual's grade, advancement, or employment
- Submission to, or rejection of, such conduct by an individual is used as the basis for academic decisions or employment affecting such individuals
- Such conduct has the purpose or effect of unreasonably interfering with an individual's academic performance or other work, or creating an intimidating, hostile, or offensive environment
- Verbal conduct such as epithets, derogatory jokes or comments, slurs or unwanted sexual advances, invitations or comments are used
- Visual conduct such as derogatory or sexually-oriented posters, photography, cartoons, drawing or gestures are used
- Threats and demands to submit to sexual requests as a condition of a grade, continued employment, or to avoid some other loss, and offers of grades, employment, or other benefits in return for sexual favors;
- Retaliation for having reported or threatened to report harassment.

A student who believes s/he has been harassed or subjected to any form of unlawful discrimination should promptly report the facts of the incident or incidents and the names of the individuals involved to the office of one of the following: Vice President for Academic Affairs and Dean; Executive Vice President for Institutional Administration; or Associate Dean for Student & Community Life.

WHISTLEBLOWER POLICY

All School employees have a responsibility not only to follow all the School rules and regulations, but also have a positive duty to report to the School management any information known to them concerning an actual or potential violation the School's policies and/or applicable state and federal laws, in accordance with the Whistleblower Policy.

The School is committed to complying with all state and federal requirements, and, in compliance with the California Whistleblower Protection Act, the School has provided the following guidance with regard to reporting actual or suspected violations.

Filing a Report or Reporting a Violation

The School encourages all employees including faculty, full- and part-time workers, students, and volunteers, based on good faith, to report suspected violations of School policy and applicable state and federal laws, or the misuse of public resources.

Violations are preferably reported in writing. They may also be reported orally to:

1. An immediate supervisor.
2. The VP for Administration and Finance or his/her designate. If you feel uncomfortable talking to your supervisor, you are encouraged to take this step. The VP for Administration and Finance has exclusive responsibility to investigate and resolve all reported violations and take prompt and corrective action.

3. Appropriate law enforcement agencies if either of the previous steps has failed to reasonably correct the matter.

No Retaliation

No employee who in good faith has raised a complaint against any practices of the School shall suffer harassment, retaliation or adverse employment consequences. An employee who retaliates against someone who has reported a violation in good faith is subject to discipline up to and including termination of employment.

This Whistleblower Policy intends to encourage employees to raise serious concerns with the School before seeking resolution outside of the School. Such reports protect the best interests of the individual employee, as well as the School, and concerns should be made clear whenever possible.

Good Faith Report

Anyone filing a complaint concerning a violation or suspected violation must be acting in good faith based upon reasonable evidence. Any allegations proved to be maliciously or knowingly false will be treated as a serious disciplinary offense.

DRUG-FREE CAMPUS POLICY (STATEMENT REQUIRED BY 34 CFR PART 86)

Claremont School of Theology is a drug-free campus. The School believes that illegal drug use by any student or employee, whether or not on the campus, is inappropriate and incompatible with the mission and values of its community members. Pursuant to federal law, each student and employee is hereby notified that the unlawful manufacture, distribution, dispersing, possession or use of a controlled substance is prohibited on the Claremont School of Theology campus. Violation of this prohibition may result in the referral of the violator to an appropriate treatment center for drug counseling, rehabilitation, or other assistance, or reporting of the violation to law enforcement authorities for such action as they deem appropriate. Student(s) may be referred to Dean for possible disciplinary action. Federal law requires Claremont School of Theology to provide each student and employee a copy of this statement and that each student and employee agrees to (a) abide by the terms of the statement, and (b) notify the School of any criminal drug statute conviction no later than five days after such conviction, Health Risks Associated with Alcohol-Drug Abuse: Certain health risks are known to be associated with the use of alcohol or controlled substances: (a) There is potential for abuse and (b) abuse of alcohol or controlled substances may lead to physical and/or psychological dependency. For more information concerning the health risks associated with particular drugs or groups of drugs, please refer to Drugs of Abuse, published by the U.S. Department of Justice Drug Enforcement Administration, which is on reserve in the School Library.

STUDENT JUDICIAL PROCESS

Violation of standards of academic responsibility, integrity and truthfulness are subject to separate disciplinary policies.

Claremont School of Theology places high value on, and is diligently committed to, the preservation of academic freedom. The basic significance of this commitment lies in the protection of intellectual freedoms: the rights of professors to teach, of scholars to engage in the advancement of knowledge, and of students to learn and to express their views,

free from external pressure or interference. These freedoms can flourish only in an atmosphere of mutual trust, honesty, civility, and respect among teachers and students, and only when members of the community are willing to accept self-restraint and reciprocity as the condition upon which they share in its intellectual autonomy.

Academic freedom extends to all who share these aims and responsibilities. They cannot be violated by any who would subordinate intellectual freedom to any cause or ideology, or those who violate the norms of conduct established to protect that freedom. Moreover, willful disruption of the academic process simply cannot be tolerated. The School has a right to defend itself against any intrusions on the rights and privileges of the community of scholars and persons at the School.

- Individuals are liable for failure to comply with lawful directions issued by official representatives of the School acting in their official capacities.
- Theft or damage to the School premises or property, or theft of or damage to property of any person on School premises is prohibited. Permission from appropriate School authorities must be obtained for removal, relocation and use of school equipment, supplies, books, papers and research materials. Also, unauthorized use or examination of confidential records is prohibited.
- Forcible interference with the institution's educational process or facilities, or the rights of those who wish to avail themselves of any of the institution's instructional, personal, administrative, recreational, and community services is prohibited. Any sort of abuse, physical, or otherwise, is also prohibited.
- No person may bring or possess firearms or other weapons on the campus.

Any member of the community engaging in any manner of conduct prohibited under Paragraphs 1 to 4 above shall be liable to actions by the School. A copy of the judicial review policy is available from the Office of the Dean.

STUDENT GRIEVANCE POLICY

Claremont School of Theology is committed to treating all students justly and fairly. The School does not discriminate on the basis of race, color, religion, gender, marital status, identity, sexual orientation, national origin, disability, medical condition, or veteran status. To this end, Claremont School of Theology strives to promote and maintain an environment in which students are protected from misconduct by any department or member of the School community.

A student grievance is a complaint arising out of any perceived act or decision by a member of the faculty or staff, or another student at the School, which in any way appears to adversely affect the status, rights, or privileges of any student. Such a grievance must be filed in writing within 30 days of an alleged incident, and the burden of proof rests with person making the complaint.

All conversations and proceedings are strictly confidential and will not be shared with any person or party not involved in or witness to the grievance. The School will not tolerate retaliatory or punitive action against a student who files a grievance.

Grievances Not Covered by This Policy include:

- Grade disputes, academic evaluations disputes, and other matters related to a faculty member's assigned duties. The process for these disputes is

administered by the Committee on Academic Procedures (CAP). Students should contact the Office of the Dean to file a petition with CAP.

- Issues of sexual harassment should be referred to the Affirmative Action and Diversity Officer.

A copy of the student grievance policy is available from the Associate Dean of Student Life.

SERVICES FOR STUDENTS WITH DISABILITIES

Claremont School of Theology is committed to providing educational opportunities and access to persons with disabilities in accordance with the Americans with Disabilities Act (ADA) of 1990, the Rehabilitation Act of 1973 (Section 504), and applicable local, state and federal antidiscrimination laws.

Request for reasonable accommodations will be considered on an individual basis. Students with documented disabilities are encouraged to contact the Disabilities Officer as early as possible in order to alert the institution about disabilities for which they may want to request accommodations. Students must self declare and have accommodations documented before making any formal request.

POLICY FOR RESEARCH WITH HUMAN PARTICIPANTS

Three values govern this policy:

1. the imperative that scholars in religion engage in ethical research that enriches human understanding for the benefit of individuals, faith communities, cultures, and all creation;
2. the ethical requirement that the interreligious values of engaged compassion, respectful hospitality, mutuality, and justice for all participants be evident in research conducted under the auspices of Claremont School of Theology (CST); and
3. the pedagogical importance of ensuring that students and scholars in religion understand the importance and processes of ethical research with human participants if they are to be effective as leaders in an increasingly diverse world.

The faculty of CST seeks to create a reasonable balance among these values and to minimize risk for participants and researchers in all cases. Further, we seek to provide adequate protection, responsibility, and mutual accountability for all persons at CST involved in gathering, evaluating, and publishing data from research with human participants. This is particularly important when research involves intercultural and interreligious understandings, given the gaps between human values, commitments and experiences. For these reasons an Institutional Review Board (IRB; detailed below) will guide the institution's efforts to provide this protection and accountability.

All students, staff, and faculty of CST who conduct research with human participants are required to demonstrate that they have adequately considered the following issues:

1. all methods and procedures to be employed are safe and involve no undue risk to life, health, safety, or well-being of participants;

2. any risks to participants, which must be delineated in the informed consent document signed by participants, are clearly outweighed by potential benefits to them and to religious leaders, faith communities, cultures and societies;
3. methods and procedures reflect respect for the dignity and privacy of participants and avoid unwarranted invasion of privacy or disregard for anonymity;
4. participants are informed in writing of the study's objectives, methods, risks, and issues related to data collection, storage, and disposal, and give in writing informed consent about their participation in the study;
5. if minors or other vulnerable participants are included in the research, they are given opportunity to make informed assent, but that consent in writing will be obtained from the legal parents or guardians;
6. data collected is used only for the purposes for which consent is obtained and then appropriately reported, stored, and/or destroyed as described in the research plan.

These criteria govern all plans for research with human participants submitted to the Institutional Review Board (IRB; described below) and are the minimum standards by which research plans will be assessed.

Institutional Review Board (IRB): This board, a permanent review board of CST apart from standing committees, shall consist of three permanent faculty members (two from the Department of Practical Theology and one from another discipline) and one doctoral student in practical theology appointed by the dean for three-year staggered terms. One of the practical theology faculty members shall be designated chairperson by the dean. The IRB shall meet as necessary during the fall and spring semesters. All decisions made by the IRB will be recorded in the minutes of its meetings and kept on file in the office of the dean. The IRB can approve, disapprove or, prior to approval, require revisions to the research plan. A written copy of the research plan and action by the IRB shall be kept in the permanent file of the student, staff, or faculty member. (For students this file is located in the registrar's office; for staff and faculty members this file is located in the dean's office.)

The complete policy for research with human subjects is included in the Degree Program Handbooks.



COURSE DESCRIPTIONS

Please note: Not all courses are offered on a regular basis, and new courses are always being proposed and approved by faculty and may not be listed here. Students at Claremont School of Theology may also register for courses offered through Claremont Lincoln University, including cross-registration privileges through its member and affiliate institutions, including the Academy of Jewish Religion, California, Bayan Claremont, and the University of the West.

CLAREMONT SCHOOL OF THEOLOGY COURSE LISTINGS

TCE3000 Elective Clinical Pastoral Education (CPE)

M.Div. students who have received permission to substitute CPE for a parish placement to meet the field education requirement in the M.Div. program register for this course. This option is normally limited to those students preparing for ministries in chaplaincy. Prior to registration, students must secure approval for this substitution from one of the professors of Spiritual Care and Counseling and from the Director of Field Education. Students are responsible to gain acceptance into a CPE program accredited by The Association for Clinical Pastoral Education, Inc. (ACPE) prior to course registration and provide proof of acceptance at the time of

Field Codes

School Codes

L = Claremont Lincoln University
 T = Claremont School of Theology
 B = Bayan Claremont

Discipline Codes

TS	Textual Studies
CE	Contextual Education
CT	Comparative Theologies
CS	Contextual Studies
DT	Dharma Traditions
DS	Denominational Studies
ES	Ethics, Politics & Society
EP	Episcopal Theological School
HB	Hebrew Bible
HC	History of Christianity
HS	Historical Studies
IE	Interreligious Education
IR	Interreligious Studies
IS	Interdisciplinary Studies
JW	Jewish Studies
MU	Muslim Studies
NT	New Testament
PR	Pre-Requisite (Cannot be used as degree credit)
RA	Religion and the Arts
LA	Leadership & Administration
PS	Process Studies
RE	Religious Education
REL, RL	Religious Studies
SC	Spiritual Care and Pastoral Counseling
SF	Spiritual Formation
TH	Theology
US	Urban Studies
WP	Worship, Preaching & the Arts
WR	World Religions

registration. CPE often follows a schedule different from the School's academic calendar. Fees charged by the ACPE Center are paid by the School out of the student's tuition.

TCE3075 Religious Leadership

An introduction to contemporary approaches to leadership practices and basic essential administrative tasks and processes in churches and non-profit organizations. Course outcomes include knowledge and skill in these areas as well as understanding of cultural, contextual, and ethical issues and implications.

