



# 2018-2020 Catalog

Claremont School of Theology  
[www.cst.edu](http://www.cst.edu)

## **CLAREMONT SCHOOL OF THEOLOGY CATALOG: 2018-2020**

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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, 4127886505); 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. Claremont School of Theology is currently under sanction by WASC through February 2019. The procedures for accreditation review are available in the Library or from the institutions described above.



### **CLAREMONT SCHOOL OF THEOLOGY**

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# TABLE OF CONTENTS

- History ..... 1
- Mission And Institutional Learning Outcomes .....2
- Overview Of Academic Programs.....3
- Academic And Service Centers .....9
- Institutional Partnerships ..... 11
- 2018-2020 Academic Calendar ..... 14
- The Campus ..... 18
- Student And Community Life ..... 21
- Student And Alumni/Ae Organizations..... 23
- Student Awards ..... 26
- Community Lectures ..... 28
- Student Housing ..... 29
- Student On-Campus Employment ..... 29
- Admission ..... 30
  - Eligibility Criteria ..... 30
  - Application Process And Materials ..... 32
- Transfer Policies ..... 38
- Financial Aid ..... 39
  - Applying For Financial Aid ..... 39
  - Institutional Grants & Scholarships ..... 39
  - Renewal Of Institutional Grants & Scholarships ..... 40
  - Federal Aid..... 41
  - Financial Literacy ..... 42
  - Satisfactory Academic Progress (Sap) & Institutional Renewal Requirement ..... 42
  - Distribution Of Financial Aid Funds ..... 44
- Tuition And Fees 2018-2019 ..... 46
- Academic Policies And Procedures..... 49
- Advisement And Registration ..... 59
- Degree Program Requirements..... 65
- The Master Of Arts Program ..... 66
  - Islamic Studies And Leadership Track ..... 67
  - Islamic Education Track ..... 69
  - Spiritually Integrative Psychotherapy Track ..... 70

Master Of Theological Studies .....	73
The Master Of Divinity .....	75
Ministerial Leadership Track .....	75
Interfaith Chaplaincy Track .....	80
Islamic Chaplaincy Track .....	83
The Doctor Of Ministry Program .....	85
Mentoring Doctor Of Ministry Program .....	85
Intensive Cohort Doctor Of Ministry Program .....	90
Hybrid/Online Doctor Of Ministry Program .....	93
Doctor Of Philosophy Degree .....	96
Doctor Of Philosophy In Practical Theology .....	97
Spiritual Care And Counseling (Scc).....	104
Doctor Of Philosophy In Religion.....	108
Comparative Theology And Philosophy (Ctp) .....	114
Hebrew Bible And Jewish Studies (Hbjs) .....	117
New Testament And Christian Origins (Nt) .....	120
Process Studies (Ps).....	122
Religion, Ethics, And Society (Res) .....	126
Graduate Certificate Programs .....	129
Policy Statements .....	133
Student Records And The Family Educational Rights & Privacy Act (Ferpa) .....	133
Copyright Policy .....	135
Intellectual Property Policy.....	136
Claremont's Compliance With The Higher Education Opportunity Act (Heoa)	
Peer-To-Peer File Sharing Requirements .....	136
Summary Of Civil And Criminal Penalties For Violation Of Federal Copyright	
Laws.....	138
Claremont's Digital Millennium Copyright Act (Dmca) Notification Procedures	138
Claremont's Technology Acceptable Use Policy .....	140
Equal Employment Opportunity And Affirmative Action Policy .....	143
Policy On Harassment, Including Sexual Harassment .....	144
Sexual Harassment And Title Ix Compliance Policy .....	144
Whistleblower Policy.....	145
Drug-Free Campus Policy (Statement Required By 34 Cfr Part 86).....	146
Firearms And Weapons Policy .....	147
Student Judicial Review Policy .....	148
Student Complaint Policy .....	149
Services For Students With Disabilities .....	150
Campus Animal Policy .....	150
Campus Vehicle Policy.....	152
Policy For Research With Human Participants .....	154
Student Gift Policy.....	155
Course Descriptions.....	157
Claremont School Of Theology Course Listings .....	157
Bayan Claremont Courses.....	192

Episcopal Theological School Courses .....	196
The Faculty .....	201
Research Professors .....	211
Bayan Claremont Faculty .....	213
Visiting, Adjunct And Other Faculty .....	215
The Administration And Staff .....	218
The Board Of Trustees .....	220

# 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 School withdrew from the University and became 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.

Seven 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, and now the Department of Arts and Sciences, 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.

# MISSION AND INSTITUTIONAL LEARNING OUTCOMES

## **Mission**

Claremont School of Theology is United Methodist in origin and affiliation; and ecumenical and interreligious in spirit. Students are nurtured by Scripture, tradition, experience, and reason and are prepared for lives of 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.

## **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 ARTS (Religion)**

The Master of Arts (M.A.) is a 48-unit degree that combines academic excellence and opportunities for vocational exploration with the goal of preparing students for further graduate study, various forms of religious leadership and ministry, for general education and enrichment. The tracks available in the Master of Arts degree program include: Islamic Studies and Leadership, Islamic Education, Spiritually Integrative Psychotherapy, and Interdisciplinary or Comparative Studies. Students must complete a summative exercise at the end of their program which takes the form of a master's thesis, a major paper, or a paper/project.

## **MASTER OF THEOLOGICAL STUDIES**

The Master of Theological Studies (M.T.S.) is a 48-unit degree program that combines with the goal of preparing students for further graduate study or for general educational and vocational enrichment. The areas of concentration for the M.T.S. degree program include: Biblical Studies, Ethics & Social Change, Interreligious Studies, Ministry, Process Studies, Religious Education, Spiritual Care & Counseling, Spiritual Formation, and Theology. At least four courses must be taken in one of these areas. At the end of their program a student must complete a summative exercise, which may take the form of a master's thesis, a major paper, a project, or a capstone seminar.

The 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 wisdom.

## **MASTER OF DIVINITY**

The Master of Divinity (M.Div.) is a 72-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. Offered in two modalities – on-campus and hybrid – the traditional M.Div. program is informed by the history of thought and practice within Christianity, by exposure to the cultural and religious diversity within Christianity, dialogue with other religious traditions, and by the quest to understand and respond constructively to the contemporary world. And now the M.Div. degree program has been expanded beyond its Christian focus, by offering tracks in Interfaith Chaplaincy and Islamic Chaplaincy, as well as the traditional Ministerial Leadership Track. It presupposes that men and women can exercise responsible leadership only when they combine an intimate knowledge of their own traditions, appreciation of other forms of spiritual practice and insight, a deep engagement with today's social and political realities, and strong dialogical and critical thinking skills.



## CONCURRENT/DUAL MASTER OF DIVINITY/MASTER OF ARTS

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 96-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). Pending approval, beginning in Fall 2017 this program will become a concurrent/dual Master of Divinity/Master of Theological Studies program.

## DOCTOR OF MINISTRY

The Doctor of Ministry (D.Min.) is a 28-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 three avenues for pursuing the D.Min. degree.

1. **Mentoring D.Min.:** Students who enroll in the Mentoring D.Min. program participate in the semester schedule at CST taking face-to-face, online, hybrid, or intensive classes 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. **D.Min. in Practical Theology of Conflict, Healing, and Transformation in Korean Contexts (Cohort model):** The Doctor of Ministry in Practical Theology of Conflict, Healing, and Transformation in Korean Contexts Program is specifically designed for Korean and Korean American religious professionals who work in Korean or other intercultural contexts. Courses are taught by faculty from CST and other Korean and Korean-American scholars from other theological schools. 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. Instruction is in Korean.
3. **D.Min. in Spiritual Renewal, Contemplative Practice, and Strategic Leadership (Hybrid/Online):** Students in the Hybrid/Online program take one multi-day, in-person intensive per year and may take up to half of the degree online. This program is designed for clergy and other spiritual leaders of any tradition, including leaders in transition.

## DOCTOR OF PHILOSOPHY

The Doctor of Philosophy is a 48-unit degree that prepares students for research, teaching in higher education, as well as professional leadership in religious traditions and society. The Ph.D. 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 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. Claremont School of Theology offers two Ph.D. programs with concentrations within each:

### *Ph.D. in Practical Theology*

- Education and Formation
- Spiritual Care and Counseling

### *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**

The Doctor of Philosophy in Practical Theology degree program has 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 related to their chosen area of concentration.

### **Education and Formation**

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 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.

Students concentrating in Education and Formation choose one among three tracks:

- Interreligious Education
- Religious Education
- Spiritual Formation

### **Spiritual Care and Counseling**

The Spiritual Care and Counseling concentration is designed for advanced training in research and theory construction at the intersection of the behavioral sciences, counseling, psychology, and theology. In addition, in dialogue with research and theory building, students prepare for specialized ministries in clinical spiritual care, ACPE supervision, or spiritually integrative psychotherapy.

Students concentrating in Spiritual Care and Counseling choose one among three tracks for their clinical education:

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

## **DOCTOR OF PHILOSOPHY IN RELIGION**

The Doctor of Philosophy in Religion offers 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 of Divinity 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.

### **Comparative Theology and Philosophy**

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 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 and differences from other traditions.

### **Hebrew Bible and Jewish Studies**

The Ph.D. program in Hebrew Bible and Jewish Studies provides advanced training in the critical interpretation of the Hebrew Bible and the History of Judaism and Jewish Thought for students preparing for research and teaching in institutions of higher education, religious and community service, and other relevant contexts. The degree requires rigorous training in the ancient biblical languages, including Hebrew, biblical and rabbinic Aramaic, modern research languages, including German, French, modern Hebrew, Yiddish, and others; and in the modern critical study of the Hebrew Bible, rabbinic literature, medieval and modern Jewish thought, and Jewish history from antiquity through modern times. Training in the program presumes competence in the broader fields of religious studies, particularly the study of world religions.

Tracks within Hebrew Bible and Jewish Studies include:

- Interpretation of the Hebrew Bible in the contexts of the ancient Near Eastern, Greco-Roman, and Jewish worlds
- Interpretation of rabbinic literature (including Jewish mysticism) in the contexts of late antiquity and the subsequent development of Judaism and Jewish thought
- Study of modern Jewish thought, literature, and history.

### **New Testament and Christian Origins**

The Ph.D. program in New Testament and Christian Origins 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.

### **Process Studies**

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 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. The program seeks 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, there is an expectation of 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.

### **Religion, Ethics and Society**

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 the Claremont Graduate University.

## **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. Available fields include: Biblical Studies; Christian Ministry; Engaged

Compassion; Hebrew Bible; Islamic Education; Islamic Leadership; Islamic Chaplaincy; Methodist/Wesleyan Studies; New Testament; Process Studies; Religion, Activism, and Social Justice; Religion and Politics; and Liberation: Global Perspectives.

## 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](http://www.cst.edu).

### **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 promotes the exploration of process-relational thinking (e.g. interconnection, change, and intrinsic value) and its impact on a wide range of topics including science, ecology, culture, philosophy, religion, education, psychology, political theory and more. The work of CPS is inherently transdisciplinary – harmonizing fragmented disciplinary thinking in order to develop integrated and holistic modes of understanding. CPS's library is the world's largest collection of writings in process-relational thought: consisting of more than 2,400 books, 750 dissertations, and 12,000 articles. The CPS mission is carried out through academic conferences, courses, and seminars, a robust visiting scholars program, and an array of publication projects (including peer-reviewed journals and a number of active books series). Having recently organized a 1500-person conference on ecological civilization, CPS supports programs on the environmental crisis. Other projects focus on spirituality and interfaith relationships, postmodern transformations in China, Whitehead scholarship, the global process movement, and advancing a process-relational worldview for the common good.

### **Center for Sexuality, Gender, and Religion**

*Established through a generous contribution from Jeanne Audrey Powers*

The importance of issues related to gender and sexuality is 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, the Claremont 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.

### **Korean Doctoral Programs (KDP)**

The Korean Doctoral Program is dedicated to enhance meaningful Korean and Korean-international connections to assist and enrich various high educational opportunities in ministry and theology. The Korean doctoral programs function as the primary resource department for students and faculty in the Korean doctoral programs, and is the nexus between CST and partner institutions in Korea. The Korean Doctoral Programs manages all aspects of CST Korean doctoral programs with a primary focus on teaching, recruitment and advising students, coordination with the appropriate school offices in the areas of admissions, student life, financial aid, library, housing, and elsewhere as appropriate.

### **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 relationship 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 tool 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.