TCE3080, TCE3081 Field Education

In consultation with the Director of Field Education, students are placed in ministry settings for 10-12 hours per week from September through mid-May. The concurrent weekly seminar emphasizes reflection on the practice of ministry as experienced in the field education setting.

TCE3086 Field Education

MA students may take TCE3086 as an elective for one or two semesters, with their advisor's permission. For 3 units of credit, requirements include a semester-long 10-12 hour per week internship placement or its equivalent and a 3-hour weekly seminar or its equivalent arranged as a directed study. Supervised placements are available and can be developed in a variety of settings including social service, justice and advocacy, non-profit management, health services, and campus ministry. Religious, interreligious, and secular organizations can be considered as placement sites. Students are responsible for arranging their internship placements, with consultation and support from the Director of Field Education. Placement arrangements should be completed at least two months before the planned start date.

TCE3090 Advanced Field Education

M.Div. students who want more practicum experience may take up to 6 units of advanced field education, arranged in consultation with the Director of Field Education. Reflective work is usually done individually, arranged as a directed study.

TDI4000 Continuous Registration (CST Doctoral Students)

All doctoral students who have completed coursework but have not yet passed all Qualifying Exams should register for Continuous Registration.

TDI4090 Dissertation Research (CST Doctoral Students)

All doctoral students who have completed coursework and have completed Qualifying Exams should register for Dissertation Research.

TDS3000 United Methodist Doctrine

An examination of Wesleyan theology focusing on the early Methodist movement and major theological transitions in the 19th and 20th centuries. The course will also highlight recent transitions in United Methodist theology and is designed to meet the doctrine requirement for ordination in the UMC.

TDS3017 United Methodist General Conference

A hybrid/travel course that will focus on the history, responsibilities, processes, and procedures of the General Conference. Students will learn how this decision-making body functions, will research issues being brought before this General Conference, will

track petitions as they move through legislative committees, and will attend the first week of the General Conference. Students will be responsible for travel costs (including airfare, hotel, food, incidentals, and potentially a shared rental car/shuttle). Course will have an on-line component before and after the General Conference.

TDS3018 Mission in Global Perspectives

This course examines theological, biblical, and historical foundations for Christian mission. Current practices and models of mission are analyzed and critiqued, with a special emphasis on the history and role of mission in the country or region visited for the course. Students will articulate a theology of mission, and develop a practice of mission, appropriate for local congregations. This course is designed to meet various denomination requirements for mission, including that of the United Methodist Church.

TDS3023 United Methodist History and Polity

A critical study of the history and polity of United Methodism from its origins in Great Britain to present day. The emphasis is on theological and contextual factors which shaped its mission, ministry, and organizational philosophy (especially its polity and discipline). This course is designed to meet the history and polity requirements for ordination on the UMC.

TDS3099 Mission and Evangelism in Christian Traditions

A critical evaluation of contemporary practices of mission and evangelism. Course includes analysis of Biblical, theological, and historical foundations and practices in various traditions, with an emphasis on Methodist perspectives. Designed to meet the ordination requirements of various Protestant denominations including the United Methodist Church.

TEC3001 Introduction to Christian Ethics

This course serves as an introduction to the field of Christian ethics. Students will become familiar with sources for Christian ethical reflection; contemporary issues and global contexts; and relevant scholarship.

THB3007 The Hebrew Bible in Context: An Introduction

An introduction to the study of the Hebrew Bible studies for M.Div./M.A. students.

THC3007 History of World Christianities

The history of world Christianities is an introduction to the historical developments of theology, practice and institutions within the Christian tradition. The course objective is to provide students with a working vocabulary and a historical narrative for understanding the beliefs that have been central to the Christian tradition, both western and nonwestern. How did Christians formulate their beliefs? How did they interpret the Bible and live out their faith convictions? What are the options of theological belief within the tradition? The historical perspective reveals how Christian doctrines were formed and reformulated, what forces impacted them, and consequently what impact they had. Surveys the history of world Christianity, covering as much of its global spread, theological expression, and conceptual and practical development as possible in a semester. We will use primary texts to anchor our study and to provide us with places for concentrated moments of discussion and exploration. Through these texts, we will meet some of the formative figures and learn about pivotal moments that shaped the history of the church. The purpose of this course is to provide you with a broad sweep of the history

of Christianity in order to understand the development of Christian identities in various contexts.

LIS3040 Queer Explorations for Pastoral, Theological, and Ethical Issues

Surveys Lesbian, Bisexual, Gay, Transgendered, Queer, and Inter-sexed sexualities and gender variances as theological and ethical issues for Christians. Attention will be paid to biblical, historical, and theological resources. Emphasis will be on contemporary discussions and debates. Our goal is to discover traces of graces within our erotic experience, the historical and theological traditions, and work towards an integrated erotic theology of liberation.

TIS4003 Contexts of Ministry

Contexts of Ministry is an introductory course to the Doctor of Ministry program. The course is designed to help students (i) reflect on their own vocation and the context of their ministries (ii) attend to the role of research, reading, writing, and teaching for their own continuing education and vocational goals (iii) engage sacred texts, theological or ethical constructs, social and cultural contexts to explore ministry in the local community and the world.

TIS4005 D.Min. Thesis & Project Research Colloquium

The D.Min. Thesis & Project Research Colloquium provides D. Min students with a basic introduction and orientation to the tasks and requirements of the D. Min project. The course will review the necessary tasks of research, writing, presentation, documentation and bibliographic forms that the research project will require.

TLA3000/4000 Theology of Stewardship

This course examines biblical and theological foundations of Christian stewardship. It studies passages from the Hebrew Bible and the New Testament related to wealth, work, economy, and living with integrity in creation. It examines ancient social-economic contexts and the complex realities of our own world to understand the relevance and limitations of biblical insights for faithful living today. It develops strategies for teaching and preaching about giving and living with integrity in creation.

TLA3001/4001 Money! Fundraising and Vital Churches

Vital congregations aren't afraid of money! We'll study theological and philanthropic theory, the role of leaders, and financial discipleship. This is the place to engage financial wellness, money and pastoral care, generosity science, the Fundraising Cycle, multicultural and generational philanthropic practices; the current philanthropic landscape; ethics and fundraising; best practices in congregational stewardship.

TLA3007 Money, Mission and Ministry

This course will provide a basic Biblical, theological, and practical introduction into the spiritual discipline of stewardship and provide best practice principles for guiding the financial and fiduciary responsibilities of the pastor as church leader. Students will explore the issues of stewardship that relate to care for the earth, the practice of Sabbath keeping, the care for self and the care for the Gospel. The course will introduce students to the importance of personal practice of these faith disciplines as a matter of ministerial integrity and as a means to authentic pastoral leadership.

TMI3090 Masters Continuous Registration

All masters-level students who have completed coursework but have not yet completed their thesis should register for Continuous Registration.

TNT3003 The New Testament in Context: An Introduction

This course is designed to introduce students to the study of the New Testament and includes an overview of its Greco-Roman and Jewish contexts, intense exposure to New Testament literature, and an introduction to critical methods for interpretation, especially historical and literary criticisms. By the end of the course the student will have read the core literature of the New Testament and will be able to locate important texts in the books that they represent.

TNT3006 10 Things Every Christian Minister Should Know About the New Testament

This course is designed for students not exposed to the historical-critical study of the New Testament. The course addresses questions that ministers are likely to be asked about Christian origins, such as: What does the New Testament say about the afterlife/ Can one use the bible to predict the future? What can we know about the historical Jesus? Does the New Testament shed light on contemporary issues such as warfare, sexuality, and poverty? For students in the MDIV or MAMLS degree program, this course satisfies the requirement for the New Testament Introduction.

TPR2006 Oral Communication for International Students

Concentrates on improving oral/aural skills needed to succeed in participating in classroom discussions and giving presentations at Claremont School of Theology. Focuses on pronunciation, vocabulary, speaking and listening comprehension. Required for all International Students.

TPR2007 Writing and Reading Comprehension for International Students

Designed for international students, this course focuses on grammar, rhetoric, reading comprehension and vocabulary development to improve academic writing. Required for all International Students.

TPR2008 Writing Workshop

Helps students develop grammatical and rhetorical skills to communicate effectively in written English in a theological context. May be repeated as necessary.

TRA3070/4070 Hymnody to Hip-Hop: Religious Aspects of Popular Music

An exploration of popular music as an aspect of the “Sacralization of the Secular” in contemporary culture. Primary attention is given to aesthetic appreciation of popular songs with further insights drawn from cultural and ritual studies. Guided listening will help identify the various ways that these songs can function as a source of religious formation and a resource for theological reflection.

TRA3071 Religion and Film: Stories Across Borders

Stories told through film and television powerfully shape the way we understand and communicate the religious dimensions of our experience. Through study and discussion of important films and television series, the class develops skills for interpreting and thinking theologically about these media and for using them effectively in the church’s ministries of teaching, proclamation, and community-building.

TRA3072 Religion and Film: Camera and Media

Film and television cameras are teaching us to see the world in new ways and producing important changes in human self-awareness, discourse, and religious insight. The course explores these changes through study and analysis of important nonfiction media and their function, and through hands-on opportunity to create simple video pieces useful in churches and community organizations. Limited to 12 students.

TRA3076 Religion and Film: The Comic Vision

Comic forms in theater and film offer unique and important resources for constructing and organizing experience and for imagining a better future for the human family and its fragile home. This course explores these through the study of the work of key filmmakers from Chaplin through Disney.

TRA3099 Special Topics in Religion and the Arts

When offered, this course will present special topics of interest in the area of Religion and the Arts. Students should consult the course schedule for specific courses and subject matter.

TRE3001 Introduction to Religious Education

This course provides students with a basic introduction to religious education within faith communities. It is designed to give students skills to facilitate religious education in a range of contexts, as well as locate and develop resources and ideas to enhance educational ministries. This course will also examine religious education from the perspective of various groups including adult learners, youth and young adults, children, families, etc. from the perspective of historical and contemporary models. Multicultural religious education as well as interreligious education will be addressed.

TRE3040 Vocational Praxis

This is a required course for all master's of divinity students in their final year at CST, and it is an opportunity for individual and community-based integration and assessment of learning and vocational goals. The class will form a community and assessment will be organized around Institutional Learning Objectives of CST, focused in particular on the MDiv Program Learning Objectives (PLOs): Demonstrate religious intelligence gained through the study of theological disciplines; Embody ethical integrity in one's vocation; Engage in dialogue across cultures and religions; Provide effective ministerial, community and/or public leadership.

TSC3005 Cultivating Empowerment through Ecologies of Care

An introduction to the history, theory, methods, and issues commonly encountered in practical theology and spiritual care. Attention is given to personal, congregational, and social issues commonly encountered in ministries of spiritual care. Includes attention to the development of self-awareness and caregiving skills. The course emphasizes communal dimensions of practical theology and spiritual care.

TSC3006 Cultivating Wholeness through Relational Practices

An introduction to the history, theory, methods, and issues commonly encountered in practical theology and spiritual care. Attention is given to personal, congregational, and social issues commonly encountered in ministries of spiritual care. Includes attention to the development of self-awareness and caregiving skills. This course emphasizes relational practices for practical theology and spiritual care.

TSF3024/4024 Practicing Awareness and Discernment for Spiritual Formation

This course cultivates basic practices of awareness and discernment that foster wise, empowered, non-reactive, spiritually-grounded, compassionate engagement with all dimensions of life. Topics may include vocation, spirituality, and the CST/CLU experience (academic and beyond). The primary “text” is the student’s life -- including, e.g., “interior landscape,” intrapersonal integration of experience, relationships, and issues related to transforming/repairing/healing the world. Course work focuses on engaging in and reflecting on awareness and discernment practices through individual and/or group processes.

TTH3000 The World So Loved: Prayer From a Process-Relational Theology

Prayer engages our spiritual/worshiping selves as well as reflecting our understanding of God, human beings, and how they relate in the world. This course explores the meaning, practice, and language of prayer from the perspective of process-relational theology, with practical applications for worship, pastoral care, and personal enrichment.

TTH3002 Prophet and Pastor: Introduction to Dietrich Bonhoeffer

This course examines theological and practical insights into the role of prophet and pastor using the model and witness of Dietrich Bonhoeffer, famous Lutheran theologian and pastor. It will offer an introduction to Bonhoeffer’s life, work and ministry through the use of DVD’s, dramatic presentations, his writings and letters from prison. Students will be given tools to analyze and perceive their own role as prophet and pastor in their own ministry context. This course is designed to meet denomination requirements for the Luther year in the Evangelical Lutheran Church of America and provide an introduction of Lutheran theology to non-Lutheran students.

TTH3051 Systematic Theology for Ministry

This course examines various historic and contemporary approaches to major Christian doctrines. Topics covered include: God; creation; humanity; sin; the person and work of Christ; Spirit; church; and eschatology. The course emphasizes multiple approaches taken by theologians, the plurality of discussion partners for theology today and, the formulation of a constructive theological project. This course situates theological issues in concrete ministry contexts.

TUS3000 Leadership in Urban Contexts

This course teaches religious leadership models and tools appropriate to multiple types of urban contexts. It will address urban social analysis, congregational revitalization, doing community and justice work within a complex, multiethnic religious settings. This is a required course in the Urban Studies concentration.

TWP3012 Church Music Program Management

Music is integral to Christian Worship. This course will explore that thesis with two objectives: (1) to provide an understanding of the meaning of church music: its history, styles, and theology; and (2) to enable application of this understanding in the context of pastoral ministry. Each session of the course moves intentionally through three stages: 1) musical experience through guided listening and discussion 2) theological reflection through readings and lectures, and 3) pastoral application through resource practicum and projects.

TWP3013 Preaching in the Worship Context

Introduces students to the fundamentals of the art and craft of preaching within the context of worship. Prerequisite: WP3015 or permission of the instructor.

TWP3015 Introduction to Worship and the Arts

In a time of rapid cultural change, worship too will change, often in ways we can predict only with difficulty. The best way to prepare for a dynamic future is to ground ourselves solidly in our liturgical heritage, including the worship forms which we have received from others, both in the past and in the diverse contemporary churches; to learn to think analytically and theologically about worship; and to develop resources needed to create and lead original worship services appropriate to our evolving communities of faith.

TWP3031 Feminist Liturgy and Preaching

Looks at Feminist Liturgy and Preaching from two perspectives: (1) a feminist critique and evaluation of traditional Christian liturgies and sermons, and (2) separate feminist communities that gather for liturgy/ritual and shared proclamation. Focus will be given to an analysis of symbols, symbol making, resignifying old symbols, design of traditional liturgies from a feminist perspective and creation of feminist liturgies/rituals. In addition, Feminist Theology will be analyzed as it effects preaching from a feminist perspective.

TWP3032 Preaching and Exegesis

How to move from a biblical text to a sermon; how various forms of exegesis work to do this; practice in the art of preaching. This course is offered to Master of Divinity students who have completed the introductory biblical requirements and WP313 Preaching and Worship Practicum.

TWP3040 Preaching Through the Christian Year

Examines the themes, images, and texts of the various seasons of the Liturgical Year of the Christian Calendar (Advent, Christmas, Epiphany, Lent, Easter, and Pentecost) and ways to preach the lectionary texts throughout the seasons.

TWP3047 Preaching Galatians

Focuses on Paul's letter to the Galatians and is designed to give each student exegetical and preaching experience. The first half of the course focuses on close exegetical work on issues in Galatians. The course seeks to highlight and develop interrelated elements: skills and insights that are necessary to read and interpret the biblical text, and also analysis of the theological and pastoral issues in the life of the faith community. Effective preaching links these elements in its invitation to the hearers to see their lives through the lens of the biblical text.

TWP3048 Preaching 1 Corinthians

Designed to give each student exegetical and preaching experience. Effective preaching links the skills and insight necessary to (1) read and interpret the biblical text, and (2) analyze the theological and pastoral issues that are relevant to the contemporary faith community.

TWP3055 Theologies of Liberation and Preaching

Examines theologies of liberation (i.e., their emphases on liberation from social, economic, racial, sexual, environmental/religious oppression). The course prepares students to design sermons that are informed and shaped by their critical reflection and engagement of the various perspectives on liberation.

TWP3057 Preaching the Parables

Engages diversity through an exploration of multiple readings/perspectives and approaches to New Testament parables (historical-critical, cultural, and ideological; feminist/womanist; socioeconomic). Sermons reflect critical engagement of parables, as well as creative designs.

TWP3058 The Art of Preaching in the Age of Exile

The sweeping changes in North American society and culture have stripped the mainline church of its privilege, advantage, alliances and status, initiating what has been called a season of exile in which the treasured symbols of faith are trivialized, mocked, and dismissed by the dominant culture. How do we preach among people in exile? What words, stories, images and symbols can we use to shape our Christian testimony? How can a multisensory, multimedia, culturally relevant approach to preaching help today's generation of exile find their spiritual home?

TWP3059 Exploring the Worship Landscape

Analyzes the various forms of worship that have emerged since Vatican II. We will discuss "Consensus Liturgies," "Contemporary Worship," "Emerging Worship," "Multiethnic Worship," and Feminist Liturgy among others. The use of various art forms and media in these services will be highlighted. Students will be expected to integrate art/media into their projects.

TWP3061 Singing Our Worship: Congregational Song

An introduction to congregational song as the primary music of worship, including hymnody, psalmody, chants, folk-liturgical songs, contemporary worship music, and songs of the world church. The course covers historical development, musical and poetical analysis, liturgical and theological principles for use, performance practices and resources.

TWP3067 The Musical Arts: A Guide for Theologians and Ministers

An introduction to music that provides foundations for understanding the role of music in theology and ministry. Attention is given to the history and styles of sacred music, as well as the intersection of theology and musical practices. Practicums will provide skills and resources for ministry and teaching.

TWP3079 The Church and the City: The Corinthian Correspondence

The course is designed to give each student exegetical experience. The course will focus on close exegetical work of the text of 1 Corinthians. Students will explore and engage the social, historical, literary, and theological issues arising from the text and relate these issues to practice/contexts of ministry and public life.

EPISCOPAL THEOLOGICAL SCHOOL COURSES

TEP1033 Major Christian Doctrines

A study of the major theological doctrines of the Christian faith, particularly as they have been expressed in the liberal, neo-orthodox, and evangelical theological traditions of the Church, for the purpose of understanding the task of theology, its doctrinal formulations, and their systematic interrelationship.

TEP1034 Contemporary Theologies

Using the notion of praxis (i.e., the integration of theory and action) as a guiding theme, this course will examine doctrinal issues concerning God, Christ and the Holy Spirit from the perspectives of Latin American and feminist liberation theology, representing the radical wing of contemporary theology. These perspectives will be compared with liberal and neo-orthodox/neo-evangelical theological perspectives. The doctrinal issues of liberation theology will also be brought to bear on the practical matters of Christian living, particularly matters relating to social and economic life, spirituality and liturgy.

TEP1035 Introduction to Ethics

Utilizing the conceptualities of three distinct ethical traditions, namely, utilitarian ethics, deontological ethics, and the ethics of virtue, this course will study the normative role of Christian ethics in both private and public spheres of human living.

TEP1036 Old Testament I

The first course in the Older Testament sequence examines the formation of Torah (the Pentateuch), the formation of the world (Genesis 1-11), and the formation of a people as told in the patri/matriarchal stories (Genesis 12-50). The Exodus journey is examined in terms of the reformation of a people, identity through obedience, and journey's end as beginning again (Deuteronomy). The conquest and settlement of the Promised Land, with its emergent political institutions, are studied (Joshua and Judges), and we then move on to examine the rise and fall of the monarchy (the Books of Samuel and Kings).

TEP1037 Old Testament II

The second course of the Older Testament sequence begins with the prophetic traditions of the Assyrian, early and late Babylonian, and Persian (Post-Exilic) periods. We then continue with the Chronicler's history (Ezra/Nehemiah and Chronicles). Next we examine the Wisdom literature (Proverbs, Job), the Five Scrolls (Ecclesiastes, Song of Songs, Ruth, Lamentations, and Esther), Apocalyptic literature (Daniel), and conclude with a study of the structure and content of the Psalms.

TEP1038 New Testament I

This first course in the New Testament sequence covers all of the canonical and some extracanonical Gospels, examining the religious and cultural traditions behind these writings, and discussing the theological problems arising within them. Special attention will be given to the relations between John and the Synoptics, and between Jesus and the narratives about him. The texts will be approached from a literary and historical perspective, studying and comparing their content, background, genre, structure and provenance, and analyzing them with the help of critical methods of interpretation.

TEP1039 New Testament II

This second course in the sequence covers all the Epistles of the New Testament, the Acts of the Apostles, selected non-canonical epistles of the apostolic and post-apostolic era, and the Revelation of John. Special attention will be given to the relation between Jesus' and Paul's teaching, the Gospels and Paul's letters, and Paul and the emerging Catholic Church. Emphasis will therefore be put on the appropriation of the apostolic traditions by the next generation of Christians and their dealing with the delayed paraousia.

TEP1040 Church History I (Early and Medieval)

The course on early and medieval church history covers the period from Pentecost to 1500, the eve of the Reformation era. It is a general survey of the expansion of

Christianity, the development of its beliefs and practices, the formation of its scriptures, and its alliance with the Byzantine emperors and western European monarchs. The ecclesiastical traditions of the East are contrasted with those of the West in some depth.

TEP1041 Church History II (Reformation and Modern)

Because the reformations of the sixteenth century mark a major change in the history of western Christianity, this course begins with the year 1500 and traces the history of the Lutheran, Calvinist, and Anglican churches in Europe. Catholicism and Orthodoxy receive attention in chronological context, and Christian missions in Asia, Africa, and the Americas are also discussed. The course concludes with the present time. Readings in original sources are stressed.

TEP1042 Spiritual Care and Counseling

This course provides an introduction to the theory and practice of the helping, healing, and reconciling functions of the pastor (lay or ordained, but with special emphasis on the role of priest as pastor). We will survey a broad range of theoretical and practical issues including: biblical, theological and psychological bases for pastoral care; ethical issues in pastoral care and counseling; and social analysis and pastoral care. The integration of biblical and theological reflection with practical skills and psychological methods will be emphasized throughout. The course methods include assigned reading, lecture, discussion, pastoral skills practice, videotaping, and the writing of an integrative paper.

TEP1043 Religious Education

This class is an exploration of philosophical and theological dimensions of religious education with attention to the planning and practice of educational ministry in the local church. The major activities of the course involve studying various ways educators have reflected on religious education, considering key perspectives and issues that shape one's approach to religious education, and developing strategies for educational ministry for specific congregational contexts.

TEP1044 Greek

Students begin the study of NT Greek by learning its forms, vocabulary and basic grammar. After a few lessons the class will begin reading in the Gospel of Mark. Instruction combines both the classical grammatical method and the inductive approach to learning language.

TEP1046 Latino Spiritualities

This course provides an opportunity for seminarians, lay leaders, and ordained clergy to develop basic skills and knowledge for ministry in Hispanic/Latino communities. Half of the course each week will be focused on Spanish language development for liturgical and pastoral use. The other half of the class will be focused on familiarizing the student with diverse Latino/Latin American cultures, key issues/challenges in Episcopal ministry in Latino communities, and connecting students with resources for Latino ministry in the diocese and the broader Episcopal Church. The course will include: guest speakers, role playing, and short lectures. The course is appropriate for students at every level of Spanish language ability (beginning to intermediate/advanced).

TEP1049 Liturgical Praxis

This noncredit course will give students the opportunity to practice the actions and activities needed in designing, preparing for and leading worship.

TEP1050 Anglican History, Theology, Polity and Spirituality I

This course is the first in a two-course sequence covering history and theology of the worldwide Anglican Communion, with specific emphasis on the Episcopal Church. Students will study the major elements of the English Reformation, including the significance of the Reformation period in understanding contemporary Anglicanism. Major theological issues and parties will be examined, including the Evangelical Revival, Oxford Movement and Social Gospel, as well as Colonial Anglicanism and the development of the Episcopal Church up to the Civil War period.

TEP1051 Anglican History, Theology, Polity and Spirituality II

The sequence continues with study of the Episcopal Church from 1865 to the present, including Liberal Catholicism, questions of integration and the place of women in the Church, the development of the Anglican Communion, missiology, ecumenical ecclesiology, and current trends in Anglican theology. The Constitution and Canons of the Episcopal Church will also be examined.

TEP1052 Pastoral Liturgics

In this class students will explore the pastoral issues inherent in liturgical leadership. Included will be discussions of the nature of symbol in worship and Christian life, the role of sacraments in faith formation, and specific topics in worship related to the development and leadership of meaningful worship in our contemporary culture. The role of aesthetics in liturgy will also be addressed. Students taking this class will have the opportunity to develop hands on skills in leading pastoral and sacramental rites within the church.