## INSTITUTIONAL PARTNERSHIPS

### **THE ACADEMY FOR JEWISH RELIGION, CALIFORNIA**

*www.ajrca.edu*

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**

*bayanclaremont.org*

Bayan Claremont was established in 2011 as an Islamic Graduate School of the Claremont School of Theology, to prepare American Muslim leaders and scholars with the ability to provide contextual religious guidance, to promote interreligious cooperation, and to equip communities for social and civic engagement. The Islamic Center of Southern California, the oldest and largest mosque in the Los Angeles area, was instrumental in helping launch Bayan, the first Muslim institution in the United States offering an accredited graduate program for training community leaders and imams. Bayan's programs help bring Muslim communities in North America and beyond to a position of excellence.

### **CLAREMONT GRADUATE UNIVERSITY**

*www.cgu.edu*

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 Department 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.

### **UNIVERSITY OF THE WEST**

*www.uwest.edu*

Claremont School of Theology and University of the West collaborate in a variety of areas. Each institution's graduate students are able to take courses at either school 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.



## **DENOMINATIONAL AFFILIATIONS / SCHOOLS**

### **Disciples Seminary Foundation (DSF)**

*[www.dsf.edu](http://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 and other educational programs.

### **Episcopal Theological School at Claremont/Bloy House (ETSC)**

*[www.bloyhouse.org](http://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, Bloy House, 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, Bloy House 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. CST and Bloy House cooperate in offering an M.Div. option for Episcopal students interested in ordination and other ministries. Episcopal students interested in this option should contact the Very Rev. Sylvia Sweeney, dean and president of Bloy House, to discuss their educational options. The 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**

*[www.facebook.com/groups/547186085298949/](https://www.facebook.com/groups/547186085298949/)*

The Claremont School of Theology Center for Global Methodism was launched in cooperation with the California-Pacific Annual Conference to help make the School a leading presence in research, teaching, and the formation of leaders in Methodist traditions from around the globe. Led by Rev. Dr. Karen Dalton, Associate Dean and Associate Professor of Ministry Studies, and Rev. Dr. Jack Jackson, E. Stanley Jones Associate Professor of Evangelism and Mission, the Center's

emphasis at present is on providing education and formation opportunities for Methodist students. Regular programs are offered including educational forums and information sessions related to candidacy for ministry. Resources for spiritual support and vocational discernment are being developed and made available. In these ways the Center offers a home and formative influences for students from across the range of Methodist and Wesleyan traditions, including but not limited to candidates for ordination in the United Methodist Church and Korean Methodist Church. As our school welcomes increased diversity from within and beyond the Christian traditions, students need a context for learning about and being strengthened in their particular traditions.

### **Center for Lutheran Studies at Claremont**

*[www.cst.edu/academics/research-centers/cls/](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 M.Div. program and CST.

### **African Methodist Episcopal Church**

*[www.ame-church.com](http://www.ame-church.com)*

Claremont School of Theology and the 5th District of the African Methodist Episcopal Church have joined in partnership in order to prepare students to become ordained elders within the AME church while completing Claremont's M.Div. program. Through the agreement, students may complete their M.Div. through Claremont School of Theology, augmented by taking a small number of required AME courses through Payne Theological Seminary online.

### **St. Athanasius and St. Cyril Theological School**

*[actslibrary.org](http://actslibrary.org)*

The St. Athanasius and St. Cyril Coptic Orthodox Theological School provides students with a sound Orthodox Christian education, which prepares them to become Orthodox Christian leaders who are spiritually mature, biblically and theologically responsible, professionally competent, intellectually astute, deeply committed to sharing the truth of our Lord Jesus Christ and fully equipped for the various ministries of His Church. Our goal is to live what Christ taught, the Apostles preached, and the Fathers kept, edifying the Church throughout the world through the preparation of bishops, priests, deacons, servants, scholars, and leaders to teach the Orthodox faith, to preach the gospel throughout the world, and to serve those in need.

During the historic visit of H.H. Pope Tawadros II in 2015, CST and ACTS formed a new relationship, through which students can now acquire an accredited Masters of Divinity degree in three years of full-time study, and could also pursue further doctoral studies. Going forward, students will have access to the course offerings of both schools. ACTS is working to integrate its library resources into the CST system, and looks forward to collaborate on more levels in the future.

# 2018-2020 ACADEMIC CALENDAR

## Fall 2018:

New Student Orientation	August 27
Fall 2018 Hybrid Classes and Orientation	August 28-September 1
All Work from Spring Semester Incompletes Due	August 31
Labor Day Holiday (No Classes/Offices Closed)	September 3
Fall 2018 On Campus/Fully Online/Blended Classes Begin Convocation	September 4
Last Day to Submit Report on Committee Conference for May 2019 D.Min. Grads	September 5
Last Day to Add Classes	September 15
Last Day to Receive Full Refund for Dropped Classes	September 18
Bayan Intensive Session A	September 18
Bayan Intensive Session B	September 15-22
Last Day to Change Grade Options	September 22-29
Last Day to Receive Half Refund for Dropped Classes	September 25
Last Day to Register for Intensive Cohort D.Min. January Session	October 2
Last Day to Submit D.Min. Project Proposal Approval for May 2019 D.Min. Grads	October 15
Last Day to Drop Fall Classes	October 15
Last Day to Change from Credit to Audit	October 30
Deadline for First Draft of Ph.D. Dissertation (Practical Theology)	October 30
Spring Semester Registration for Continuing Students	November 1
Last Day to Apply to Graduate in May 2019	November 5-December 21
Fall Recess	November 9
Thanksgiving Holidays (Offices Closed)	November 19-23
Deadline for First Draft of D.Min. Projects	November 22-23
Last Day to Submit M.A. Committee Forms for May 2019 Grads	December 1
Last Day to Withdraw from Fall Classes	December 15
Last Day for Matriculated Students to Change from Audit to Academic Credit	December 17
All Work from Summer Incompletes Due	December 17
Fall 2018 Classes End	December 18
Final Examinations	December 18
Holiday Break	December 19-21
	Dec. 24-Jan. 4, 2019

## Episcopal Theological School at Claremont Fall Semester Teaching Weekends

August 10 (Major Christian Doctrine Meets)	October 12-13
August 11 (Ethics Meets)	October 25-26
August 17-18	November 9-10
August 24-25	November 16-17 (Major Christian Doctrines and Ethics do not meet)
September 21-22	
September 28-29	December 7-8

## Winter 2019:

Fall Semester Grades due to Registrar	January 4
Winter Session	January 3-11
D.Min. in Practical Theology (Korean)	January 7-18
Last Day to Add Winter Session Classes	January 7
Last Day to Drop Winter Session Classes	January 8
Last Day to Receive Refund for Winter Session Classes	January 8
Last Day to Withdraw from Winter Session Classes	January 10

**Spring 2019:**

Spring 2019 Hybrid Classes and Orientation	January 14-18
Deadline for First Draft of Dissertation (Religion)	January 15
Deadline for Second Draft of Dissertation (Practical Theology)	January 15
All work from Fall Semester Incompletes Due	January 18
Martin Luther King Holiday (No Classes/Offices Closed)	January 21
Spring 2019 On Campus/Fully Online/Blended Classes Begin	January 22
First Draft of M.A. Thesis/Project Due in Office of the Registrar	January 22
January Interterm Grades Due to Registrar	January 25
Last Day to Add Classes	February 5
Last Day to Receive Full Refund for Dropped Classes	February 5
Bayan Intensive Session A	February 9-16
Bayan Intensive Session B	February 16-23
Deadline for Second Draft of D.Min. Project	February 15
Last Day to Change Grade Options	February 12
Last Day to Receive Half Refund for Dropped Classes	February 19
Deadline for Oral Defense of Ph.D. Dissertations for May 2019 Grads	March 1
Deadline for Oral Defense of D.Min. Projects for May 2019 Grads	March 8
Last Day to Register for Intensive Cohort D.Min. Summer Session	March 15
Spring Recess (No Classes)	March 18-22
Deadline for M.A. Thesis/Project	March 25
Last Day to Drop Spring Classes	March 26
Last Day to Change from Credit to Audit	March 26
Deadline for Final Draft of D.Min. Project/Ph.D. Dissertation	April 1
Fall Semester Registration for Continuing Students	April 8-June 1
Deadline for Oral Defense of M.A. Thesis/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
Easter Holidays (No Classes)	April 18-19
Last Day to Withdraw from Spring Classes	May 9
Last Day for Matriculated Students to Change from Audit to Academic Credit	May 9
Spring 2019 Classes End	May 10
Graduating Students Spring Grades Due to Registrar	May 10
Final Examinations	May 13-15
Commencement	May 21

**Episcopal Theological School at Claremont Spring Semester Teaching Weekends**

January 18-19	March 15-16
January 25-26	March 29-30
February 8-10	April 12-13
February 22-23	April 26-27
March 1-2	May 10-11

**Summer 2019:**

Summer Session	May 28-August 23
Memorial Day (No Classes/Offices Closed)	May 27
Spring Semester Grades Due to Registrar	May 29
D.Min. in Practical Theology (Korean)	May 27-June 7
Last Day to Add Summer Classes	May 29
Last Day to Drop Summer Classes	June 4
Last Day to Receive Refund for Dropped Classes	June 4
Last Day to Withdraw from Summer Classes	August 22

**Fall 2019:**

Hybrid Classes and Orientation	August 27-31
All Work from Spring Semester Incompletes Due	August 30
Labor Day Holiday (No Classes/Offices Closed)	September 2
On Campus/Fully Online/Blended Classes Begin	September 3
Convocation	September 4
Last Day to Submit Report on Committee Conference for May 2020 D.Min. Grads	September 15
Last Day to Add Classes	September 17
Last Day to Receive Full Refund for Dropped Classes	September 17
Last Day to Change Grade Options	September 24
The First Two Chapters of the Dissertation of May 2020 Ph.D. Graduates Due	October 1
Last Day to Receive Half Refund for Dropped Classes	October 1
Last Day to Register for Intensive Cohort D.Min. January Session	October 15
Last Day to Submit D.Min. Project Proposal Approval for May 2020 D.Min. Grads	October 15
Bayan Intensive Session A	TBD
Bayan Intensive Session B	TBD
Last Day to Drop Fall Classes	October 29
Last Day to Change from Credit to Audit	October 29
Deadline for the First Draft of Ph.D. Dissertation (Practical Theology)	November 1
Spring Semester Registration for Continuing Students	November 4-December 20
Last Day to Apply to Graduate in May 2020	November 8
Fall Recess	November 25-29
Thanksgiving Holiday (Offices Closed)	November 28-29
Deadline for First Draft of D.Min. Projects	December 1
Last Day to Submit M.A. Committee Forms for May 2020 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
Fall 2019 Classes End	December 17
Final Examinations	December 18-20
Holiday Break	December 23-January 3, 2020

**Episcopal Theological School at Claremont Spring Semester Teaching Weekends**

TBD

**Winter 2020:**

Fall Semester Grades Due to Registrar	January 3
Winter Session	January 6-10
Intensive Cohort Doctor of Ministry (in Korea)	January 6-17
Last Day to Add Winter Session Classes	January 6
Last Day to Drop Winter Session Classes	January 7
Last Day to Receive Refund for Winter Sessions Classes	January 7
Last Day to Withdraw from Winter Session Classes	January 9

**Spring 2020:**

Hybrid Classes and Orientation	January 13-17
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
On Campus/Fully Online/Blended Classes Begin	January 21
First Draft of M.A. Thesis/Project Due to Registrar	January 21
January Interterm Grades Due to Registrar	January 24
Last Day to Add Classes	February 4
Last Day to Receive Full Refund for Dropped Classes	February 4
Bayan Intensive Session A	TBD
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
Bayan Intensive Session B	

Deadline for Oral Defense of Ph.D. Dissertation for May 2020 Grads	March 1
Deadline for Oral Defense of D.Min. Project for May 2020 Grads	March 8
Last Day to Register for Intensive Cohort D.Min. Summer Session	March 15
Spring Recess (No Classes)	March 16-20
Deadline for M.A. Thesis/Project	March 23
Last Day to Drop Spring Classes	March 24
Last Day to Change Grade Options	March 24
Deadline for Final Draft of D.Min. Project/Ph.D. Dissertation	April 1
Fall Semester Registration for Continuing Students	April 6-June 1
Deadline for Oral Defense of M.A. Thesis/Project	April 15
Deadline for Clearing Business Office Accounts for May 2020 Grads	April 15
Deadline for Completion of all Graduation Requirements (except current coursework)	April 15
Easter Holidays (No Classes)	April 9-10
Last Day to Withdraw from Spring Classes	May 7
Last Day for Matriculated Students to Change from Audit to Academic Credit (Letter Grade Only)	May 7
Spring 2020 Classes End	May 8
Graduating Students Spring Grades Due to Registrar	May 8
Final Examinations	May 11-13
Commencement	May 19

### **Episcopal Theological School at Claremont Spring Semester Teaching Weekends**

TBD

#### **Summer 2020:**

Summer Session	May 26-August 21
Memorial Day (No Classes/Offices Closed)	May 25
Spring Semester Grades Due to Registrar	May 27
D.Min. Intensive Cohort	TBD
Last Day to Add Summer Classes	May 27
Last Day to Drop Summer Classes	June 2
Last Day to Receive Full Refund for Dropped Classes	June 2
Last Day to Withdraw from Summer Classes	August 20

# THE CAMPUS

Claremont School of Theology is nestled at the bottom of 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 16.4-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 150 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 & Speech Center.