TEP1053 Liturgics: A Practical Introduction to Episcopal Worship

This course will offer students the opportunity to explore the origins and development of the liturgy with emphasis upon the Eucharist and baptism as the foundational sacraments of the church. Significant emphasis will be placed upon methodologies and strategies for designing Episcopal liturgies in both traditional and innovative formats. In addition, students will learn the basics of how to officiate in worship and the interrelationship of lay, diaconal, and priestly responsibilities with Episcopal worship as framed by the principles of the 1979 Book of Common Prayer.

TEP1054 Preaching: Introduction and Practicum

The aims of this course include grounding the student in the history of oral interpretation of the scriptures, familiarizing the student with the various functions of preaching through Christian history, and introducing the student to the art and craft of preaching as it is practiced in Episcopal parishes today. In addition, the student will be encouraged to begin exploration of his or her preaching voice through a series of exercises and reflections, and to develop greater confidence and imagination as a preacher.

TEP1056 Church Leadership, Administration and Finance

This is a basic course in understanding the nature of leadership and especially the nature of leadership within the context of a church community. A special focus will be place upon the function of leadership in the process of creating substantive and meaningful transformation in parish systems and in the lives of parishioners. Intentional reflection on leadership issues and images which are found in the Holy Scriptures and their applicability to present-day experience is a regular part of the course design. The course will strike a balance between the theoretical understanding of leadership theories and models and their practical application in a congregational setting.

TEP1057 The Mission and Ministry of the Church

This course will offer students the opportunity to explore a variety of approaches to mission and ministry with special emphasis upon baptismal ministry as the focal point of current models of mission and missiology within the Episcopal Church. The class will discuss the church's commitment to the Millennium Development Goals and ways in which church leaders can support a model of the Christian life that affirms ministry as active engagement with the world. Discussions of important issues related to multi-cultural and intercultural ministry, small church and emergent church ministry, and models for mutual ministry and area ministry being utilized within the Episcopal Church will also be critical elements of the course outline.

TEP1058 The Function of Scripture in the New Testament

Scripture is full of itself. It is a trait of Scripture, all of it, to build on prior oral or written traditions. This is true of both testaments, but especially of the second. The course will approach its topic with the understanding that the Christian second testament is a part of Hellenistic Jewish sectarian literature. The ways in which Scripture functioned in such literature will be explored. The work of the course may be called "comparative midrash." Where pertinent we will compare how First Testament traditions functioned in the Jewish literature of the time to see more clearly how early Christians argued their case for belief in what they believed God was doing in their time through Jesus and in the Early Church. In consideration of time restraints the focus of the course will be on the function of the Scripture (early Greek translations of the Hebrew Bible) in the work of Luke.

TEP1059 Media and Ministry

TEP1061 Jesus, Judasim, and Christianity

BAYAN CLAREMONT COURSES

BES3010 Islamic Ethics

This course is intended to be an introduction to the general ethical theories that have been constructed by Muslim scholars. To this end we will have a number of readings from Muslim mystics, jurists, philosophers, and theologians to familiarize ourselves with the major trends, texts, and concerns of Islamic ethics. We will also indicate some venues in which Islamic ethics can be read in comparison with other religious traditions.

BHS3013/4013 History of Islam

This course places Islam within a world historical framework. The course outlines the rise of the Umayyads; the Abbasid empire and successor states; the Crusades, Reconquista and Mongol invasions; the contexts of Muslim sectarianism; trade and exchange in the Mediterranean and Indian Oceans; the gunpowder empires; Ottoman-European relations; and the anti-colonial intellectual and political responses of new Muslim nation-states. The course provides a foundation for understanding contemporary Muslim societies and transnational Islam.

BIR3008 Muslims in Dialogue with Christians

This course intends to address some of the theoretical and practical possibilities as well as challenges of an authentic dialogue and interaction between Christianity and Islam. This course can also be viewed as a preliminary research of a solid theological and

philosophical grounding on which the two traditions can cultivate collaborative action.

BRA3060/4060 Spirituality in Islamic Art

This course examines the role of contemplation and spirituality in Islamic art. Through examining samples of and texts about Islamic art, the course introduces students to the hallmarks of and approaches to Islamic art. The course also examines such aspects of Islamic art as the remembrance of God and aniconism. In a research paper, students will successfully combine one topic (e.g. religion) of the student's choice with one field (e.g. architecture) in Islamic art.

BSF3037 Muslim Spirituality Among the Religions of the World

This course is intended to be an introduction to Islamic spirituality. We will have a number of readings from Muslim mystics, philosophers and theologians (such as al-Ghazali, Ibn Sina, Ibn Arabi, Rumi, Ahmad Sirhindi, Molla Sadra, Said Nursi, S. Hussein Nasr, Fethullah Gulen etc.) to familiarize ourselves with the major figures, issues, texts, and nomenclature of Islamic spirituality. We will also indicate some venues in which Islamic spirituality can be read in comparison with other religious traditions

BTS3000/4000 The Qur'an and Its Interpreters

The Qur'an is, for Muslims, the timeless Divine Word that was revealed to Muhammad over a period of twenty-three years. It is the foundation of their society and its constitution. Thus, the precepts of the Qur'an, its moral imperatives and spiritual values became the norms for the Muslim community. This course aims to introduce students to the collection, compilation and standardization of the Qur'an along with its main features, structure, and themes. We will examine the different interpretive processes and approaches employed by exegetes, from the classical to the modern period, to yield meaning that is relevant to confront theological, legal and social issues. The course will conclude with a study of the role of the Qur'an in everyday life and thought of a Muslim.

BWP3084/4084 Preaching and Public Presentations of Islam

This course is designed to expose students to both the theory and practice of speaking publicly about Islam. Although particular attention will be given to the art of giving khutba, this course will also prepare the students to address a variety of audiences and contexts, including; speaking to the media, to interfaith communities, to international audiences, and to civic groups.

CLAREMONT LINCOLN UNIVERSITY COURSE LISTINGS

LCT3037/4037 Feminist Theologies in North America

This course will introduce a variety of the feminist theologies that have been developed in North America, mainly the United States, primarily in the last forty years. The course will utilize both historical and theological modes of analysis. The development of feminist theology will be studied in its historical roots in 19th century Christian and post-Christian feminist movements, and its redevelopment in the late 1960's. The course discusses major waves of Christian feminism from the mid-60's to today, both in its changing context and emphases among Euro-American Christian feminists, and also the contextualization of Christian feminism among African-Americans (Womanism) and Hispanic-Americans (Mujerista and Latina). New issues for Christian feminism from the Lesbian perspective will also be discussed. There will be discussion of some of the

challenges to feminist theological method from post-modern feminist theory as well. The course will seek to show the development of feminist or woman-centered theologies in Buddhism, Judaism, and Islam, as well as feminist Pagan or Wiccan religious movements.

LCT3081: Theology for Social Justice

This course focuses on constructing theology in concrete social justice contexts through the use of sources from popular culture. This course examines various narratives in fiction, memoir, music and film for how they address theological issues in their particular contexts. This course will highlight the role of social location, theological source and norm in the constructive theology enterprise. Students will develop a contextual theology for a relevant social justice issue using academic tools and popular sources. Prerequisite: At 3000 level, Systematic Theology, Systematic Theology for Ministry or equivalent; otherwise permission of instructor.

LCT3099 Special Topics in Contextual Theology

When offered, this course will present special topics of interest in the area of Contextual Theology. Students should consult the course schedule for specific courses and subject matter.

LDT3001/4001 Understanding the Religions of India

Is there one single thread that binds the four religious traditions of India: Hinduism, Buddhism, Sikhism, and Jainism? Are these totally different traditions that have no common origin? This course will examine these questions by analyzing the creative forces that have given rise to religious expressions through art, literature, music and rituals. With this approach, students will develop a broader understanding of the four major religious traditions of India.

LDT3005/4005 Hindu Sacred Scriptures

This course will examine the Vedas, the Upanishad and the Puranas, that constitute the bulk of Hindu scriptures collectively called the Sastras in their historical, cultural and religious contexts. Additionally, a few other devotional texts will be examined.

LDT3006/4006 Hindu Worship and Theory

This course will examine the basis of Hindu worship through texts and actual practice consisting of rituals, puja, prayers, chanting, mediation, temple visits, etc.

LDT3007/4007 Journey into Hindu Yoga

Yoga is now practiced globally and has extensive branches in the West. The interpretations and adaptations of yoga in the West are almost exclusively associated with fitness and wellness in the popular imagination. Yet, the history of yoga includes but surpasses wellness. Yoga, with millennia-old roots in the Hindu spiritual ethos, has traditionally been understood to represent major types of paths, each meant to lead the practitioner to enlightenment, and the fulfillment of the human potential defined differently by different yoga traditions. This course will study the living traditions of Hindu yoga, including paths of knowledge wisdom, love, and selfless service, and explore the yogic journey through its narrative literature, philosophy, art, music, and contemporary research on yogic states of consciousness.

LDT3008/4008 Women and Goddesses in Hinduism

This course aims to explore the Hindu models of feminine and female divinity through textual and anthropological resources. More specifically, we will analyze models of feminine in Hinduism, through religious narratives and ritual practices. We will address the following questions through our readings and discussions: Are these Hindu models of feminine formative to the ontological and sociological interchange in the contemporary Hindu world? How do South Asian women negotiate their feminine power in their everyday life contexts? Can there be multiple modes of female empowerment?

LDT3010/4010 Chanting, Social Change and Traditions of India

This course will explore the history, purpose, and practice of meditational chanting as a force for personal and social change through the Dharma traditions of Jainism, Hinduism, Buddhism, Sikhism, as well as Yoga. We will investigate Vedic singing, Dharma hymns (shabd), mudras, mantras, call-and-response chanting (kirtan), and the role of bells or special instrumentation. We will also travel to various temples for lectures on, and practice in various aspects of chanting.

LDT3012/4012 Introduction to Sikhism

Sikhism is the fifth largest religious tradition in the world yet few people are familiar with it. This class will provide a comprehensive introduction to the history, tenets, scriptures, (social justice) practices, culture, politics, and contemporary landscape of lived Sikhism in the U.S. and India. In addition to the facilitating professor, the class will have guest lectures by Sikh practitioners and specialists in the field, as well as the opportunity to visit a Sikh gurdwara (temple) and participate in Sikh cultural event/s.

LDT3013 The Philosophies of India

India is generally known for its religious traditions, but it also has rich and diverse philosophical traditions. This course examines, in depth, the philosophical traditions of ancient India, the so called Shad Darshan or the six traditional philosophies, namely, the Vaisheshika, Nyaya, Sankhya, Yoga, Mimamsa and Vedanta systems. This course will be of particular interest to students of philosophy, religion, and ancient history.

LDT3014/4014 Vegan/Vegetarian Non-Violence: Ahimsa in Theory and Practice

No country in the world is as strongly associated with *vegetarianism* as *India*. Many Indic traditions advocate a plant-based diet as an expression of nonviolence, enlightenment, and karmic interconnectedness. This class will explore the various metaphysical, philosophical, health, spiritual, and ethical underpinnings of this practice from Jain, Hindu, Buddhist, Sikh, and Yoga perspectives. We will travel to various communities to learn about dietary philosophies and share meals. We will also get a lesson in Ayurvedic Indian cooking.

LES3038 Buddhism and Popular Culture

From The Zen of Golf to Buddha toilet seats, the cultural popularity of Buddhism in the United States extends far beyond self-described Buddhist practitioners. Drawing on resources from cultural studies, history, and critical theory, this ethics course will consider the normative reasons underlying this popularity. Students will analyze and evaluate the political and ethical norms revealed in a variety of films, novels, poetry, advertisements, and other media. Some of the topics considered in this class will be: the ethics and politics of war and peace, the commodification and marketization of religious traditions, the modern bifurcation of religion and spirituality, the politics of

representation, race, age, gender, class (i.e. who counts as a Buddhist?), the ethics of appropriation, the responsibility one has to another's religious tradition (as well as one's own), the possibility of resistance against hegemony through popular culture, and broader political and ethical issues related to Orientalism, World War II, the Cold War and the War on Terror.

LES3046 Religious Diversity: Ethical, Political, and Philosophical Perspectives

Reflection on the diversity of religious and non-religious perspectives characteristic of a multi-cultural society like ours raises perplexing questions: Are all religions equally valid? Can a single set of political institutions accommodate a plurality of divergent (religious) commitments? How should the rights of religious minorities be balanced against the interests of the majority? In this course we will examine some of the challenges posed by religious diversity in the contexts of epistemology, sociology, ethics, and politics, giving special attention to the uses and limits of pluralism as a discursive formation.

LES3060 Topics in Process Ethics

An exploration of a few current sociopolitical issues from a perspective involving process theology. Such issues may include Ecology, Religious Pluralism, and Globalization.

LES3063 Ethics in Global Perspective

This course will examine emerging ethical challenges associated with the various phenomena commonly subsumed under the rubric of globalization—e.g., poverty, terrorism and national security, access to water and health care, the environment. How ought religious believers—including religious believers in wealthy, northern hemisphere democracies like the United States—respond to such transnational challenges? What are the prospects for a “common morality”?

LES3069/4069 Buddhist Social Ethics

An exploration of the nature of Buddhist ethics in classical Pali texts and contemporary interpreters of Buddhist ethics by both Asian and Western practitioners and students of Buddhism seeking a rationale for moral action in an increasingly complex and fractious world. The course is divided into three sections: I) An introduction to ethical thinking in the Buddhist tradition, II) Interpretations of Buddhist ethics from Pure Land, Theravada and Zen perspectives, III) An analysis of contextualized thematic issues in Buddhist ethics. Same as LDT3009/4009.

LES3076/4076 Interreligious Justice Movements

This course will examine a wide range of progressive interreligious justice movements that are presently active in the U.S. We will pay particular attention to how these movements construct the necessary religious scaffolding to support their activism, exploring their use of various global liberative traditions, while also looking at their adaptations of various organizing methodologies to fit the particular social contexts in which they are doing their work. Students will be encouraged to undertake research on new emerging movements using the course's broad framework. Same as LIR3076/4076.

LES3091 Modern North American Christian Social Ethics

An historical and contextual analysis of major thinkers in 20th century North American Christian Ethics, particularly as they relate to questions of social transformation and

social justice. Trajectories may include the now-classical approaches of Walter Rauschenbusch, Reinhold Niebuhr, H. Richard Niebuhr, James Gustafson, Paul Ramsey, and Stanley Hauerwas, as well as more recent trends in post-1970 Feminisms, African--American theologies, Peace Studies, Eco-Justice and Gender/Sexuality Studies.

LHB3002 Biblical Hebrew I

The beginning level of reading biblical Hebrew.

LHB3003 Biblical Hebrew II

Continuing study of biblical Hebrew.

LHB3010 History of Judaism and Jewish Thought

Survey of the history of Judaism and Jewish thought from the biblical period to the present. Same as LJS3010.

LHB3017 Visionaries and Mystics in Jewish Literature

A study of visionary and mystical texts in the Hebrew Bible and later Jewish literature, including the prophetic, Heikhalot, Kabbalistic, and Hasidic literature. Same as LJS3017
Prerequisite: THB3007 or LHB3010/JS3010.

LHB3025 Reading the Bible after the Shoah (Holocaust)

A study of selected texts in the Hebrew Bible in relation to current theological discussion concerning the Shoah or Holocaust. Prerequisites: THB3007 or LJS3010.

LHB3030 Bible and Suffering

This course aims at analyzing the Biblical texts that deal with suffering and the models that are used to explain suffering.

LHB3053 Prophecy and Prophetic Literature

A study of the Former Prophets (Joshua Kings) and the Latter Prophets (Isaiah XII Prophets) in the Hebrew Bible. Emphasis will be given to issues of literary form and formation of the prophetic literature, sociopolitical and historical background, and theological perspective. Prerequisite: THB3007.

LHB3055 Five Books of Moses

Literary and historical critical study of the Pentateuch.

LHS3011/4011 Religions in America (God in America)

This survey course introduces students to the history of American religions from First Peoples to the present, including theological themes, religious movements, key texts, spiritual practices and local religious life. Reading in primary texts is required. Traditions studied include First Peoples, Christianities, Judaism, Buddhism, Islam, and Hinduism. The course will assume that history is not merely a collection of facts or famous persons but an opportunity to enter into conversation with religious pluralism.

LHS3099 Special Topics in Historical Studies

When offered, this course will present special topics of interest in the area of Historical Studies. Students should consult the course schedule for specific courses and subject matter.

LIE3002/4002 Seminar in Interreligious Education

This course will focus on the theology, philosophy and pedagogy of interreligious education. Students projects may focus on theological or philosophical topics and/or the practical application of interreligious education to specific contexts and age groups, such as young people. Same as LRE3041/4041.

LIR3001/4001 Interreligious Dialogue and Leadership

This courses gives students an opportunity to gain and practice skills in interreligious leadership for faith communities, in neighborhoods, and across religious groups throughout the world. It is the assumption of this course that dialogical skills are integral for religious (and humanistic) leadership in increasingly pluralistic societies. The course assumes that dialogical encounter takes place at different levels of societies-personal and interpersonal, in local communities, among members of different religious traditions, in formal, official national and international gatherings, and in political affairs, both local and global. Further, interreligious dialogue is a form of appreciative engagement that occurs across ethnicity, gender, social class, sexual identity, nationality, language , theological stance, etc.

LIS3075 and LIS3076 M.A. Research Colloquium

The M.A. Research Colloquium is a two-semester sequence that will help students to research, design, and write a strong thesis or final project/paper that summarizes student learning in relation to each person's educational and vocational goals. The first semester is designed to help students develop good research skills and an understanding of various research methodologies. The second semester provides an understanding of the basic components of a graduate-level summative research paper and helps students complete a first draft.

LJS3010 History of Judaism and Jewish Thought

Survey of the history of Judaism and Jewish thought from the biblical period to the present. Same as LHB3010.

LJS3015 Modern Israel in Theological and Historical Perspective

A study of modern Israel in relation to biblical tradition, Jewish history and theology, modern Zionism, and the modern Middle East. Prerequisite: THB3007 or LHB3010/LJS3010.

LJS3017 Visionaries and Mystics in Jewish Literature

A study of visionary and mystical texts in the Hebrew Bible and later Jewish literature, including the prophetic, Heikhalot, Kabbalistic, and Hasidic literature. Same as LHB3017
Prerequisite: THB3007 or LHB3010/LJS3010.

LMI3090 Masters Continuous Registration (for Claremont Lincoln students)

All masters-level students who have completed coursework but have not yet completed their thesis should register for Continuous Registration.

LMU3001 History of Islam

This course places Islam within a world historical framework. The course outlines the rise of the Umayyads; the Abbasid empire and successor states; the Crusades, Reconquista and Mongol invasions; the contexts of Muslim sectarianism; trade and

exchange in the Mediterranean and Indian Oceans; the gunpowder empires; Ottoman-European relations; and the anti-colonial intellectual and political responses of new Muslim nation-states. The course provides a foundation for understanding contemporary Muslim societies and transnational Islam.

LNT3022/4022 Classical Greek Literature and the New Testament

Designed to introduce students to the study of the influence of the literature of ancient Greece, especially Homer, Euripides, and Plato on Early Christian literature, especially the Gospel of Mark and Luke Acts. By the end of the course the student will have read in translation much of the Iliad, all of the Odyssey, two Homeric Hymns and two plays of Euripides.

LNT3024/4024 Jesus the Teacher

This course will survey the teachings of Jesus. Jesus was, after his death and resurrection, understood by the Church to be the Son of God and the Savior of the world. In his own earthly life, however, he was often and widely acclaimed by his contemporaries to be a teacher. What did he teach, and what did he want his disciples to learn?

LNT3049 Jesus and Christ

Examination of the varied ways in which early Christian communities viewed the person of Jesus.

LNT3053/4053 Ethics of the New Testament

Ethics-right action before God and (wo)man- was one of the most urgent concerns for the authors of the New Testament. The question of how we should live in the world and with our fellow humans is an equally urgent question for men and women in the 21st century. This class focuses on ethics in the Gospels, Paul's understandings of ethics or right action, and ethics in the Book of Revelation. Questions of gender, sexuality, and asceticism will also play an important role. The course will balance between Biblical perspectives and contemporary ethical and theological views, both with and inside the Church. Other topics will include the nature of evil, perspectives on the afterlife, embodiment, and violence.

LNT3055 The Church in the New Testament

An examination of New Testament sources dealing with the early Church in its various communities, including its social composition, rituals, customs of worship and organization. Important documents concerning the Church from other early Christian literature are also examined.

LNT3062/4062 New Testament Exegesis and Critical Methods

Designed for intermediate and advanced students of the New Testament to improve their skills in exegesis. In addition to traditional exegetical methods, this course also seeks to integrate newer interpretive strategies, such as social-scientific readings, literary criticism, and various kinds of inter-textual strategies, including mimesis (literary imitation).

LNT3084 Beginning Greek

Basic Grammar for the beginning level of reading biblical Greek.

LNT3085 Greek II

Continuing study of Biblical Greek.

LNT3087 Spirituality and Worship in the Early Christian Church

An investigation of early Christian spirituality, mysticism, views of body and soul, the physical and spiritual world (angels and demons, Satan and spiritual warfare) and their expressions in community worship.

LPS3008/4008 Mysticism East and West

Mysticism is a name for a multiplicity of longstanding spiritual, subversive, and utterly creative traditions in the various philosophies and religions of the East and West, which take the experiential experiment with the Divine as the ultimate approach to an understanding of the world and its meaning. Just what is mystical experience? And how does it inform and express itself in the various philosophical and religious understandings of the world? This seminar attempts a critical examination of the immanent resonance of this mystical approach to process theology, with its insistence on the philosophical method of experiential experiments with reality and God, and to a folio of outstanding thinkers from diverse religions (especially Hinduism, Buddhism, Islam, and the Baha'i Faith), Christian mystical thinkers like Nicholas of Cusa and Meister Eckhart, and to contemporary philosophy (especially Gorge Bataille and Gilles Deleuze) in their relevance to current philosophical and theological reconsiderations of the Divine.

LPS3093 Introduction to Process Theology

Provides an introduction to Process Theology in the tradition of Alfred North Whitehead and Charles Hartshorne demonstrating the ways in which Process Theology has relevance for the interaction between theory and practice, between theology and church life. Topics to be discussed include, but are not limited to, the Nature of God, Christology, Theodicy, and Eschatology. Readings include works by Artson, Cobb & Griffin, Hartshorne, Keller, Mesle, Suchocki, and Whitehead.

LRE3041/4041 Seminar in Interreligious Education

This course will focus on the theology, philosophy and pedagogy of interreligious education. Students projects may focus on theological or philosophical topics and/or the practical application of interreligious education to specific contexts and age groups, such as young people. Same as LIE3002/4002.

LSC3001/3002 Required Clinical Pastoral Education (CPE)

Required clinical training for M.A. students in the clinical spiritual care track. Students are responsible to gain acceptance into a CPE program accredited by The Association for Clinical Pastoral Education, Inc. (ACPE) prior to course registration and provide proof of acceptance at the time of registration. Often follows a schedule different from the University's academic calendar. Fees charged by the CPE Center are paid by the University out of the student's tuition.

LSC3041, 3042, 3043; LSC3044, 3045, 3046 Spiritually Integrative Counseling Internship

Required clinical training for M.A. students in the spiritually integrative counseling track. Completion of one unit of Clinical Pastoral Education and an evaluation acceptable to the professors of spiritual care and counseling are prerequisite. Students serve as Interns/Residents at The Clinebell Institute (TCI). No other placements are allowed,

except those arranged by TCI. Clinical training begins in late August with a required three-day staff meeting and retreat. Training continues for a full calendar year, unless the student graduates. Students are expected to complete their required training without interruption. The clinical training program at the TCI does not follow the academic calendar; due to the intensive nature of the training and the needs of clients, students are on a year-round schedule and continue to serve their clients during school breaks, though vacation times are arranged through TCI. If students' training must be interrupted due to unforeseen life circumstances, students must make up the time missed within 1 year from the time of interruption. In addition to the weekly meeting time, students schedule clinical work, research and study in preparation for clinical service, individual supervision, and other training meetings as required.

LSC3054/4054 Contemporary Narratives of American Muslims

Students will engage in a thorough examination of contemporary issues that American Muslims face today. Close study of their 'lived experiences,' with emphasis on their historical, cultural, and political contexts, will frame our conversations around current counseling and spiritual needs of this population. Students will be encouraged to uncover assumptions and belief systems that influence their own comfort levels of working with this population in order to develop understanding, awareness, and sensitivity towards American Muslims.

LSC/LIR3064/4064 Interreligious Care and Counseling

Study of theories and methods for caregiving in situations of religious pluralism. Attention is given to religious pluralism in diverse forms: in multireligious families; religious hybridity in persons and communities; religious pluralism in public institutions and social life, and; religious difference in relationships between caregivers and careseekers. Religious pluralism is explored from the perspectives of several religious traditions. Possibilities and limits for practices of interreligious spiritual care are identified. Same as LIR3064/4064.

LSF3007/4007 Spiritual Formation for Compassionate Social Engagement

One dimension of spirituality is engaging the world and its social wounds in ways that promote justice, peace, and the flourishing of all creation. This course explores ways of engaging in socially transformative work that are spiritually sustaining and restorative. Themes include the personal and political dimensions of nonviolence, the relationship between inner work and social activism, the tensions between personal empowerment and social compassion, the complexities of forgiveness and truthful reconciliation, as well as spiritual practices that sustain justice work.