## **Robert W. Edgar Community Center**

The Robert W. Edgar Community Center is a modern addition to the lower level and houses a student lounge with vending machines and the Mail Room.

## **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, Disability Services, International Student Advisor, Alumni/ae, Communications, and the Office of Student and Community Life, which includes Career Services.

## **The George W. Butler Building**

The George W. Butler 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. 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 St. Cyril and St. Athanasius Coptic Orthodox Theological School (ACTS).

## **Seeley G. Mudd Building**

The Seeley G. Mudd building contains a 250-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**

Two apartment-style housing complexes are located on the Claremont Campus, inhabited by students at the Claremont School of Theology as well as others, as space is available. 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 for the study of religion, ethics, and ancient texts. The Library provides more than 250,000 print volumes, as well as thousands of print and electronic journals and over 100,000 e-books 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.

Claremont's special collections include the Center for Process Studies Library and the Cole Library of Disciplina, among others. 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.

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

### **Information Technology**

Information technology includes the Director of Administrative Computing, Instructional Designer, the Information Technology Administrator and the IT Help Desk. Together they support students, faculty, and staff, in the use of information technologies. The Instructional Designer supports the Learning Management System for the School. The Director of Administrative Computing supports the network architecture, network administration, business systems, student housing network, and public computing resources. With the Director of Administrative Computing, the Information Technology Administrator supports the CST email system. The Information Technology Administrator and the IT Help Desk manage the student computer lab and support academic computing on campus.

### **Writing & Speech Center**

The Writing & Speech Center, located in Craig 104, is available to all Claremont School of Theology students free of charge. Peer writing tutors are available to help students one-on-one with questions about any stage of the writing process, from overcoming writer's block, brainstorming, understanding assignments, or coming up with good thesis statements and outlines, to revising papers to make them clearer, more concise, and more coherent. We work with students to improve oral presentations, sermons, and conference presentations. The Writing & Speech Center offers free workshops and supports students through each stage of proposing, writing, and defending theses and dissertations. Consultations are available in person, through ZOOM video conferencing, and over the phone. Students are welcome to drop by the Writing & Speech Center whenever we are open. Please see our website <https://cst.edu/academics/the-writing-center/> to make an appointment or to access our online resources.



There are several ways students can get help from the Writing & Speech Center: drop in when we're open and see if someone is free, make an appointment online at [claremont.mywconline.com](http://claremont.mywconline.com), or call the tutors at 909-447-2556 or email [writingcenter@cst.edu](mailto:writingcenter@cst.edu).

## STUDENT AND COMMUNITY LIFE

Claremont School of Theology is a diverse, multicultural, and interreligious community. Together the students, staff, faculty, and administration of Claremont School of Theology and Bayan Claremont explore the pluralistic voices of faith, religious tradition, spirituality, and ethical concerns to discover common bonds and share the joy and challenge of learning and growing amidst difference. Community life is enriched through learning communities inside the classroom and online as well as through regular co-curricular programs to engage the campus in gatherings, common meals, social events, 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 CST 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 CST community and utilizes contributions from the community's diverse groups.

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

### **Spiritual Care**

Students who want to talk with a supportive listener or need to work through a problem can find assistance through the School's Spiritual Care Team. Team members include faculty and staff from Bayan Claremont, CST, and other partner schools 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.

### **Career Services**

Career Services, in the Office of Student and Community Life, provides resources and support to students on their vocational journeys. Resources include workshops on skill-building and in interpersonal assessments, counseling sessions, managing the CST Job Board and providing other resources as necessary to assist current students in finding meaningful positions appropriate to their training and professional goals after graduation. Current students with questions about Career Services at CST should contact the Office of Student and Community Life.

### **Disability Services**

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. Requests for reasonable accommodations will be considered on an individual basis. Current and prospective students with questions about resources, reasonable accommodations, or the process for requesting them, should contact the Disability Services Officer in the Office of Student and Community Life.

### **Events and Activities**

The Office of Student & Community Life, sometimes with the collaboration of student groups and other campus departments hosts numerous opportunities for community interaction focused on community building, community service, lectures, workshops and social gatherings to serve the CST community. In order to meet the diverse needs of our CST community, events are intentionally planned throughout the week (i.e. different days and times, taking into considering

scheduling around major religious and cultural observances). A wide array of food options, including kosher-style, halal, vegetarian, vegan, and gluten-free, are served at community events.

# STUDENT AND ALUMNI/AE ORGANIZATIONS

## COUNCILS AND COMMITTEES

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

### Student Council

Student Council seeks to represent, communicate, and serve the needs of Claremont School of Theology 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 currently enrolled CST students.

The Student Council also appoints students to the faculty committees that oversee the degree programs of the School, and to certain administrative committees.

- **Interreligious Committee**

This committee is a subcommittee under Student Council and 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 Committee 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.

### Worship Committee

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 CST community to represent the denominational and cultural makeup of CST 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 CST 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. If you are interested in starting a new student organization, please contact the Office of Student and Community Life.

- **Claremont Sports Association:** This group meets for regular intramural basketball, tennis, volleyball, Frisbee, and more to help strengthen the community, and to act as an important ministry to all students, faculty, and staff of CST in need of a weekly refocusing.
- **Korean Students Association (KSA):** 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.
- **Korean Women Students Association (KWSA):** This group represents, communicates with, and serves the needs of Korean women students to clarify and strengthen their

identity as Korean Christian women leaders, to develop a supportive Korean women's community at CST, and also to contribute to diversity on campus.

- **Latinx Student Alliance:** This group serves to cultivate spaces attentive to diverse Latinx cultural identities within CST. The group seeks to promote and facilitate fellowship, networking, and educational opportunities for and among all students.
- **Muslim Seekers' Collaborative (MSC):** This group is devoted to cultivating an environment to support spiritual formation and to nurture a sense of community for Muslim students. The collaborative will share the richness of cultural and spiritual aspects of various Muslim traditions from around the world, and is committed to create a safe space for Muslim students to express their faith. We aspire to increase awareness about Islam and Muslims through interreligious/interfaith relationships and interspiritual dialogue and programming. MSC develops programs that enhance the leadership capacity of CST/Bayan students, strengthen the bonds of community across faith traditions, and address social justice issues through outreach and collaboration. MSC aspires to create a spiritual revitalizing environment for Muslim students on campus, to strengthen the wider Muslim community through service, education and activism, and to contribute to the overall fabric of campus life at CST.
- **Pacific Islander/American Association (PISA):** This group is committed to helping the Pacific Islander students at CST to successfully attain their academic and ministerial goals through positively participating in all academic and social activities held at CST, effectively sharing information on their campus life, study and ministry, and engaging in uplifting worship and fellowship.
- **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.
- **Sexuality and Gender Collaborative (SGC):** A space for all members of the CST community to dialogue safely and intelligently about the intersections of gender, sexuality, and religion.

## ALUMNI/AE RESOURCES

There are over 3,000 alumni/ae of CST 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 CST Alumni/ae Association. Graduates may be invited to serve as part of the Alumni/ae Council which meets regularly 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 have a 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 Reunion, a time for alumni/ae from all classes to connect and reminisce about their time at CST. Throughout the year, all alumni/ae are invited to participate in campus activities including the CST Convocation held each fall, lectures, concerts, and the UnCommon Good 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 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 to the graduating student who shows great promise in Biblical Studies.

**Bishop Golden Scholarship/Award:** This scholarship is awarded to an ethnic minority full-time student in a D.Min., M.A. or Ph.D. degree program who shows promise in academic competence and prophetic professional performance in ministry.

**Church of the Good Shepherd Preaching Award:** Provided by a congregation in Arcadia, to remember and honor great preachers who have served the Church throughout history. It is given to the graduating student whose performance in preaching classes is deemed most promising for pulpit ministry.

**Elaine Walker Scholarship for an African-American Woman:** This scholarship is awarded to a student with outstanding academic achievement and who shows promise as a teacher of theological studies and religion.

**Dr. Fathi Osman Academic Excellence Award:** Granted to a student in the Master of Arts degree, in honor of Dr. Fathi Osman.

**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, 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.

**Jack Coogan Award for the Creative Use of the Arts in the Life of the CST Community:** This award is for a CST student who helped to make one or more of the arts an accessible and valuable contribution to the life and work of the CST community.

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

**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.

**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.

**The Jeanne Audrey Powers Award:** Named in honor of the founding donor of the Center for Sexuality, Gender, and Religion one of the first women ordained in the UMC (1958), and a lifelong advocate for ecumenism and inclusiveness in the life of the Church. This award is given to a graduating student who has elevated the status and awareness of LGBTIQIA-identified persons and/or allies, LGBTQIA issues, and displayed a commitment for social change on issues of gender and sexuality.

**William and Dorothy Fisher Award:** Given to a current student or students who shows outstanding academic achievement and promise as a teacher of theological studies and religion.



## 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 the 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 HOUSING

Claremont School of Theology offers a variety of on-campus apartments for singles, couples, and families. The unfurnished units range from single rooms to three-bedroom/ two-bath units. On-campus apartments are located conveniently within walking distance of classes on the CST campus. All housing areas have laundry facilities, picnic areas, playgrounds for children, and ample parking. The apartments 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. On-campus housing is 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 if applications are submitted by May 1st of each year. New housing rates are effective June 1st of each year. Advance reservations and deposits are required to secure housing availability. Student Housing availability varies from year-to-year, depending on the number of students moving out. Occupancy is typically at or near one-hundred percent.

Pets are allowed on a limited basis with a signed Pet Agreement, proof of sterility, up-to-date shot records, a non-refundable Pet Fee and the express approval of housing officials. (Assistance animals.... Service animals....)

### **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

## STUDENT ON-CAMPUS EMPLOYMENT

Currently enrolled CST students are eligible to apply for student employment positions 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, color, creed, sex, gender, age, sexual orientation, national origin, ancestry, religion, marital or registered domestic partner status, military and service/veteran status, physical or mental disability, medical condition, or genetic information. 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

Students applying to Claremont School of Theology must be in good standing with their prior institution(s).

### **Master of Arts (M.A.), Master of Theological Studies (M.T.S.) 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 whose first language is not English must demonstrate English competency as part of the application process. Students may demonstrate competency by submitting scores from IELTS (International English Language Testing System) or TOEFL (Test of English as a Foreign Language). See English Proficiency requirements below for preferred scores.

### **Doctor of Ministry (D.Min.)**

- Admission to the D.Min. program requires the completion of the M.Div. degree or its educational equivalent.\*
- A minimum graduate school grade point average of 3.25 on a 4.00 scale is preferred.
- Significant ministry experience is required, typically a minimum of 3 years.
- Applicants applying to the Mentoring D.Min. or to the Hybrid/Online D.Min. (Spiritual Renewal, Contemplative Practice and Strategic Leadership) programs, and whose first language is not English, must demonstrate English competency as part of the application process. Students may demonstrate competency by submitting scores from IELTS (International English Language Testing System) or TOEFL (Test of English as a Foreign Language). See English Proficiency requirements below for preferred scores.

Students applying to the Cohort model D.Min. program (Practical Theology of Healing, Reconciliation and Transformation in Korean Contexts) are not required to show English proficiency.

*\*M.Div. Equivalency: Per ATS guidelines, M.Div. equivalency is defined as 72 graduate semester units or comparable graduate credits in other systems that represent broad-based work in theology, biblical studies and the arts of ministry and that include a masters degree and significant ministerial leadership. Twelve semester units of the 72-unit requirement may be fulfilled by 24 semester units of upper division undergraduate coursework in Theology or Religion. Graduates of Korean institutions who have obtained an M.Th. degree meet the M.Div. equivalency requirements. Determination of whether or not equivalency has been achieved is determined upon receipt of official transcripts and supporting documentation, not before.*

## **Doctor of Philosophy (Ph.D.):**

- Admission to the Ph.D. program requires the completion of a master's degree or its educational equivalent.\*
- A minimum graduate school grade point average of 3.25 on a 4.00 scale is preferred.
- Applicants whose first language is not English must demonstrate English competency as part of the application process. Students may demonstrate competency by submitting scores from IELTS (International English Language Testing System) or TOEFL (Test of English as a Foreign Language). See English Proficiency requirements below for preferred scores.