LSF3010/4010 Multi-Religious Contemplative Capacities for Engaged Compassion

“Basic human capacities” (e.g., attention, emotion, memory, imagination, sensations) play a role in the contemplative practices of every religion. True? If so, how? This course will explore such practices from various spiritual traditions, as well as neuroscientific understandings of these practices, in order to grasp how they contain certain “basic human capacities” and how they may cultivate “engaged compassion.” Students engage in practices if/as comfortable.

LSF3011/4011 Teaching Contemplative Prayer Practices

This course explores both theoretically and experientially a variety of contemplative prayer practices with specific attention to methods of teaching such practices in various

contexts. A laboratory dimension of this course will entail a weekly contemplative prayer group in which Claremont students will serve as participant/observers and occasional assistants.

LSF3017/4017 Teaching the Compassion Practice

This course explores theoretically and experientially a spiritual practice “The Compassion Practice” that cultivates a life of contemplative, restorative, and engaged compassion in relation to the self, the other, and the world. Students will engage methods of teaching this practice in various forms and contexts. A laboratory dimension of this course will entail a weekly contemplative prayer group in which Claremont Lincoln University students will serve as participant-observers and occasional assistants.

LSF3019/4019 Christian Spiritualities Across the Ages

This course surveys notable spiritualities from early Christianity to the present, attending to their spiritual practices, theologies, views of the person, understandings of the movements of the inner life, and socio-historical contexts. Students will bring their own spiritual traditions and vocational aspirations into conversation with the spiritualities and spiritual practices that have served as the roots of (or contrasted with) many contemporary forms. On-line Course.

LSF3022/4022 Embodied Spirituality: Psycho-physiology of Contemporary Practice

This course explores-in theory and in practice- the psycho-physiological foundations and adaptations that occur through routine contemplative practice. It focuses first on the psychological and physiological systems that are activated through habitual, harmful and reactive emotional states, and subsequently on the adaptations and healing processes, including those in behavior and perception, of those systems through intentional contemplative practice. The focus of the course will be on scientific background, as well as practical understanding, differences between forms and foundations of various practices, as well as the physiological implications of each, will also be highlighted. Attention will be given to critical analysis of which practices may be most beneficial, under what circumstance, by those in helping professions.

LTH3036/4065 Systematic Theology

Theology means “God-Talk.” But can we “talk” what must infinitely surpass our understanding? What would we say in face of multiple possibilities to experience this infinite reality we name “God?” How would we think of the multiplicity of the answers which were given to these experiences both within a certain tradition and between religions and cultures? Why should we try to express, and why has theology experimentally sought and found, modes of thought to address such questions instead of just being assured of certain experiences, beliefs, and convictions, or by remaining silent? In fact, Christian theology is a “creature” from a multicultural and interreligious milieu, in which it has asked, and still asks, the major questions that Christians, in their multiple contexts, have faced through time and addresses them by adventurously testing the most influential responses that Christians have given and relates them to contemporary intellectual, cultural, interreligious, ethical, social, spiritual and pastoral issues.

LUS3068 Urban Internship

The course is designed around an urban immersion experience in order to explore the socio-cultural dynamics of a global city that affect the quality of life, inform theology and

challenge the manner in which ministry is conducted in our urban world. Using L.A. as our lab, an analysis of the urban context and ministry strategies will be engaged through multidisciplinary readings, discussions, interviews with religious and community leaders, and site visits.

LWR3037/4037 The Baha'i Faith: Becoming Life, Thought

The Baha'i Faith is in its own understanding the newest of the world's universal religions. This novelty is program: Its task amounts to nothing less than the unity of humanity through the unity of religions in a renewed world of physical and spiritual peace in harmony with the environment. Although still nascent, but with a wide distribution throughout continents, countries, ethnicities, cultural and religious backgrounds only second to Christianity, it offers unique resources for social, cultural and interreligious discourses on pressing global issues today and a renewal of life to which only mystical and spiritual wisdoms can contribute. Although of Persian origins and of Islamicate background, the Baha'i Faith emerged as a profoundly global religion that understands the world's faiths as being of divine origin and in their own truths organically relevant to the grand development of humanity toward maturity and bound together by a process of progressive revelation of which its founder Baha'u'llah is the latest, but not the last, manifestation. In its own relativity, the Baha'i Faith relates to many movements, not only of its immediate heritage—Shi'i Islam, Sufism, the Shaykhi school and the Babi religion—but also world traditions such as Judaism, Zoroastrianism and Christianity, and more indirectly Hinduism and Buddhism, by affirming their founders—Moses, Jesus, Mohammad, Zoroaster, Krishna and the Buddha—as theophanies of the utterly unknowable divine reality engaging with humanity's exigencies of time, culture and consciousness in ever new form. This course will explore the becoming, origins and developments of the Baha'i Faith, its persistent and still ongoing struggles with persecution, its structures and essential elements of spiritual life, its founders, its revelation, vast sacred text and thought as well as its worldwide reception. In introducing to a faith tradition of non-violence and universal peace, interreligious integrity and spiritual renewal, this course offers the unique opportunity to witness religion in the making today.

THE FACULTY



Jon L. Berquist

Visiting Professor of Hebrew Bible (on-going appointment)
B.A., Northwest Christian University; Ph.D., Vanderbilt University

The Rev. Dr. Jon L. Berquist is President of the Disciples Seminary Foundation. He is a native Californian from First Christian Church (Disciples of Christ), Ventura, and is an ordained minister with the Christian Church (Disciples of Christ). He has taught at Phillips

Theological Seminary in Tulsa, Oklahoma, as well as New Brunswick Theological Seminary and several other seminaries. His recent publications include *Judaism in Persia's Shadow: A Social and Historical Approach* (Wipf & Stock, 2003); *Controlling Corporeality: The Body and Household in Ancient Israel* (Rutgers, 2002); and *Approaching Yehud: New Approaches to the Study of the Persian Period*, editor (SBL, 2007).



Duane R. Bidwell

Associate Professor of Practical Theology, Spiritual Care, and Counseling
B.S., Texas Christian University; M.Div., Ph.D., Brite Divinity School

An ordained minister of the Presbyterian Church (USA), Dr. Bidwell teaches, writes, and researches at the intersection of pastoral theology and spirituality. He uses qualitative and social constructionist methods to understand and to respond faithfully and effectively to human experiences of joy, suffering, wonder and mystery. Dr. Bidwell's teaching, research and writing are informed by the practice of *vipassana* (insight) meditation in the tradition of Theravada Buddhism. He considers Buddhism a second spiritual "home" and has a keen interest in hybrid religious/spiritual identities and Buddhist-Christian dialogue. Dr. Bidwell is a clinical Fellow of the American Association of Pastoral Counselors, co-editor of *The Journal of Pastoral Theology*, and has served as chaplain, parish pastor, spiritual director, pastoral counselor, and director of a community AIDS agency

At Claremont Lincoln University and Claremont School of Theology, he teaches introductory practical theology and spiritual care; short-term counseling; death, dying, and bereavement; the care and counseling of couples and families; and an introduction to chaplaincy. He also serves on a rotating basis as training director at The Clinebell Institute for Pastoral Counseling and Psychotherapy, where he maintains a counseling and spiritual direction practice.

Dr. Bidwell has multiple publications, and his current projects include: 1) A qualitative analysis of children's accounts of hope in chronic illness, for which he and research partner Don Batsky, M.D., of Emory University, received a collaborative research grant from the Lilly Endowment and the Association of Theological Schools. 2) *Empowering Couples: A Narrative, Pastoral Approach to Spiritual Care*, which places contemporary research on resilient partnerships into conversation with the Christian desert traditions and the practices of narrative psychotherapy. 3) "Beyond Apologetics," a 13-member collaborative of scholar-practitioners that explores the intersection of pastoral theology, sexual identities, and pastoral practices. Dr. Bidwell is co-director of the project with

Joretta Marshall, Ph.D., of Brite Divinity School. The project is funded by the Carpenter Foundation.



Kathleen M. Black

Gerald H. Kennedy Professor of Homiletics and Liturgics
*B.A., Glassboro State College; M.Div., Wesley Theological Seminary;
Ph.D., Graduate Theological Union*

An ordained elder in The United Methodist Church, Kathleen M. Black has served as college chaplain, associate pastor and founding pastor of a deaf church. Her research and teaching interests center on feminist liturgy, multicultural worship, emergent worship styles, liturgical art, and ministry with persons with disabilities. Her recent publications include *Wising-Up: Ritual Resources for Women of Faith in Their Journey of Aging* (Pilgrim Press, 2005); *Culturally-Conscious Worship* (Chalice Press, 2001); *Worship Across Cultures* (Abingdon Press, 1998); *A Healing Homiletic: Preaching and Disabilities* (Abingdon Press, 1996); and *Signs of Solidarity: Ministry with Persons who are Deaf, Deafened and Hard of Hearing* (General Board of Global Ministries, The United Methodist Church, 1994).



Philip Clayton

Ingraham Professor of Theology
*B.A., Westmont College; M.A., Fuller Theological Seminary; M.A.,
M.Phil., Ph.D., Yale University*

Philip Clayton develops a constructive Christian theology in dialogue with metaphysics, modern philosophy, and science. The demands of this task have led to his work and publications in the theory of knowledge; the history of philosophy and theology; the philosophy of science; physics, evolutionary biology and the neurosciences; comparative theology; and constructive metaphysics. A pantheist, he defends a form of process theology that is hypothetical, dialogical and pluralistic. His recent publications include *Adventures in the Spirit: God, World, Divine Action* (Fortress Press, 2008); *The Re-Emergence of Emergence: The Emergentist Hypothesis from Science to Religion* (Oxford University Press, 2008); *Signs of Solidarity: Mind and Emergence: From Quantum to Consciousness* (Oxford University Press, 2006); and *In Whom We Live and Move and Have Our Being: Pantheistic Reflections on God's Presence in a Scientific World* (Wm. B. Eerdmans Publishing Company, 2004).



Monica A. Coleman

Associate Professor of Constructive Theology and African American Religions
*A.B., Harvard-Radcliff Colleges, Harvard University; M.Div.,
Vanderbilt University Divinity School; M.A., Ph.D., Claremont
Graduate University*

Monica A. Coleman is a philosophical theologian who works with a process metaphysic and the black and womanist theological traditions. Her research interests include process theology, new movements in black and womanist theologies, African traditional religions (Yoruba-based traditions in the Americas), mental health and theology and religious pluralism. Dr. Coleman teaches courses on Systematic Theology,

Constructive Theology, African American Religions, Metaphor in/ and Theology, Black and Womanist Theologies, Whitehead's Religious Relevance, and Sexual Violence & Faith Communities.

Coleman is a co-Director of the Center for Process Studies, and co-chair of the Black Theology Group and a member of the steering committee of the Open and Relational Theologies Consultation for the American Academy of Religion. She also serves on the board of Civic Frame, a non-profit that uses art and intellectual work to encourage civic engagement about pressing social issues.

An ordained elder in the African Methodist Episcopal Church, she is an active ecumenist, having served as a staff minister in AME churches, interdenominational churches, and on the USA Faith and Order Commission at the National Council of Churches.

Some of her recent publications include *Not Alone: Reflections on Faith and Depression - a 40 Day Devotional* (Inner Prizes, 2012); *Creating Women's Theology: a Movement Engaging Process Thought*, co-editor with Nancy R. Howell and Helene Tallon Russell (Pickwick, 2011); *Making a Way Out of No Way: A Womanist Theology* (Fortress Press, 2008); and *The Dinah Project* (Pilgrim Press, 2004).



Jack Coogan

Professor of Communication Arts

B.A., Pepperdine College; M.A., San Fernando Valley State College; Th.M., Th.D., Claremont School of Theology

Jack Coogan has special interest in the role of worship and the arts in the life of the Church, and in the unique contribution which these make to the understanding and proclamation of the Christian faith. He has extensive experience in film, music and drama and in the production of educational media. He also serves as director of the Robert and Frances Flaherty Study Center.



Karen Dalton

Associate Dean for Academic Planning and Development, Director of Claremont Extension, Director of Field Education

B.A., Wellesley College; M.A., Whitworth College; M.Div., D.Min., Claremont School of Theology

Karen Dalton is a United Methodist minister who has served established churches and was the founding pastor of a congregation in southern California. A trained Spiritual director, her strongest interests are in leadership and spiritual formation. She has taught and done consulting in the areas of communication, teambuilding, and organization development. Her recent publications include: "Constructive Congregational Feedback: Teaching Ministry Students and Congregations to Listen Well to One Another" (with Loletta Barrett and Karen Clark Ristine) in *Equipping the Saints: Best Practices in Contextual Theological Education* (Pilgrim Press 2010); and "The Center-Margin Leadership Dance: Integrating Experience in Education and Formation," *Journal of Religious Leadership*, Fall 2009.