*\*Applicants without a conferred Masters degree can be considered for admission. If admitted, students will likely be required to take additional coursework in lieu of meeting this admission requirement.*

## **Non-degree Student Status:**

- A bachelor's degree from an accredited institution as defined by the Association of Theological Schools (ATS).
- Applicants whose first language is not English must demonstrate English competency as part of the application process. Students may demonstrate competency by submitting scores from IELTS (International English Language Testing System) or TOEFL (Test of English as a Foreign Language). See English Proficiency requirements below for preferred scores.

## **English Proficiency Requirements:**

Applicants whose first language is not English can submit either one of the following exams:

**TOEFL iBT** – Please submit Internet-based (iBT) scores. Computer-based (CBT) scores will only be accepted if an applicant lives in a country that does not offer the iBT. The minimum scores preferred are as follows:

- Masters - Composite score of 80 and a 20 on each section
- Doctor of Ministry – Composite score of 95 and a 20 on each section
- Ph.D. – Composite score of 100 and a 20 on each section
- Non-Degree – Composite score of 80 and a 20 on each section

**IELTS (International English Language Testing System)** – The minimum scores preferred are as follows:

- Masters - Composite score of 6.5 and a 6 on each section
- Doctor of Ministry – Composite score of 7 and a 6.5 on each section
- Ph.D. – Composite score of 7 and a 6.5 on each section
- Non-Degree – Composite score of 6.5 and a 6 on each section

English Proficiency exemptions may be granted for students who have completed a Bachelors or Masters degree in the United States, come from a country where English is the official language, or received the degree from an institution where English was the primary language of instruction. Requests for English Proficiency waivers should be sent to the Office of Admissions at [admission@cst.edu](mailto:admission@cst.edu).

## **APPLICATION PROCESS AND MATERIALS**

Individuals may apply for admission to a specific degree program by submitting the online application ([www.cst.edu](http://www.cst.edu)), paying the nonrefundable application fee, and providing the necessary supporting documentation outlined below on or before stated application deadlines, which are listed online. 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 School of Theology. Official transcripts from the transferring institution are required for the degree audit. Please be aware that credit cannot be transferred from other institutions into any CST doctoral program.

	<b>M.A. M.T.S.</b>	<b>M.Div.</b>	<b>Non- Degree</b>	<b>D.Min.</b>	<b>Ph.D.</b>
<b>Application</b> <i>Available online at <a href="http://www.cst.edu">www.cst.edu</a></i>	√	√	√	√	√
<b>Application Fee (non-refundable)</b> <i>Fee can be paid online, by check, or in person</i>	√	√	√	√	√
<b>Personal Statement</b> <i>Prompt for statement is included in the online application, and the statement should not be more than 1000 words.</i>	√	√		√	√
<b>Resume/C.V.</b> <i>Either format is acceptable</i>	√	√		√	√
<b>Official Transcripts</b> <i>Official, sealed transcripts from all educational institutions attended post high school are required. Transcripts should be in English. * 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>	√	√	√	√	√
<b>Letters of Recommendation</b> <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>Applicants who have been away from formal academic study for five years or more can select individuals who can speak to academic</i></i>	3	3	0	3	3

<i>potential and professional accomplishments to fulfill the academic letter of recommendation requirement.</i>					
<b>English Proficiency</b> <i>*Applicants whose first language is not English must submit one of the following exams:</i> <b>TOEFL iBT Scores</b> – Preferred scores vary by program. See English Proficiency Requirements in this Catalog for details. <b>IELTS Scores</b> – Preferred scores vary by program. See English Proficiency Requirements in this Catalog for details.	√	√	√	√*	√*
<b>CPE Unit(s) completed</b> <i>Completion of one unit of CPE is recommended prior to admission for applicants to the Spiritually Integrative Psychotherapy track (M.A.), Spiritual Care and Counseling (Ph.D.), 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>	1			1	1
<b>CPE Supervisor Evaluation</b> <i>Individuals applying to the Spiritually Integrative Psychotherapy track (M.A.), Spiritual Care and Counseling (Ph.D.), and Spiritually Integrative Psychotherapy and Spiritual Care and Counseling tracks (D.Min.) must submit a copy of their CPE Supervisor Evaluation.</i>	√			√	√
<b>GRE Scores</b> <i>Official GRE scores (general test) are required for Ph.D. applications. While minimum scores are not required, successful applicants typically score at or above the 50<sup>th</sup> percentile on each section.</i>					√
<b>Sample Work</b> <i>A writing sample (often an academic paper) demonstrating critical thinking and research capabilities.</i>				√	√

## Application Materials

Please ensure that all application materials are in English.

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 (M.A./M.T.S./M.Div.)**

In accordance with The Association of Theological Schools (ATS) standards, up to 15% of students in Masters level, ministry-related degree programs (M.Div.) 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 (D.Min.)**

In accordance with The Association of Theological Schools (ATS) standards, up to 20% 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 Forms and Deposit**

In order to reserve a seat in the incoming class, admitted students must submit signed confirmation forms and a non-refundable confirmation deposit. Upon enrollment, this confirmation deposit 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.

### **International Student Status**

Claremont School of Theology abides by all federal rules and regulations pertaining to the Student and Exchange Visitor Program (SEVP). International students are encouraged to find more information on the Claremont School of Theology website at [cst.edu/cst-resources/#5](http://cst.edu/cst-resources/#5). Students with questions regarding student status should contact their Designated School Official (DSO).

## 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. Up to 12 units may be taken by anyone with a Non-degree student status. Students formally admitted into the Graduate Certificate can take four courses or a maximum of 16 units of coursework (see pg. ). 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 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

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 Claremont School of Theology. 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 using the Non-degree application through the Office of Admission at Claremont School of Theology for the ACoS. Advanced Course of Study is for full-time and part-time local pastors, associate members of annual conferences, and ordained ministers transferring from other denominations. It requires 32 credit hours for completion. An Advanced Course of Study student must take courses in Evangelism; United Methodist (UM) History; UM Polity; and UM Doctrine. The elective courses must be balanced between functional courses (worship, preaching, counseling, etc.) and foundational courses (Bible, theology, and church history). Online course credit hours may not exceed a total of 18 semester hours. Scholarships for ACoS may be available for candidates who have completed basic COS through the GBHEM of the United Methodist Church. Those students still in basic COS may take ACoS courses and pay on their own.

Local pastors who complete the requirements of the Course of Study may continue their preparation for conference membership and ordination as an elder through an Advanced Course of Study program.



The Discipline requires that local pastors who seek ordination:

- Be at least forty years of age
- Complete a bachelor's degree from a college/university recognized by the University Senate. In some instances, a minimum of 60 semester hours of bachelor of arts credit is acceptable.
- Complete the five-year Course of Study, of which no more than four courses may be taken by correspondence or online
- Complete 32 semester hours of graduate theological study or its equivalent as determined by the General Board of Higher Education and Ministry. These courses shall include United Methodists history, doctrine, and polity.

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

### **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.

### **Transient Student**

Graduate degree seeking students from other accredited colleges or universities are eligible to enroll at Claremont School of Theology as Transient Students. Transient students must be in good academic standing at their home institutions and be eligible to return for further study. All Transient students must complete the Transient Student Enrollment Request and have their home institution's permission to enroll in Claremont School of Theology courses. Students who have been dismissed from Claremont School of Theology are not eligible to enroll as a Transient student. Transient students are not eligible for Scholarships or Financial Aid from Claremont School of Theology.

### **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 sole 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 intention 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 Degree form, available from the Registrar, and should also consult with the Office of Financial Aid regarding their scholarship and loan eligibility. 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.

Transferring within programs is permissible only within the same category of degree (e.g., Masters level).

## 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.

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 two-thirds of the total degree credits into a Master of Divinity degree and no more than half of the total degree credits into a Master of Arts degree. A Master's transfer student must earn at least 24 degree credits at CST. Grades do not transfer with transfer courses, are not posted on School of Theology transcripts, nor do they figure into CST 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 Dean or Associate Dean, 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 preapproved by the Registrar.

Credits earned at other institutions do not transfer into doctoral programs at the School.

Credits earned at CST cross-registration partner schools by matriculated CST doctoral students may be applied to a doctoral degree. All courses taken at a CST 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 as a Non-Degree student. This work must not be more than eight years old. Non-Degree credits cannot be applied toward doctoral programs.

### **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 Dean or the Associate Dean. 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 or B prefix code.

## FINANCIAL AID

The costs associated with pursuing graduate education are considerable. Claremont School of Theology 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.

### **APPLYING FOR FINANCIAL AID**

Generally, financial support for graduate study comes through federal loans, institutional scholarships & grants, 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 in the financial aid award letter.

**Applying for Financial Aid:** Students must complete a Free Application for Federal Student Aid (FAFSA) annually, which is available online at [www.fafsa.ed.gov](http://www.fafsa.ed.gov). Our school code (Title IV code) is G01288.

**Accepting/Declining Award(s):** After filing a FAFSA, you will receive a Student Aid Report (SAR) and the Institution will receive an Institutional Student Information Record (ISIR). Both the SAR and ISIR will be used to determine your financial aid awards. Once your Financial Aid award has been determined, you may accept and/or decline your award(s) by logging into the CST student portal. You will receive access to your CST portal from the Admissions Office once you are accepted.

**Understanding Your Financial Aid Award Letter:** The funds outlined in the financial aid award letter are usually based on enrollment of 12 units for the Fall Semester and 12 units for the Spring Semester. If a student registers for fewer units the financial aid award will be adjusted. The number of units 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 (COA), the financial aid awards will be reduced so that the total aid does not exceed the COA.

**Cost of Attendance:** The Cost of Attendance (COA) is also known as the student's financial aid budget. The COA is an itemized list of total expenses associated with your annual enrollment for the academic year (Fall and Spring semesters). Federal regulations require the College to provide students with not only the direct expenses that will appear as billable items on your student tuition bill (Direct Cost of Tuition) but also indirect expenses allowances that are not billed (Indirect Costs). You are eligible to borrow up to the maximum of your COA budget minus all forms of financial aid listed on your award letter and outside scholarships reported. To reduce the overall loan indebtedness, we recommend borrowing only what you need for the academic year. You should decide early whether or not you will borrow to cover indirect costs.

### **INSTITUTIONAL GRANTS & SCHOLARSHIPS**

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 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 and the financial aid handbook as well as this catalog. Students must complete a Free Application for Federal Student Aid (FAFSA) at [www.fafsa.ed.gov](http://www.fafsa.ed.gov) if they wish to be considered for need based aid. To retain all scholarships, students must have and maintain a Satisfactory Academic Progress (2.8 for M.A., 3.0 for Ph.D./D.Min.) and register for 6 or more units each semester. If a student plans to enroll in the Winter and/or Summer sessions, they must inform financial aid.

The following are the merit-based scholarships you may have been awarded:

Merit-based:

- Trustees Award
- Presidential
- Deans' Award
- Claremont Scholarship

Need-based:

- Claremont Grant - This is a need-based grant. It was designed to provide additional grant aid to students who demonstrate exceptional need. Need is determined by completing a Free Application for Federal Student Aid (FAFSA) at [www.fafsa.ed.gov](http://www.fafsa.ed.gov). You must apply each academic year. As with all types of need-based aid, these awards are renewed annually and adjusted in line with changes on the FAFSA.

United Methodist:

- United Methodist Scholarship - The scholarship is awarded to students upon entering CST. Renewal of this scholarship is only provided to certified candidates of ordination. Proof must be submitted to the financial aid office prior to 3rd semester.

Disciples Seminary Foundation (DSF):

- DSF and CST will provide all incoming Master of Divinity (MDIV) students a combination of scholarships from both parties that will cover full tuition. CST guarantees a minimum of 60% tuition (but students are still eligible for Trustees, Presidents, and Deans scholarships). DSF pays 40% tuition.

The following are the requirements:

- Must be Disciples students affiliated with the Disciples Seminary Foundation
- Master of Divinity Students only, not awarded to M.A., D.Min., or PhD
- 3.0 GPA or higher

Endowment Scholarships:

- Students who are recipients of a scholarship fund established by a specific donor will be expected to submit a letter of appreciation to the scholarship fund contact. Failure to submit a letter of appreciation will result in forfeiture of the awarded scholarship. Additionally, if invited to the annual Scholarship Luncheon, student participation is mandatory.

## **RENEWAL OF INSTITUTIONAL GRANTS & SCHOLARSHIPS**

**Enrollment:** Your institutional scholarship is awarded upon admission and is renewable up to the total number of units as defined by your degree program. There are four terms for which you can register for courses: Fall, Spring, Winter, and Summer. For each of these four terms you are eligible to receive your scholarship if you register between 6 to 12 units. Any units taken in

addition to 12 units per term are not covered. The number of units 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. Please note: You must inform us of any changes to your enrollment or program of study. If you make a change to your enrollment or program of study, it may affect your scholarship amount and eligibility. You must contact the office of financial aid if you plan on enrolling for Winter and/or Summer courses.

**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.

**Duration of Scholarship:** In order to receive the full value of the tuition scholarship, students must complete the degree in the time given as stated in the catalog of matriculation. Scholarship support is not available beyond those limits. Ph.D./D.Min. scholarships are awarded for coursework only. Scholarship support is not available beyond those limits.

**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.

**Leave of Absence:** 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.

**Satisfactory Academic Progress:** Students must achieve satisfactory academic progress as defined in this Catalog. See Satisfactory Academic Progress for Institutional & Federal Aid.

## **FEDERAL AID**

**Federal Work Study:** The Federal Work Study program provides jobs for graduate and professional students with financial need, allowing them to earn money to help pay educational expenses. Students may work up to 20 hours per week. The amount of the award is based on a student's need as determined by the financial aid office and available funds. All student employment jobs are located on campus. Please note that most employment opportunities are filled at the beginning of the Fall semester. Please contact the financial aid office to determine if you are eligible to participate in the Federal Work Study program.

**Federal Direct Loans:** The Federal Direct Loan (Direct Loan) Program is the largest federal student loan program. Under this program, the U.S. Department of Education is your lender. The loans available to graduate and professional students are the Direct Unsubsidized Loan and the Grad PLUS Loan.

1. Direct Unsubsidized Loans are loans made to eligible graduate, and professional students, but in this case, the student does not have to demonstrate financial need to be eligible for the loan.
  - Annual Loan Limit is \$20,500.
  - Aggregate Loan Limit is \$138,500

2. Direct Grad PLUS Loans are loans made to graduate or professional students to help pay for education expenses not covered by other financial aid.
  - Annual Loan Limit is up to cost of attendance minus financial aid awarded
  - Grad PLUS Loan does not have an aggregate limit

#### Processing your Loans

1. Accept – in the student portal – the loan you wish to borrow and the amount.
2. Complete the following:
  - **Direct Unsubsidized Loan:** Complete a Master Promissory Note (MPN) and Entrance Counseling on [www.studentloans.gov](http://www.studentloans.gov). Log in to [www.studentloans.gov](http://www.studentloans.gov) to check the status of your MPN and other necessary documentation.
  - **Direct Grad PLUS Loan:** To apply, log in to [www.studentloans.gov](http://www.studentloans.gov). Please note, when you apply for a Direct Grad PLUS Loan, the Department will check your credit history. To be eligible to receive a Direct Grad PLUS Loan, you must not have an adverse credit history. If you are determined to have an adverse credit history, you may still receive the loan if you obtain an endorser who does not have an adverse credit history. An endorser is someone who agrees to repay the Direct Grad PLUS Loan if you do not repay the loan. In some cases, you may also be able to obtain a Direct Grad PLUS Loan if you document to their satisfaction that there are extenuating circumstances related to your adverse credit history. After you apply, within 48 hours you will receive a credit check correspondence letter approving or denying your loan. You must provide a copy of the credit check letter to the Office of Financial Aid.

**Outside Funds:** Funds secured from outside the institution are applied to a student's 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. Students who bring in "outside" scholarships will have the funds added to their award package; this may allow us to reduce a student's loans.

### **FINANCIAL LITERACY**

Participation at a minimum of one financial literacy workshop per academic year for the duration of a student's degree program is a requirement for all students. In the Financial Aid Office, we're dedicated to assisting you in your financial education. To that end, we've partnered with Financial Avenue to offer a range of online courses intended to help students gain knowledge about the basics of personal money management. Each academic year, there will be one required course for all students. You must log onto [www.financialavenue.org](http://www.financialavenue.org) and click on the Sign Up button. First time students will use the code: 69o0sk to set up their account. Once your account is set up, you'll be able to complete the required workshops. If you have any questions, please contact Financial Avenue by calling 888-454-4668 or via email at [customerservice@financialavenue.org](mailto:customerservice@financialavenue.org).

### **SATISFACTORY ACADEMIC PROGRESS (SAP) & INSTITUTIONAL RENEWAL REQUIREMENT**

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), a student must maintain satisfactory academic progress towards a degree. All academic semesters are utilized to determine Satisfactory Academic Progress (SAP). Claremont School of Theology evaluates the Satisfactory Academic Progress (SAP) of each student who receives financial aid.

Students need to maintain the following three (3) mandated criteria to continue to receive financial aid in future semesters.

1. Qualitative (GPA):

Qualitative standard is determined by the student's earned Grade Point Average (GPA). At the end of each academic semester:

Students must maintain the following cumulative GPA:

M.A. or M.Div. = 2.8 GPA

D.Min. or Ph.D. = 3.0 GPA

2. Quantitative Percentage Standard (QPS Ratio):

The satisfactory academic progress policy must also include a quantitative measure to determine the number of credit hours attempted and percentage of credit hours completed (passed). The minimum percentage of work a student must successfully complete by the end of each term is 67% of all attempted credit hours. Students receiving a calculated QPS value below 67% are not meeting the satisfactory academic progress requirement.

3. Maximum Time Frame (150% Rule):

Students are required to complete their degree or certificate within 150% of the credits required for a program of study. A student's record will be evaluated to determine if they are able to complete a degree within the maximum time frame allowed. When it is determined a student will not complete their program within the 150% credit limit, the student will be suspended from receiving financial aid.

For example:

M.Div. Program credits required = 72 credits

Maximum Time Frame Allowed = 72 credits \* 150% = 108 maximum credits.

Students who fail to meet the requirements will result in becoming ineligible to receive federal and institutional aid. 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 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.

**Financial Aid Warning:** 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 and institutional 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. 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 federal or institutional funds for an additional semester.

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 2.8 (masters students) or 3.0 (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 federal and institutional aid. Please note, students will not be able to be on Financial Aid Warning for more than two semesters.

## **DISTRIBUTION OF FINANCIAL AID FUNDS**

Federal Loans and Institutional aid will be disbursed to your student bill to cover tuition, fees and housing (if applicable) in two equal amounts in the beginning of each Fall and Spring semester. Please note, awards will be adjusted for any changes in enrollment immediately after the last day of the drop/add period.

**Disbursement** - credit your Fall or Spring financial aid award amount to your student account assuming you have:

- Accepted your financial aid award
- Completed a Master Loan Promissory Note (one time only)
- Completed an Entrance Counseling (one time only)
- Have met Satisfactory Academic Progress (SAP) requirements
- Have no holds on your student account

**Refunds** – return of excess payment (financial aid disbursement amount exceeds applicable student account charges due). You will receive an email from the Business Office when a refund check has been processed and available.

## **Withdrawal, Drop 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

### **Title IV (Federal Aid) Refund Policy**

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 adjusted accordingly.

Federal "Return of Title IV Funds" (R2T4) formula dictates the amount of Federal Title IV aid that must be returned to the federal government by the student and the school if the student withdraws. The withdrawal date for calculating R2T4 will be determined as the date the student officially withdraws per CST's procedures.

For determining the percentage of Title IV aid to be returned to the DOE, the number of calendar days remaining in the semester is divided by the number of calendar days in the semester. Schedule class breaks of five consecutive days are excluded. If a student withdraws after the 60% point in the semester, the student will have earned all of their financial aid and there will be no liability by the student or CST.

Type of Title IV financial aid included in Title IV refunds are the Federal Direct Student Loans for Graduate/Professional Students. Refunds are allocated in the following order: Unsubsidized Federal Stafford Loan and Federal (PLUS) Loan. Online Return of Title IV (R2T4) Worksheets are used to determine the amount of the refund of Title IV aid. Worksheets are available upon request from the Financial Aid Office.

# TUITION AND FEES 2018-2019

Below is a sample nine-month budget for the 2018-2019 academic year. The amounts listed below are estimates and your individual expense budget may differ.

	M.Div., M.A.	D.Min.	Ph.D.
Tuition	\$24,000	\$12,800	\$34,080
Student Fees	(24 units)	(16 units)	(24 units)
Books & Supplies	\$1,620	\$810	\$1,620
Room and Board	\$14,400	\$14,400	\$14,400
Transportation	\$1,800	\$900	\$1,800
Miscellaneous	\$3,000	\$1,500	\$3,000
Fees	\$500	\$250	\$500
<b>Total</b>	<b>\$45,320</b>	<b>\$30,660</b>	<b>\$55,400</b>

### Tuition

M.A., M.Div., Non-Degree, Certificate	\$1,000 per unit
D.Min.	\$800 per unit
Ph.D.	\$1,420 per unit
Advanced Course of Study	\$220 per unit
Continuous Registration Fee (M.A./M.Div.)	\$1,000 per semester
Continuous Registration Fee (D.Min./Ph.D.)	\$1,420 per semester
Dissertation Research Fee	\$1,420 per semester
Continuing Education Units (CEU)	\$100 per CEU

### Application and Admissions Fees

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

### Audit Fees

Regular Audit Fee	\$200 per unit
Special Audit (Alumni, Seniors, Spouses)	\$100 per unit
Employee Audit	Free

(Individuals auditing classes must pay the appropriate Audit and other Fees, as appropriate.)

### Course Laboratory Fees:

Preaching Lab	\$50 per class
Supervision in the Pastoral Counseling and Pastoral Psychotherapy tracks (billed for TSC3041, TSC3042, TSC3044, TSC3045, TSC4044, TSC4045, TSC4047, and TSC4048)	\$1,300

### Housing Fees

Housing Application	\$60
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**

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
Other Banking Fees: Wires, International Transactions	\$35 each

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 Winter Term 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 Winter Term 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, Library 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 of the first week of class for the Winter Term 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 Winter Term 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 Procedures 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., M.A. and M.T.S. programs may take 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., M.A. and M.T.S. 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., M.A. and M.T.S. 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., M.A. and M.T.S. 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. programs, coursework must be completed at the B- level (2.7) or above to meet degree requirements. In the Ph.D. programs, coursework must be completed at the B level (3.0) 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 School Certifying Official.

## **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., M.A. and M.T.S. 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. At the discretion and initiation of the Field Education director, a student may submit a petition request for a letter grade for Field Education. The request must be made at the beginning of the semester s/he is taking the Field Education course.

### **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 auditors, 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 Winter Terms, instructors have two weeks after the end of the term 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 submit a petition to the Registrar who will take it to the Committee on Academic Procedures for final determination.

### **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 Winter Term 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. If outstanding work is not submitted by the due date, the student's grade for the course will be assigned by the instructor based on prior submitted work only (usually an F or No-Credit depending on the grade option of the student). Once a grade has been entered by the instructor, it cannot be changed. Faculty are expected to turn in grades for Incompletes no later than two weeks after receiving the work from the student.

CST students are required to follow the CST Incomplete Policy and meet CST deadlines for submitting work for incompletes for all enrolled classes including classes taken at CGU, AJR/CA, University of the West, ACTS, ETSC/Bloy House and the Claremont Colleges. Please note that a reasonable accommodation, even when it involves a later due date for an assignment, does not include an Incomplete.

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 (CAP) 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 For 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. All work for incomplete courses should be submitted to both the instructor and to the Registrar.

### **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 Fall and Spring semester courses up until the end of the second week of the semester. Students must add Winter Term 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 course additions 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. Winter Term and Summer courses must be dropped by the deadline posted in the Academic Calendar and in the course schedule for the term. 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 School Certifying Official 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 School of Theology partner schools, the Claremont Graduate University, or Claremont Colleges. Such students may enroll only in courses with a prefix beginning with T 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.Div., M.A. and M.T.S. 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.Div., M.A. and M.T.S. 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 Associate Dean, and the Associate Dean for Community Life who will determine the appropriate course of action.

### **Attendance and Participation Policy**

A student's attendance and participation are important components in assessing student progress and accomplishments in a course. Students are expected to attend all classes in their entirety. Faculty members have the authority to set attendance and participation policies for particular courses and those policies will be included in the course syllabus. CST does not differentiate between excused and unexcused absences. When physical presence or online participation is required, faculty will indicate in the course syllabus that student behaviors (such as absences, inability to perform classroom assignments, failure to participate in regular online assignments, etc.) may result in a grade reduction or failure of a course. If for any reason a student fails to attend and/or participate in at least 80% of the required instruction time, a student may not be able to pass the course.

### **Review of Student Status**

At the request of the Dean, the Committee on Academic Procedures (CAP) 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 Associate Dean.