Andrew Dreitcer

Associate Professor of Spirituality and Co-Director of the Center for Engaged Compassion; Director of Spiritual Formation
B.A., Wabash College; M.Div., Yale Divinity School; Ph.D., Graduate Theological Union

Dr. Dreitcer has been the co-founding director of a seminary program in spiritual direction and served 15 years as a Presbyterian pastor. A year spent at the ecumenical monastic community of Taizé significantly shaped his own spiritual life and his perspective on both the role of spiritual formation in theological studies and the value of contemplative studies in academia.

Dr. Dreitcer’s current research and teaching interests lie in the exploration of the nature and experience of contemplative practices across religious traditions, the relationship between spiritual practices and neuroscientific understandings (<http://neurospirituality.blogspot.com>), the ways in which contemplative practices form compassionate actions and attitudes of living, and Christianity as a spiritual path of engaged compassion. He is also Director of Spiritual Formation at Claremont School of Theology and co-director of the Center for Engaged Compassion. One of his recent publications includes *Beyond the Ordinary: Spirituality for Church Leaders* (Eerdmans, 2001).



Roland Faber

Kilsby Family/John B. Cobb Jr., Professor of Process Studies
M.A., Ph.D., University of Vienna (Catholics Theological Faculty)

Roland Faber is executive co-director of the Center for Process Studies and executive director of the Whitehead Research Project (founded in 2007). His fields of research and publication include poststructuralism (Gilles Deleuze); process thought and process theology; comparative philosophy of religion; interreligious discourse (epistemological conditions, ontology), especially regarding Christianity/Buddhism; philosophy, systematic theology (doctrine of God and creation, Christology and eschatology); cosmology, theology and spirituality of the Renaissance; and mysticism (Meister Eckhart, Nicolas of Cusa, Giordano Bruno) with an accent on multiplicity, infinite becoming and theopoetics. His recent publications include *Secrets of Becoming: Negotiating Whitehead, Deleuze, and Butler* (Fordham University Press, 2011); *Event and Decision: Ontology and Politics in Badiou, Deleuze, and Whitehead* (Cambridge Scholars Publishing, 2010); *Beyond Metaphysics?: Explorations in Alfred North Whitehead's Late Thought* (Rodopi Press, 2010); and *God as Poet of the World: Exploring Process Theologies* (Westminster John Knox Press, 2008).



Lincoln Galloway

K. Morgan Edwards Associate Professor of Homiletics
B.Ed., University of West Indies; M.Div., Candler School of Theology; Ph.D., Emory University

Lincoln Galloway, a native of Montserrat, teaches and researches in the areas of Homiletics and New Testament studies. An active elder in The United Methodist Church, his interests blend pastoral concerns with

socio-rhetorical approaches to biblical texts and critical engagement of liberative theologies for exegetical and homiletical tasks. His recent publications include "Black Rhythms and Consciousness: Authentic Being and Pedagogy" in *Being Black Teaching Black: Politics and Pedagogy in Religious Studies* (Abingdon Press, 2008); and *Freedom in the Gospel: Paul's Exemplum in 1 Cor. 9 in Conversation with the Discourses of Epictetus and Philo* (Peeters, 2004).



Kathleen J. Greider

Edna and Lowell Craig Professor of Practical Theology, Spiritual Care, and Counseling A.B., *Wilson College*; M.Div., *Harvard Divinity School*; M.Phil., Ph.D., *Union Theological Seminary*

Kathleen J. Greider researches and teaches about the interrelationship of personality and culture. Her teaching, research and writing are in the areas of pastoral theology, care and counseling, psychology and religion, and feminist and cultural analysis. Ordained by The United Methodist Church, she has clinical pastoral experience in the practice of parish ministry, pastoral psychotherapy, spiritual direction, inpatient mental health, and hospital chaplaincy. Her recent publications include *Pastoralpsychologie und Religionspsychologie im Dialog/Pastoral Psychology and Psychology of Religion in Dialogue*, edited with Isabelle Noth and Christoph Morgenthaler (Kohlhammer Verlag, 2011); *Healing Wisdom: Depth Psychology and The Pastoral Ministry*, edited with Deborah van Deusen Hunsinger and Felicity Brock Kelcourse (Eerdmans, 2010); *Much Madness Is Divinest Sense: Wisdom in Memoirs of Soul-Suffering* (Pilgrim Press, 2007); and *Reckoning with Aggression: Theology, Violence, and Vitality* (Westminster/John Knox Press, 1997).



Jack Jackson

E. Stanley Jones Assistant Professor of Evangelism, Mission, and Global Methodism
B.A., *University of Virginia*; M.Div. and D.Min., *Asbury Theological Seminary*; Ph.D., *University of Manchester, England*

Rev. Dr. Thomas Glenn "Jack" Jackson III is a Wesleyan scholar whose research centers on the theology and practices of mission and evangelism both in global contexts in the increasingly post Christian West. Dr. Jackson brings extensive experience in global Christianity and Methodism to Claremont, having studied, taught, or made presentations in England, South Africa, South Korea, Israel, China, Costa Rica, Honduras, Brazil, and Colombia. Dr. Jackson helps lead the [Center for Global Methodism](#) at CST which facilitates training, research, teaching, and formation for the Methodist and Wesleyan community globally.

Central to Dr. Jackson's current work is helping prepare persons for Christian leadership in general and pastoral ministry in particular. He is an Elder in the Florida Conference of The United Methodist Church and served a number of churches over his fifteen years in pastoral ministry. He teaches regularly in the Cal-Pac Course of Study and previously in Candler School of Theology's Florida Course of Study program. Jackson is a frequent guest preacher at churches and leads workshops for pastors and laity on Theology and practices of mission, Basics of United Methodist History and Theology, Evangelism in

Local Churches, and Growing Healthy Churches. For information on Dr. Jackson coming to your church or event please contact him at the email address above.

His recent publications include "Early Methodism's Four Doors of Evangelism" (*Circuit Rider*, Nov. 2010); "Collecting and Preserving Disciples: Verbal Proclamation in Early Methodist Evangelism" (*Wesley and Methodist Studies*, 2010); "St. Francis: Patron Saint of Evangelism through Social Ministry?" (*Witness: The Journal of the Academy for Evangelism in Theological Education*, 2009); and "Word and Deed: Evangelism and Social Witness for United Methodism's Next 40 Years," *The United Methodist Church at 40: Considering Our History, Teaching Our Traditions, Anticipating Our Future* (Candler School of Theology, August 2008).



Grace Yia-Hei Kao

Associate Professor of Ethics

B.A., *Stanford University*; M.A., *Stanford University*; Ph.D., *Harvard University*

Dr. Kao teaches and researches on issues related to human rights, religion in the public sphere in the U.S., ecofeminism, and Asian American Christianity. She has also published chapters and articles on the relationship between religion and violence and the issue of interreligious cooperation and conflict. An active member of professional associations, Kao serves on the steering committee of the "Law, Religion, and Culture" of the American Academy of Religion, and was recently elected to the Board of Directors for the Society of Christian Ethics (SCE). In years past, she also co-convoked the Asian and Asian-American Working Group of the SCE. At CST, Dr. Kao serves as a co-director of the [Center for Sexuality, Gender and Religion](#) (CSGR) and as the faculty advisor to the Asian Pacific Islander/American Association student group.

Some of her recent publications include *Grounding Human Rights in a Pluralist World* (Georgetown Press, April 2011); Grace Y. Kao, "Moving Forward by Agreeing to Disagree: A Response to 'Healing Ecology,'" *Journal of Buddhist Ethics* 17 (2010): 267-277; Grace Y. Kao, "Mission Impossible: 'Nonsectarian' Prayer in the Military Chaplaincy," *Political Theology* 11.4 (2010): 611-640; Grace Y. Kao, "The Universal Versus the Particular in Ecofeminist Ethics," *Journal of Religious Ethics* 38.4 (2010): 616-637.



Kah-Jin Jeffrey Kuan

President

B.T., *Trinity Theological College, Singapore*; M.T.S., *Perkins Theological School*; Ph.D., *Emory University, Atlanta*

Kuan is an Ordained Elder in The United Methodist Church who served as dean of Drew University Theological School from 2011-2013. Previously, he spent nearly 20 years on the faculties of the Pacific School of Religion and Graduate Theological Union teaching in the areas of Hebrew Bible and Asian and Asian-American hermeneutics. Ordained in the UMC's California-Nevada Annual Conference, Kuan is deeply involved in church leadership at the regional and national levels. He currently chairs the Commission on Theological Education of the UMC University Senate and recently completed two four-year terms on

the UMC General Board of Higher Education and Ministry, where he served as Vice President. Kuan also serves on the boards of the Reconciling Ministries Network and Asian American and Pacific Islander United Methodist Clergywomen Association, and chairs the Member Council of the Hispanic Theological Initiative Consortium. He also preaches regularly in local congregations and retains membership at Chinese Community UMC in Oakland, Calif.



Sheryl A. Kujawa-Holbrook

Professor of Practical Theology and Religious Education
B.A., Marquette University; M.A., Sarah Lawrence College; M.T.S., Harvard Divinity School; M.Div., Episcopal Divinity School; Ed.D., Columbia University and Union Theological Seminary (joint program); Ph.D., Boston College

Sheryl A. Kujawa-Holbrook, is a priest of the Episcopal Diocese of Los Angeles, an educator, historian of religion, and practical theologian. She is currently professor of practical theology and religious education at Claremont School of Theology, and professor of Anglican Studies at Bloy House, the Episcopal Theological School at Claremont. In addition to her work as a teacher, workshop, conference and retreat leader, she is the author of a dozen books and numerous articles, reviews and curricula. During 2010-2011 she was a fellow in the Christian Leadership Initiative, sponsored by the American Jewish Committee and the Shalom Hartman Institute in Jerusalem. She is a member of the board of the *Journal of Inter-Religious Dialogue*, and the Kaleidoscope Institute, and review editor for *Anglican and Episcopal History*. Her most recent book is in the area of interreligious education, *God Beyond Borders: Congregations Building Interreligious Community* (2011). Other publications include *Seeing God in Each Other* (Morehouse Publishing, 2006); and *A House of Prayer for All Peoples: Congregations Building Multiracial Community* (Alban Institute, 2002).



K. Samuel Lee

Professor of Practical Theology, Spiritual Care and Counseling
Westmar College; M.Div., Yale University; Ph.D., Arizona State University

Dr. Lee is an ordained Elder and Full Member of the California-Pacific Annual Conference of the United Methodist Church. Born in Korea, he came to the USA at the age of 16. He received his Ph.D. in Counseling Psychology from Arizona State University and is a licensed psychologist in the state of California. He previously taught pastoral theology, pastoral care and counseling at Yale University Divinity School and Wesley Theological Seminary. He served as President of the Society for Pastoral Theology, and provided the leadership for the American Association of Pastoral Counselors and the Association of Clinical Pastoral Education to develop multicultural competencies standards. Dr. Lee also serves as Executive Director of The Clinebell Institute and Director of the Practical Theology Doctor of Ministry program. His recent publications include “Much Depends on the Kitchen: Pastoral Practice in Multicultural Society,” in Kathleen Greider, Deborah van Deusen Hunsinger, and Felicity Brock Kelcourse (Eds.), *Healing Wisdom: Depth Psychology and the Pastoral Ministry* (2010); and “Engaging Difference in Pastoral Theology: Race and Ethnicity,” *Journal of Pastoral Theology* (2009).



Dennis R. MacDonald

John Wesley Professor of New Testament and Christian Origins
*A.B., Bob Jones University; M.Div., McCormick Theological
Seminary; Ph.D., Harvard University*

Dr. MacDonald areas of teaching and research include the relationship of Q to the Gospel of Mark, Luke-Acts, Christian apocrypha, and the role of literary imitation in the composition of ancient religious narratives. As his publications demonstrate, he is particularly interested in the intersections of Homer with canonical and extra-canonical literature. MacDonald serves as Co-Director of the Institute for Antiquity and Christianity at Claremont Graduate University. Some of his recent publications include *The Intertextuality of the Epistles: Explorations of Theory and Practice*, ed.(Sheffield Phoenix Press Ltd, 2006); *Acts of Andrew*, ed. (Polebridge Press, 2005); *Does the New Testament Imitate Homer?: Four Cases from the Acts of the Apostles* (Yale University Press, 2003); *Mimesis & Intertextuality in Antiquity & Christianity* (Trinity Press International, 2001); *The Homeric Epics and the Gospel of Mark* (Yale University Press, 2000); *Christianizing Homer: The Odyssey, Plato, and the Acts of Andrew* (Oxford University Press, 1994); and *The Legend and the Apostle: The Battle for Paul in Story and Canon* (Westminster John Knox Press, 1983).