The Associate 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 Associate 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 re-enter within two years of their withdrawal date upon written notice to the Associate 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 Associate 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. 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
CST/ETSC Master of Divinity	7 years
Master of Arts/Master of Theological Studies	4 years
Concurrent/Dual Master of Divinity/M.A./M.T.S.	7 years
Mentoring Doctor of Ministry	5 years
Doctor of Ministry in Practical Theology of Healing, Reconciliation, and Transformation	5 years
Doctor of Ministry in Spiritual Renewal, Contemplative Practices and Strategic Leadership	5 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. or M.T.S. 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. No student will be allowed to graduate or participate in the commencement ceremony without submitting a graduation application. Additionally, no student will also be allowed to graduate or participate in the commencement ceremony unless all academic work is complete, including Masters' theses and Doctoral dissertations.

### **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. Using this evaluation, 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. During annual evaluations of the faculty, the Dean consults these evaluations to assess faculty performance and promotion. The evaluation results are also made available to faculty for their own use in improving their courses and teaching. The Institutional Learning Outcome results from the Course Evaluations 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.

### **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. The change of name will be recorded on the student's academic record. 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.



# 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, 9 units constitute full-time enrollment. However, master's students will often take up to 12 or 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 coursework. Students who elect Continuous Registration before completion of required coursework are not considered enrolled either full or halftime.

## Registration Limits

In the Fall and Spring semesters, registration is limited to 16 units. In the Summer Term, registration is limited to 9 units. In the Winter Term, registration is limited to two courses.

## 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 will receive information from the Admissions Office regarding registration.

## 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 pin number and other faculty permissions as may be required. These requirements are detailed on the semester class schedule.
- Clear all holds.
- When a student has obtained their pin number and all required faculty permissions, the student may register in the Student Portal during the designated registration period.
- Pay tuition and fees. Students will not be permitted to attend class or register for the next term unless tuition and fees are paid.

## Cross-Registration for Graduate Courses (also referred to as "Cross-Enrollment")

Claremont School of Theology has cross-registration agreements with Claremont Graduate University (CGU); the Academy of Jewish Religion, California (AJRCA); the St. Athanasius and St. Cyril Coptic Orthodox Theological School (ACTS) 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 these schools may have different beginning and end times, students should carefully consult the academic calendar of the school in which they are enrolling.

Students may register for courses at the Episcopal Theological School at Claremont (ETSC) and transfer the units into a CST M.A., M.T.S. or M.Div. degree program with the permission of the ETSC Dean. Financial aid will not apply to the units taken at ETSC.

All 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 School of Theology partner schools, the Claremont Graduate University, or Claremont Colleges. Such students may enroll only in courses with a prefix beginning with T or B, and are not eligible for financial aid.

### **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 a cross-registration agreement with Pomona College. All courses taken at Pomona College require the permission of the instructor and the student's advisor.

### **Transient Registration for Fuller Theological Seminary Students**

Claremont School of Theology has a Memorandum of Understanding with Fuller Theological Seminary (FTS) which allows FTS students to enroll in United Methodist courses at CST. Students who meet eligibility criteria may enroll under Transient Student status, whereby they can take a course or courses at CST and have credit transferred to FTS towards an FTS degree. Students agree to pay CST's prevailing published tuition and fees rates for degree-seeking students. A Transient Student is not eligible for Financial Aid from CST.

### **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 courses only offered at the master's level (3000-level) 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 9 units will be billed for the standard audit fee at the time of registration. Ph.D. students maintaining Continuous Registration after completing all required coursework 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 on-campus courses 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 in on-campus courses, subject to approval of the professor. In the semester in which they are teaching, Adjunct Faculty may also audit an on-campus course at no charge with instructor approval.

Auditors may not cross-register for courses at Claremont School of Theology partner schools, the Claremont Graduate University, or Claremont Colleges. Such students may enroll only in courses with a prefix beginning with T 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 Dean 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.

### **Distributive Learning and Course Modalities**

**Distributive learning** - an educational and formational model that allows a member of a learning community (students, faculty, and staff) to access content and community life while being located in different, non-centralized locations. Elements may occur synchronously (at the same time from either the same or different places/spaces) and/or asynchronously (at different times from the same place or different places/spaces).

**On-campus Courses** – a course where instruction takes place with student and instructor physically present in the room, face-to-face. The course may use web/technology enhancements, but will be primarily classroom-based. When online resources are used they do not reduce classroom time.

**Intensive Courses** – a course where classes gather face-to-face over a short period of time, usually 1 or 2 weeks. Almost all instruction is classroom-based, engaged in these intensive periods. Web and technology enhancements will probably be used, along with a small amount of instruction done online.

**Online Courses** – a course where instruction and learning take place online. There are no class sessions with students and instructor physically present in one room, face-to-face. Learning may be synchronous or asynchronous.

**Hybrid Courses** – a course with a week of intensive sessions plus online learning.

**Blended Courses** – a course that meet 3 to 7 times on campus, on different days, plus online learning.

## **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 at the discretion of the Dean. A Directed Study is a coherent, well-defined, and substantive reading and research project oriented course 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
M.T.S.	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 five students enrolled for credit. If there are not five 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. The application and acceptance process is the student's responsibility and occurs independently of the academic program at CST, though faculty in Spiritual Care and Counseling are available as needed for consultation. Clinical Pastoral Education can be undertaken independently of a student's degree program, i.e., for no academic credit.

M.Div. students who do not intend to enter parish ministry may choose, with the approval of their advisor, the Director of Field Education, 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. 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. For more information, see M.Div., and M.A. degree program information and the procedures detailed below. Except for students in the clinical spiritual care track, no academic credit is granted to Ph.D. students for CPE. Students seeking ordination should check with the appropriate denominational body regarding CPE and Field Education requirements.

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 (6) units of academic credit; the student determines how many units of academic credit (0-6) they wish to earn. No academic credit is granted for CPE units completed in non-ACPE accredited centers. Successful completion is determined by a member of the Spiritual Care and faculty upon receiving copies of the final evaluations completed by the ACPE supervisor and the student. Normally, the ACPE supervisor's certification of a unit as successfully completed will earn the student academic credit. CPE is evaluated only on a CR/NC basis.

Prior to applying for CPE, the student is responsible for consulting the ACPE website to determine that the CPE center is accredited by ACPE and thus eligible for academic credit. Faculty in Spiritual Care and Counseling are available for consultation as needed to determine this eligibility. Prior to enrolling in CPE, students are responsible for providing to the Registrar a letter from the ACPE Center that documents the student's acceptance into the CPE program and that the program's accreditation by ACPE is current. Students pay Claremont School of Theology tuition for up to six units of academic credit and the School pays a CPE Center's fees out of the tuition paid by the student.

## **Summary of Procedure for Enrollment in CPE**

- Students may substitute one unit of CPE to meet the field education requirement if it is vocationally appropriate. Students considering this must first meet with the Director of Field Education to discern the appropriateness of such a substitution. Those considering ordination should also check with their ordaining body to make sure this plan is acceptable to the denomination. Students must also gain the approval of one of the professors of Spiritual Care and Spiritually Integrative Counseling. Students register for TSC3000, not for the field education class. CPE must be taken for 6 units of academic credit to fulfill the field education requirement.
- 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.

- Prior to application and enrollment, all students (doctoral-level and master's level) must consult the ACPE website to identify accredited Centers. Faculty in Spiritual Care and Counseling are available for consultation as needed.
- Students must apply for and be accepted by an ACPE-accredited CPE Center in order to receive academic credit. The application and acceptance process is the student's responsibility and occurs independently from the academic program at CST.
- If accepted for training, the student submits a copy of the letter documenting their acceptance and the program's ACPE accreditation 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. The Registrar assigns one of the Spiritual Care and Counseling professors to be faculty of record.
- The student requests their ACPE supervisor to send copies of the final supervisor's evaluation and the student's self-evaluation 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 ACPE 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, up to 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

## **English Language Skills**

Students for whom English is a second language are strongly encouraged to enroll in TTW206 Workshop in Oral Communication 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 the 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.

## **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.

# THE MASTER OF ARTS PROGRAM

The Master of Arts (M.A.) program that combines academic excellence and opportunities for vocational exploration with the goal of preparing students for further graduate study, various forms of religious leadership and ministry, for general education and enrichment. The tracks associated with this degree program include: Islamic Studies and Leadership, Islamic Education, Spiritually Integrative Psychotherapy and Interdisciplinary or Comparative Studies. The Claremont School of Theology M.A. program is informed by the history of Christian and/or Islamic 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 48-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. Students must complete a summative exercise at the end of their program which takes the form of a master's thesis, a major paper, a paper/project, or a clinical case study.

## 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 four tracks affiliated with the M.A. degree program include: Islamic Studies and Leadership; Islamic Education; Spiritually Integrative Psychotherapy; and Interdisciplinary Comparative Studies. Students choosing Islamic Studies and Leadership may focus on Islamic Studies or Islamic Leadership. Each track has its own set of required courses. All students choosing Interdisciplinary or Comparative Studies must declare the areas of concentration they intend to study on the application for admission.

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.

Some Master of Arts degree programs require one or two semesters of internship, and elective internships are available to students in all MA programs. Placements can be arranged 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 three months before the planned internship start date.

## 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, or a clinical case study.

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. Colloquium.

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 the Spiritually Integrated Counseling track, 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 Claremont School of Theology, Academy of Jewish Religion/CA, or 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 may serve on an 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.

No student will also be allowed to graduate or participate in the commencement ceremony unless all academic work is complete, including Masters' theses or projects.

**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.

**Deacon's Orders in The United Methodist Church:** Master of Arts students seeking Deacon's Orders in the United Methodist Church must also complete the following courses as part of their electives and/or in addition to course requirements:

TWP3015 Introduction to Christian Worship and the Arts	3 units
TDS3001 United Methodist History	2 units
TDS3002 United Methodist Polity	2 units
TDS3000 United Methodist Doctrine	2 units
TDS3039 Christian Evangelism	3 units
TDS3045 Christian Mission	3 units

Some United Methodist conferences require the completion of one unit of Clinical Pastoral Education for ordination, which would count for 6 units of academic credit. Students are strongly recommended to check with their conference regarding this ordination requirement.

**ISLAMIC STUDIES AND LEADERSHIP TRACK**

The Islamic Studies and Leadership track provides academic grounding in the Islamic intellectual and spiritual tradition, enhances interreligious and intra-faith understanding, and cultivates practical skills in leadership, organizational management, and public engagement for students aspiring to enrich their profiles as religious authorities and leaders, particularly in North American Muslim communities. Within this program students have the option concentrate on Islamic Studies and Leadership, Islamic Studies or Islamic Leadership. Each concentration requires courses in the



Qur'an, Islamic theology and philosophy, history, jurisprudence, and spirituality, as well as Arabic language, to ensure a firm grounding in Islamic thought and practice. Students can then customize their program to study contemporary issues in ethics, religious and spiritual formation, youth ministry, civic engagement, non-profit leadership, community organizing, and social justice, among others. Students may pass a proficiency exam in Arabic in lieu of coursework. The degree culminates with a master's thesis or paper/project.

Students in this program will be prepared for a variety of careers in public, private, religious and non-profit contexts that require grounding in the Islamic tradition and leadership qualifications.

### ***Islamic Studies – 15 units***

BLA3006 Islamic Leadership and Spirituality	3 units
BTS3000 The Qur'an: Composition, Collection and Teachings	3 units
BTH3025 Islamic Theology and Philosophy	3 units
BES3021 Islamic Law and Legal Theory	3 units
BHS3013 History of Islam	3 units

### ***Arabic Language – 6 units***

BMU3009 Intermediate Arabic: 2A*	3 units
BMU3010 Intermediate Arabic: 2B*	3 units

*\*Students may take a proficiency exam in Intermediate Arabic: 2A and 2B.  
Students who pass the exam take 6 additional units of free electives.*

### ***Interreligious Studies – 6 units***

TIR3001 Interreligious Dialogue and Leadership	3 units
<b>OR</b>	
BMU3019/3119 Sunni-Shia Relations and Intra-faith Issues	3 units
BIR3100 Muslims in Dialogue with Christians	3 units
<b>OR</b>	
Elective course in Interreligious or intra-faith studies	3 units

### ***Free Electives\* – 18 units***

See specific courses required for Islamic Studies and Islamic Leadership below. Students can select courses from Bayan Claremont, Claremont School of Theology, the Academy for Jewish Religion, California, University of the West, and Claremont Graduate University to customize their degree programs to their interests and contexts.

### ***Thesis – 3 units***

BIS3061 Integrative Seminar I – <i>Spring semester first year</i>	1 unit
BIS3062 Integrative Seminar II – <i>Fall semester second year</i>	1 unit
TIS3063 Summative Exercise - <i>Taken any semester</i>	1 unit

### **TOTAL - 48 units**

### ***Islamic Studies Free Electives\* (18 units)***

BSF3107 Islam and Mysticism
BTH3052 Global Islamic Movements and Ideologies
BTH3118 Contemporary Islamic Thought
BMU3121 Islam and Liberal Citizenship
BRA3060 Islam, Science and Art
Other relative electives

### ***Islamic Leadership Free Electives\* (18 units)***

BWP3084 Preaching and Public Presentation of Islam
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BHS3014 Islam in America  
 BLA3105 Non-Profit Leadership and Management  
 BCS3115 Community Organizing  
 BCS3116 Social Integration and Civic Engagement  
 BLA3106 Islamic Leadership and Spirituality  
 Other relative electives

## **ISLAMIC EDUCATION TRACK**

The Islamic Education track provides a holistic approach to developing the educational environment in Muslim schools and organizations, designing curriculum, and attending to the needs of students according to research-based models. Coursework for specializations in Islamic Educational Leadership and Islamic Curriculum and Instruction includes grounding in Islamic Studies and professional development in the effective use of education technology. 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. This concentration adequately prepares students for future Ph.D. studies.

### ***Islamic Studies – 15 units***

BES3010 Islamic Ethics	3 units
BTS3000 The Qur'an: Composition, Collection and Teachings	3 units
BTH3025 Islamic Theology and Philosophy	3 units
BES3021 Islamic Law and Legal Theory	3 units
BHS3013 History of Islam	3 units

### ***Interreligious Studies – 6 units***

***Students must take two of the following courses:***

TIR3001 Interreligious Dialogue and Leadership	3 units
BMU3019/3119 Sunni-Shia Relations and Intra-faith Issues	3 units
BIR3100 Abrahamic Faiths in Conversation	3 units
Elective course in Interreligious or intra-faith studies	3 units

### ***Concentration – 15 units***

BRE3001 Foundations of Islamic Education	3 units
BCS3116 Introduction to the Islamic Cultural Heritage	3 units
BRE3004 Education Technology and Resources	3 units

## **AND EITHER:**

### **Islamic Educational Leadership:**

BRE 3106 School Leadership, Board Management, and Change Agency	3 units
BRE3015 Cultivating the Campus Environment & Professional Learning Communities	3 units

### **OR**

### **Islamic Curriculum and Instruction:**

BRE3103 Critical Pedagogy and Foundations in Learning Theories	3 units
BRE3102 Curriculum Design, Development, and Integration	3 units

### ***Free Electives – 9 units***

Students can select courses from Bayan Claremont, Claremont School of Theology, the Academy for Jewish Religion, California, University of the West, and Claremont Graduate University to customize their degree programs to their interests and contexts.

### ***Integrative Seminar or MA Colloquium – 2 units*** (one unit each for two semesters)

BIS3161 Integrative Seminar I – <i>Spring semester first year</i>	1 unit
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BIS3162 Integrative Seminar II – <i>Fall semester second year</i>	1 unit
TIS3063 Summative Exercise - <i>Taken any semester</i>	1 unit

**TOTAL – 48 units**

## **SPIRITUALLY INTEGRATIVE PSYCHOTHERAPY TRACK**

This track prepares students to provide spiritually informed psychotherapy and psycho-educational 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 Psychotherapy take their clinical education at The Clinebell Institute for Pastoral Counseling and Psychotherapy, located on the CST campus. This program does not prepare students for state licensure; some employment settings and organizations require additional coursework, clinical experience, and/or state licensure.

### ***Core Courses – 21 units***

First Year Requirements:

TSC3004 Theories and Practices of Spiritual Care	3 units
Clinical Education (see specific requirements below)	6 units
TIR3001 Interreligious Dialogue and Leadership	3 units

Second Year Requirements:

Clinical Education (see specific requirements below)	6 units
Elective in Interreligious Studies	3 units

### ***Theological/Religious Studies – 15 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
TTH3036 Systematic Theology	3 units

#### ***\*Substitutions for Non-Christian Students:***

<i>Course in History of a particular Religion</i>	<i>3 units</i>
<i>Course in Ethics</i>	<i>3 units</i>
<i>Course in Theology or Philosophy</i>	<i>3 units</i>
<i>Course in Scripture/Sacred Texts</i>	<i>3 units</i>
<i>Course in History, Ethics, Theology/Philosophy or Scripture/Sacred Texts</i>	<i>3 units</i>

### ***Electives – 12 units***

Courses in discipline, as approved by advisor

### ***Summative Exercise – 0 units***

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

## **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 Psychotherapy 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 TSC3041, TSC3042, TSC3044, and TSC3045. 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 2016-2017 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 Psychotherapy are required to be in at least one year of weekly psychotherapy **at their own expense** during their clinical education. Students indicate that they have begun this requirement by requesting that a letter be sent by their therapist to 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:

TSC3041 (Fall, 1st year) (CPE prerequisite)	3 units
TSC3042 (Spring, 1st year)	3 units
TSC3043 (Summer, 1st year)	0 units
TSC3044 (Fall, 2nd year)	3 units
TSC3045 (Spring, 2nd year)	3 units
TSC3046 (Summer, 2nd year, unless graduating)	0 units

**M.A. WITH A CONCENTRATION IN INTERDISCIPLINARY OR  
COMPARATIVE STUDIES**

The M.A. with a concentration in Interdisciplinary or Comparative Studies is a 48-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***

TIR3001 Interreligious Dialogue and Leadership 3 units

TIR3XXX Elective in Interreligious Studies OR a course in

another religious tradition other than one's own 3 units

***Free Electives - 39 units***

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

***Summative Exercise - 3 units***

TIS3059 Masters Research and Integrative Seminar (Online only) 2 units

TIS3064 Summative Exercise 1 unit

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

**TOTAL – 48 units**

# MASTER OF THEOLOGICAL STUDIES

The Master of Theological Studies (M.T.S.) is a 48-unit degree program that combines academic excellence and opportunities for vocational exploration with the goal of preparing students for further graduate study or for general education and vocational enrichment. The areas of concentration for the M.T.S. degree program include: Biblical Studies; Ethics and Social Change; Interreligious Studies; Ministry; Process Studies; Religious Education; Spiritual Care & Counseling; Spiritual Formation; Theology. At least four courses must be taken in one of these areas. At the end of their program a student must complete a summative exercise, which may take the form of a master's thesis, major paper, project, or capstone seminar.

The 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.

## Master of Theological Studies Degree Program Learning Outcomes

Master of Theological Studies graduates of CST will be able to:

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

### *Theological Foundation Courses - 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
TTH3036 Systematic Theology	3 units
TEC3001 Introduction to Christian Ethics	3 units

### *Interreligious Studies - 6 units*

TIR3001 Interreligious Dialogue and Leadership	3 units
Elective in Interreligious Studies or Course in a Religious Tradition other than one's own	3 units

### *Concentration - 12 units*

*Four courses in one of the following disciplines, as approved by advisor:* 12 units

Biblical Studies  
Ethics and Social Change  
Interreligious Studies  
Ministry  
Process Studies  
Religious Education  
Spiritual Care and Counseling  
Spiritual Formation  
Theology

### *Free Electives - 12 units*

Courses outside the discipline	12 units
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### *Summative Exercise - 3 units*

TIS3059 Masters Research and Integrative Seminar (Online only)	2 units
TIS3064 Summative Exercise	1 unit

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

**TOTAL - 48 units**

# THE MASTER OF DIVINITY

The Master of Divinity (M.Div.) is a 72-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. Offered in both on-campus and hybrid modes, the Claremont M.Div. program is informed by the history of thought and practice within Christianity, by exposure to the cultural and religious diversity within Christianity, 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, appreciation of other forms of spiritual practice and insight, a deep engagement with today's social and political realities, and strong dialogical and critical thinking skills. The M.Div. offers three tracks: the **Ministerial Leadership Track**, the **Interfaith Chaplaincy Track**, and the **Islamic Chaplaincy Track**.

## **MINISTERIAL LEADERSHIP TRACK**

### **Master of Divinity Degree Ministerial Leadership Track 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.

### **On-Campus Mode**

#### **About This Program**

Students in the on-campus program can complete the Master of Divinity by taking most of their courses as semester-long classes that meet weekly. Six required courses must be taken in the intensive or hybrid mode (indicated below).

All required courses, including intensives, hybrids, on-campus, and online courses, are offered every year.

#### **Hybrid and Intensive Courses**

Hybrid courses include a week of on-campus sessions plus online work throughout a semester. Hybrid courses often have required pre-class reading and writing assignments. Intensive courses meet for one week on campus and often have required reading before class, plus assignments due after the last class session.

On-campus sessions of hybrid courses are generally scheduled the last full week of August and the second full week of January. Intensive courses are scheduled the first full week of January.

#### **Required Courses – 12 courses, 36 units**

TIR3001 Interreligious Dialogue and Leadership (Intensive)  
THB3007 The Hebrew Bible in Context  
THC3007 History of World Christianities  
TRE3001 Introduction to Religious Education  
TTH3036 Systematic Theology  
TNT3003 The New Testament in Context  
TEC3001 Introduction to Christian Ethics  
TWP3015 Introduction to Christian Worship and the Arts



TSC3004 Theories and Practices of Spiritual Care  
TWP3013 Preaching in the Worship Context  
TCE3075 Religious Leadership  
TRE3040 Vocational Praxis (Intensive)

### **Required Formation Sequence – 4 courses, 12 units (Hybrid courses)**

TSF3008 Formation: Spiritual Practices  
TCS3000 Formation: Cultural Competencies  
TCE3080 Formation: Field Education I  
TCE3081 Formation: Field Education II

### **Free Electives and Denominational Studies – 8 courses, 24 units**

### **Total Units to Complete M. Div. Degree Program – 72 units**

#### **Denominational Requirements**

United Methodist students seeking ordination have five required denominational studies courses: United Methodist History, Doctrine, and Polity (2 units each), Evangelism, and Mission (3 units each), 12 units total. Students in other denominations also may have required courses – check with your denomination.

#### **Time to Complete**

The Master of Divinity is usually considered a 3-year degree program. Students can complete the on campus program in three academic years by taking 4 courses (12 units) most semesters, plus the two January intensives. Some students also choose to spread the course work over a longer period of time. Please note that no student will also be allowed to graduate or participate in the commencement ceremony unless all academic work is complete, including Masters' theses and Doctoral dissertations.

#### **Hybrid Mode**

#### **About This Program**

Students in the Hybrid Online program can complete the Master of Divinity degree through a combination of online classes, intensive short-term courses on campus, and classes that combine intensive classroom sessions and online work. Program requirements and faculty are the same as in the on-campus Master of Divinity program. The intensive and online formats offer opportunities for students to form relationships, develop community, and engage in deep conversation with peers and professors.

To be successful in the hybrid program, students will need a computer (not a tablet), high-speed internet access, comfort with learning and using technology, and good time management skills.

All required courses, including intensives, hybrids, and online courses, are offered every year. A recommended course schedule for completing the degree in three years (usual for M.Div.) is provided.

#### **Hybrid and Intensive Courses**

Hybrid courses include a week of on-campus sessions plus online work throughout a semester. Hybrid courses often have required pre-class reading and writing assignments. Intensive courses meet for one week on campus and often have required reading before class, plus assignments due after the last class session.

On-campus sessions of hybrid courses are generally scheduled the last full week of August and the second full week of January. Intensive courses are scheduled the first full week of January.

## **Calendar for Hybrid and Intensive Courses**

To complete the degree in three academic years, students should plan to be on campus these times:

First year – 1 week in August, 2 weeks in January

Second year – 1 week in August, 1 week in January

Third year – 1 week in January

Summers – possible one- or two-week intensive classes on campus

If possible bring a laptop computer for these weeks.

## **Online Courses**

Online courses do not require time on campus. These courses are guided tutorials, not self-directed learning. Most class sessions are asynchronous – each week students can participate at times of their own choosing within parameters established by the professor. Some online classes include synchronous (everyone at the same time) sessions.

The program includes 6 required courses offered only in the hybrid or intensive mode, as indicated below. All other required courses are offered fully online. Electives may be taken online or as intensives. Online and intensive elective courses are offered in the fall and spring semesters as well as in the summer term.