Mark David Parsons

Dean, Disciples Seminary Foundation; Assistant Professor of Religion and Music
*B.S., Northwest Christian University; B.S.M., Northwest University;
M.A.R., American Baptist Seminary of the West; Ph.D., Graduate
Theological Union*

Mark David Parsons combines musicology, aesthetics, and theology to explore the various dimensions of music as a theologically saturated artistic practice. He especially enjoys teaching in the seminary context where the study of music draws together cultural experience, the practice of ministry, and theological reflection. His research interests center on the areas of theological methodologies for the study of music, and religion and popular culture. Dr. Parsons is an experienced church musician, having served as a music director in Disciples of Christ and United Methodist churches for over 10 years.



Thomas Phillips

Dean of Library and Information Services
*Ph.D., Southern Methodist University; M.L.S., Drexel University;
M.Div., Nazarene Theological Seminary; M.A./B.A., Olivet Nazarene
University*

Thomas Phillips has served at several libraries before coming to Claremont School of Theology, including Arapahoe Community College, Drexel University, Point Loma Nazarene University, and Southern Methodist University. He has taught in the area of New Testament since 1998, most recently at Point Loma Nazarene University and Fuller Theological Seminary. He has written several books, including *Acts in Diverse Frames of Reference* (Mercer University Press, 2009), *Paul, His Letters and Acts* (Hendrickson, 2009), and *Reading Issues of Wealth and*

Poverty in Luke-Acts (Edwin Mellen Press, 2001). He is also an active member of the American Library Association, the American Theological Library Association, the Society of Biblical Literature, and the Wesleyan Theological Society, among others.



Gregory J. Riley

Professor of New Testament

B.A., M.A., University of California, Los Angeles; M.A., University of California, Santa Barbara; M.A., Ph.D., Harvard University

Dr. Riley has expertise in the culture and religions of the Greco-Roman world and the ancient Near East. His main interests are the relationships between the diverse expressions of Christianity and their cultural context. His most recent book *The River of God: A New History of Christian Origins* (HarperOne, 2003) was chosen by the History Book Club as an alternate selection. His book *One Jesus, Many Christs* (Ausburg Fortress, 2000) was selected by the Book of the Month Club and the British Book of the Month Club as a first choice in Religion.



Frank Rogers, Jr.

Muriel Bernice Roberts Professor of Spiritual Formation and Narrative Pedagogy

B.A., Anderson College; M.Div., Ph.D., Princeton Theological Seminary

Dr. Rogers' research and teaching focus is on spiritual formation that is contemplative, creative, and socially liberative. A trained spiritual director and experienced retreat leader, he has written on the interconnection between spirituality and religious education. He has also explored the role of the narrative arts (storytelling, drama, creative writing, and autobiography) in the spiritual formation of youth and abused and marginalized children. His recent publications include *The God of Shattered Glass* (Wipf & Stock, 2011); *Finding God in the Graffiti: Narrative Pedagogy with Young People*, Pilgrim Press, 2011; "Learning and Living the Story: Religious Literacy for Youth through Narrative Imagination," *Practical Matters* 1,1 (January 2009): 1-16; and "There is the Hope: Abused Boys Finding God through Fiction," *Religious Education* 103, 3 (May-June 2008): 293-296.



Rosemary Radford Ruether

Visiting Professor of Feminist Theology

B.A. Scripps College; M.S., Ph.D., Claremont Graduate School

Rosemary Radford Ruether is the Carpenter Emerita Professor of Feminist Theology at Pacific School of Religion and the GTU, as well as the Georgia Harkness Emerita Professor of Applied Theology at Garrett Evangelical Theological Seminary. She has enjoyed a long and distinguished career as a scholar, teacher, and activist in the Roman Catholic Church, and is well known as a groundbreaking figure in Christian feminist theology. Several of her recent publications include *Christianity and Social Systems: Historical Constructions and Ethical Challenges* (Rowman & Littlefield Publishers, 2009); *Catholic Does Not Equal the Vatican: A Vision for Progressive Catholicism* (New Press, 2008); *America, Amerikkka: Elect Nation and Imperial Violence* (Equinox, 2007); *Encyclopedia of*

Women And Religion in North America, with Rosemary Skinner Keller (Indiana University Press, 2006); *Goddesses and the Divine Feminine: A Western Religious History* (University of California Press, 2005); and *Integrating Ecofeminism, Globalization, and World Religions* (Rowman & Littlefield Publishers, Inc., 2005).



Tammi Schneider

Joint Professor of Hebrew Bible; Professor of Religion
Ph.D., University of Pennsylvania

Tammi J. Schneider teaches ancient history (covering Mesopotamia, Syria-Palestine, Egypt, Anatolia and the Aegean from the third millennium to the end of the first), ancient Near Eastern languages and literature, archaeology (primarily of Israel), and women in the Hebrew Bible (Genesis, Judges, Samuel). Her research draws together the varied fields of archaeology, Assyriology, and biblical studies in an effort to understand the ancient Near East, especially the interactions among various peoples. Additionally, she is interested in the role of women in the Hebrew Bible. Schneider has worked on numerous archaeological excavations including Mique/Ekron, Tel es-Safi, and Tel Herasim, and currently co-directs excavations at Tell el-Far'ah (South) in Israel as a project director for the Institute for Antiquity and Christianity. Her publications include "Rethinking Jehu" in *Biblica* 77.1 (1996); Form and Context in the Royal Inscriptions of Shalmaneser II; a commentary on the book of Judges for the Liturgical Press Berit Olam series (2000); and her latest work, Sarah: Mother of Nations, published by Continuum in 2004. Currently, she is working on two books: a monograph about women in the book of Genesis and an introduction to Mesopotamian religion.



Santiago Slabodsky

Assistant Professor of Ethics of Globalization

B.A., University of Buenos Aires; GHL, Latin-American Rabbinical Seminary; M.A., Duke University; Ph.D., University of Toronto.

Santiago Slabodsky is an Argentinean scholar trained in Jewish, Liberationist and Decolonial philosophies. He researches global ethics and the intersection between Jewish and Postcolonial social theories, especially in Latin America, the Caribbean and the Maghreb. Santiago's courses include Postcolonialism, Ethics of Globalization, Global South Social Movements, The Frankfurt School, Post-Holocaust Jewish Thought, Rabbinic and Subaltern Thinking, and Globalizing Religion(s): Genealogies of Evil. He has lectured and published his work in Europe, Africa, Latin America, North America and the Middle East.

Besides his work in academic settings, he also has experience as an activist. After receiving theological education at a rabbinical school in Argentina, he led Beit-Israel, a working-class congregation in Buenos Aires for three years. During his tenure at the Institution he co-created a Christian-Muslim-Jewish network in the city to confront one of the most important economical crisis in the region. The project not only assisted the growing number of people in need but also developed a common inter-religious activist-intellectual community that protested the systemic roots of economical, sexual, and racial injustice.

His recent publications include "It is *the* History, Stupid!: A Dialectical Reading of the Utopian Limitations of the 'Occupy' Movements" *Journal of Peace Studies* V.1 (2012): 46-56; "Space and Periphery: Toward a Latin-American Jewish Philosophy" *E.I.A.L. Journal of the Sverdlin Institute of Latin American History and Culture at the U. of Tel Aviv* [forthcoming. Co-authored with Emmanuel Taub]; "Just Justice you Shall Pursue" *Global Perspectives on the Bible* Mark Roncace and Joe Weaver eds. (Delaware: Prentice Hall) [forthcoming]; and "Reading the Talmud in Bethlehem" in Mitri Raheb ed. *Biblical Texts, UR-Contexts and Contemporary Realities* (Jerusalem/Bethlehem: Dyar Publisher) [forthcoming].



Helene Slessarev-Jamir

Mildred M. Hutchinson Professor of Urban Studies; Professor of Ethics, Politics, and Society
B.A., University of California, Berkeley; M.A., University of Illinois, Chicago; Ph.D., University of Chicago

Helene Slessarev-Jamir is currently researching the character of religiously inspired justice work in response to globalization and American empire. She is working on a book on contemporary progressive prophetic activism in the United States that will include chapters on congregational community organizing, activism in support of worker justice, immigrant rights, peace-making, and ending global poverty.

Her earlier work includes reports on national promising practices in community-based ministry among Asian and Hispanic immigrant religious communities published by the Annie-E. Casey Foundation. She has also written articles on congregational based community organizing and the role of public theology in an age of empire. She has an extensive background doing community-based consulting work and worked as a union and community organizer in Washington D.C. and Chicago prior to going to graduate school.

She is currently a member of the Board of Directors of Sojourners and serves on the UMC's National Committee for Hispanic/Latino Ministry and its National Immigration Task Force.

Her recent publications include *Prophetic Activism: Progressive Religious Justice Movements in Contemporary America*, 2011, New York, New York University Press; "Prophetic Activism in an Age of Empire," *Political Theology*, Vol. 11, no. 5, 2010; "The Contested Church: Multiple Others of the Evangelical Multitude" in Bruce Benson and Peter Heltzel, eds., *Evangelicals and Empire: Christian Alternatives to the Political Status Quo*, (Grand Rapids MI: Brazos Press: 2008); "The Mission of Public Theology in an Age of Empire" *Missiology: An International Review*, Vol. XXXIV, no. 1, January 2006; and *Sustaining Hope and Creating Opportunities: Family Focused Ministry among Hispanic Immigrants*, Published by the Annie E. Casey Foundation, January 2004.



Marvin A. Sweeney

Professor of Hebrew Bible

A.B., University of Illinois; M.A., Ph.D., Claremont Graduate University

Dr. Sweeney specializes in Hebrew Bible studies with a particular focus on prophetic literature. He is especially interested in biblical theology, literary-critical methodologies, ancient exegesis of biblical texts, and the interrelationship between religion and politics in both the ancient and modern worlds. In addition, he teaches courses in the history of Judaism and Jewish thought. He is currently writing a Jewish Biblical Theology (Fortress Press) and plans commentaries on Ezekiel (Smyth and Helwys) and Isaiah 40-66 (FOTL, Eerdmans), as well as a two-volume study of Jewish Mysticism (Eerdmans). His recent publications include *Reading the Hebrew Bible after the Shoah: Engaging Holocaust Theology* (Fortress, 2008); *I and II Kings: A Commentary* (Westminster John Knox, 2007) *The Prophetic Literature* (Abingdon, 2005); *Form and Intertextuality in Prophetic and Apocalyptic Literature* (Mohr Siebeck, 2005); *King Josiah of Judah: The Lost Messiah of Israel* (Oxford University Press, 2001); and Editor, *Hebrew Studies: A Journal Devoted to Hebrew Language and Literature* (2006-present).



Najeeba Syeed-Miller

Assistant Professor of Interreligious Education

Active Faculty, Claremont Graduate University

B.S. Guilford College; J.D., Indiana University-Bloomington

Najeeba Syeed-Miller is a prolific practitioner and effective educator in the area of conflict resolution among communities of ethnic and religious diversity. Her involvements range widely, including conducting gang interventions, implementing diversity training in universities and public agencies, conflict resolution in public schools, interreligious dialogue among the Abrahamic traditions, and environmental conflict resolution. Her conflict resolution experience has made her a sought after trainer for those who work on conflicts in India, Latin America, Guam, Afghanistan, Israel and Palestine. Her model of intervention is to build the capacity of those closest to the conflict. In particular her research and community activist efforts have focused on the role of women as agents of peacemaking.

Her most recent publications include Co-author with Asifa Quraishi (Professor of Law, University of Wisconsin), Islamic Family Law Project, Emory University Law School, (project funded by Ford Foundation): *No Altars: A Survey of Islamic Family Law in America*. Zed Publications. In *Women's Rights and Islamic Family Law: Perspectives on Reform*, edited by Lynn Welchman (2004); Two articles published for Association for Conflict Resolution publications, *ACR Resolution Magazine*, and *Family Notes* on cross cultural conflict resolution. "Cross Cultural Family Dispute Resolution" and "Mediating After 9/11, the story of a South Asian Muslim Mediator." (2003); and *Developing Appropriate Conflict Resolution Systems for Law Enforcement and Community Relations: The Pasadena Case Study in Ohio Journal on Dispute Resolution*. [Vol. 22:1 2006].

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