### **Required Intensive Courses**

TIR3001 Interreligious Dialogue and Leadership

TRE3040 Vocational Praxis

### **Required Hybrid Courses**

TSF3008 Formation: Spiritual Practices

TCS3000 Formation: Cultural Competencies

TCE3080 Formation: Field Education I

TCE3081 Formation: Field Education II

TRE3001 Introduction to Religious Education

TWP3015 Introduction to Christian Worship and the Arts

TWP3013 Preaching in the Worship Context

TCE3075 Religious Leadership

### **Required Online Courses**

THB3007 The Hebrew Bible in Context

THC3007 History of World Christianities

TTH3036 Systematic Theology

TNT3003 The New Testament in Context

TEC3001 Introduction to Christian Ethics

TSC3004 Theories and Practices of Spiritual Care

## **Total Required Courses – 16 Courses, 48 Units**

## **Free Electives and Denominational Studies – 24 units**

Electives are offered online or as intensives.

## **Total Units to Complete M. Div. Degree Program – 72 units**

## **Denominational Requirements**

Students seeking ordination should always check with their ordaining body regarding ordination requirements. United Methodist students seeking ordination have five required denominational studies courses: United Methodist History, Doctrine, and Polity (2 units each), Evangelism, and Mission (3 units each), 12 units total. Some of these courses may be offered online only or as

intensives in the summer. Students in other denominations may also have required courses – check with your denomination.

### **Time to Complete**

The Master of Divinity is usually considered a 3-year degree program. Students can complete the hybrid program in three academic years by taking 3 courses (9 units) most semesters, plus the two January intensives and some summer courses. Some students also choose to spread the course work over a longer period of time. Please note that no student will also be allowed to graduate or participate in the commencement ceremony unless all academic work is complete, including Masters' theses and Doctoral dissertations.

### **Field Education**

Field Education provides students with opportunities for theological reflection on the 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. Internship placements are for the academic year only, beginning in September. Enrollment in the Spring Field Education Seminar is contingent upon having successfully completed the Fall Seminar. The class is a hybrid, with five consecutive days of class in late August, another five in January, and an ongoing seminar throughout each semester.

Each placement involves 8-10 hours per week for two semesters in an approved field setting. While many internships take place in congregational settings, placements in a variety of organizations and contexts are possible. Students are responsible for arranging their own placements ahead of time, with support and consultation from the Director of Field Education. Students should check with their denomination to see if a congregational Field Education placement is required for ordination. Students usually enroll in Field Education after completing about one third of the M.Div. curriculum, during the second year of study for full-time students.

Advanced Field Education for one semester or two is also available for elective credit.

**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 elective credit. Students apply directly to the CPE program, which must be ACPE-approved.

Students may substitute one unit of CPE to meet the field education requirement if it is vocationally appropriate. Students considering this must first meet with the Director of Field Education to discern the appropriateness of such a substitution. Those considering ordination should check with their ordaining body to make sure this plan is acceptable to the denomination. Student should check with their Board of Ordained Ministry. Students must also gain the approval of one of the professors of Spiritual Care and Spiritually Integrative Counseling.

Once accepted into a CPE program, students must register at CST in order to receive academic credit. The procedure is to submit a copy of the CPE acceptance letter from the CPE site to the CST registrar’s office. Students pay tuition to CST, and the school pays the CPE program fee. Students register for TSC3000, not for the field education class. Students will need to register for the full 6 units of academic credit in order to meet the field education requirement.

**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 or Master of Theological Studies 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., M.A. and M.T.S. 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 or Master of Theological Studies program at Claremont School of Theology. In the dual degree program, the student applies for the 72-unit Master of Divinity program and the 48-unit Master of Arts or Master of Theological Studies program. 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. or M.T.S. 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 M.Div. student, coursework taken at institutions other than CST 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, etc.), or through online courses taken from any institution world-wide, M.Div. students cannot take more than 18 units through Concurrent Enrollment.

**Joint Master of Divinity/Episcopal Theological School of Claremont Students**

Students in the Joint CST/ETSC M.Div. program must complete the entire curriculum at ETSC and the following 24 additional units (for the equivalent of one-third of their degree) at Claremont School of Theology:

TIR3001	Interreligious Dialogue and Leadership	3 units
TCE3080/3081	Field Education I and II*	6 units

Free Electives

15 units

**Total units at Claremont School of Theology**

**24 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 coursework 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.*

### **Joint Master of Divinity/St. Athanasius and St. Cyril Coptic Orthodox Theological School (ACTS) Students**

Students in the Joint CST/ACTS M.Div. program must complete the entire curriculum at ACTS and the following 24 additional units (for the equivalent of one-third of their degree) at Claremont School of Theology:

TIR3001 Interreligious Dialogue and Leadership	3 units
TRE3040 Vocational Praxis (final year)	3 units
TCE3080/3081 Field Education I and II*	6 units
2 Classes in Practical Theology (Spiritual Care, Religious Education, Spiritual Formation, or Religious Leadership)	6 units
Free Electives	6 units
<b>Total units at Claremont School of Theology</b>	<b>24 units</b>

This program involves to Winter Terms. During the first Winter Term, a student must take TIR3001 Interreligious Dialogue and Leadership. During the second Winter Term a student must take TRE3040 Vocational Praxis

*\*As vocationally appropriate. May be substituted with additional free electives with permission.*

### **INTERFAITH CHAPLAINCY TRACK**

#### **Master of Divinity Interfaith Chaplaincy Track Learning Outcomes**

Graduates from CST's M.Div. Degree, Interfaith Chaplaincy Track will be able to:

1. Demonstrate knowledge of a particular religious tradition gained through the study of theological disciplines.
2. Demonstrate knowledge of the dynamics of interfaith encounters.
3. Demonstrate effectiveness in relating spiritual care theory and practices of interfaith caregiving.

#### 4. Demonstrate ethical integrity in academic/professional endeavors.

The Interfaith Chaplaincy track within the M.Div. degree is designed to meet the needs of those who wish to become scholar-practitioners in chaplaincy, educated according to the highest standards and eligible to seek professional certification by the Association of Professional Chaplains and other such agencies.

Given the frequency with which today's chaplains are required to engage religious diversity interpersonally and programmatically, it is the purpose of this program to offer an education with two intertwining aspects: a lively and maturing engagement with one's own tradition and a well-informed and caringly-embodied knowledge of religious diversity and interfaith encounter.

The Interfaith Chaplaincy track offers depth and breadth of preparation. Depth is established by the requirement that all students grow in knowledge of their own religious tradition and the tradition of others, as well as the history, theory, and practice of spiritual care and chaplaincy. Breadth is established through the program's elective units, which students can use to prepare themselves according to the expectations of one's own religious tradition and/or professional certification requirements. Overall, the program seeks to offer a flexible structure that supports vocational and intellectual exploration and development, while encouraging student initiative and responsibility. The program prepares for the work of chaplaincy or for doctoral level work in spiritual care.

Students take courses in theological studies, interreligious competencies, formation, and spiritual care. Clinical Pastoral Education is required.

While this track cannot be completed in the hybrid M.Div. format, hybrid, intensive and online courses are open to Interfaith Chaplaincy track students. Students can also meet the academic requirements for chaplaincy certification by completing the hybrid M.Div., Ministerial Leadership Track.

Please note that no student will also be allowed to graduate or participate in the commencement ceremony unless all academic work is complete, including Masters' theses and Doctoral dissertations.

*NOTE: Chaplaincy certification from the Association of Professional Chaplains generally requires an endorsement from your religious judicatory or denomination, often including either ordination or commissioning. Additional courses may be necessary in order to meet these requirements. Students should check with their own denomination/religious body to determine what other requirements may be needed.*

#### **Course Requirements in Detail:**

*Students must take at least one course in each of the following categories: 1) Sacred texts, 2) History of a particular religious tradition, 3) Theology, teaching, and tenets, and 4) Religious and/or faith-based ethics. For students seeking certification by the Association of Professional Chaplains, these four courses (12 units) should be taken in the same religious tradition (the tradition most closely affiliated with the student). Students must take three additional courses: at least one in interreligious studies and at two in another religious tradition. Students are advised that they may also need to use elective units to deepen their knowledge of their own tradition(s) in order to qualify for certification and/or endorsement by their religious body.*

#### ***Theological Studies (required) – 18-21 units***

<i>Sacred Texts</i>	<i>3-6 units</i>
<i>History of a Particular Religious Tradition</i>	<i>3 units</i>
<i>Theology, Teaching, and Tenets</i>	<i>3 units</i>
<i>Religious and/or Faith-based Ethics</i>	<i>3 units</i>

**Specific Theological Studies Courses per Religious Tradition**

<b>Christianity (21 units)</b>	<b>Islam (18 units)</b>
THB3007 The Hebrew Bible in Context: An Introduction (3 units)	BTS3000 The Qur'an and its Interpreters (3 units)
TNT3003 The New Testament in Context: An Introduction (3 units)	
THC3007 History of World Christianities (3 units)	BHS3013 History of Islam (3 units)
TTH3036 Systematic Theology (3 units)	BTH3025 Survey of Islamic Theology, Philosophy (3 units)
TEC3001 Introduction to Christian Ethics (3 units)	BES3021 Islamic Law and Legal Theory (3 units)
Two courses in at least one other religious tradition (6 units)	Two courses in at least one other religious tradition (6 units)

<b>Judaism (18 units)</b>	<b>Buddhism (18 units)</b>
<i>Jewish students should consult the course listings each semester 12 units at AJR/CA as well as CST's offerings for courses in:</i>	<i>Buddhist students should consult the course listings each semester 12 units at the University of the West as well as CST's offerings for courses</i>
Sacred texts (3 units)	Sacred texts (3 units)
History (3 units)	History (3 units)
Theology/Teachings (3 units)	Theology/Teachings (3 units)
Ethics (3 units)	Ethics (3 units)
Two courses in at least one other religious tradition (6 units)	Two courses in at least one other religious tradition (6 units)

**Interreligious Competencies – 9 units**

TIR3001 Interreligious Dialogue and Leadership	3 units
TSC3064 Interfaith Care and Counseling	3 units
TCT3XXX or TIR3XXX in comparative theology or Interreligious studies	3 units

**Formation – 9 units**

TSF3XXX in Spiritual Formation	3 units
TSC3002 Clinical Pastoral Education*	6 units

**Spiritual Care Requirements – 6 units**

TSC3004 Theories/Practices in Spiritual Care	3 units
TSC3035 Chaplaincy in Contexts	3 units

**Spiritual Care Electives – 12 units**

4 TSC3XXX in spiritual care and counseling	12 units
These may be taken at Bayan Claremont (BSC3XXX), AJR/CA (ACP3XXX), or the University of the West (specific MDiv5XX classes that will be identified each semester).	

**Summative Course – 3 units**

TRE3040 Vocational Praxis	3 units
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**Free Electives – 12-15 units (remaining units to equal 72)**

Each student is encouraged to choose their free electives to meet/satisfy their denominational/faith tradition's expectations for endorsement as a chaplain as well as to prepare oneself for the student's

future employment goals. Since the requirements for employment as a chaplain vary according to specialty (hospital, hospice, prison, military, college, etc.), the student should keep informed about requirements, through consistent consultation with the relevant professional bodies.

**TOTAL – 72 units**

*\*One “unit” of CPE is required in this degree. Each “unit” of CPE is worth 6 units of academic credit. The Association of Professional Chaplains requires 4 “units” of CPE for certification. Students apply for acceptance into an approved APCE site. Once accepted, the student enrolls in CST’s TSC3002 or AJR/CA’s CPE course number for 6 academic credits. With the support of their advisor, students may take additional units of CPE for 0-6 academic credits/units as free electives. When CPE is taken for academic credit through CST, the hospital/site fee is paid for by the school out of the tuition money. When CPE is taken for 0 academic credits, the student is responsible to pay for the CPE site fees.*

**\*NOTE: United Methodist students preparing for ordination must take UM classes totaling 12 units: History, Doctrine, and Polity (2 units each) Evangelism, and Missions (3 units each).**

**ISLAMIC CHAPLAINCY TRACK**

**Master of Divinity Islamic Chaplaincy Track Learning Outcomes**

Graduates from CST’s M.Div. Degree Islamic Chaplaincy Track will be able to:

1. Demonstrate knowledge of the Islamic religious tradition gained through the study of theological disciplines.
2. Demonstrate intermediate proficiency in classical Arabic.
3. Demonstrate knowledge of the dynamics of interfaith encounters.
4. Demonstrate effectiveness in relating spiritual care theory and practices of interfaith caregiving.
5. Demonstrate ethical integrity in academic/professional endeavors.

The Islamic Chaplaincy track maintains the learning outcomes indicated for the Interfaith Chaplaincy track, and is designed to offer greater depth in regards to the Islamic intellectual tradition, Arabic language, and Muslim community dynamics. Students take courses in theological studies, interfaith and cultural competencies, spiritual formation, and chaplaincy/spiritual care. Clinical Pastoral Education is not required, but is encouraged and can receive 3-6 units of concurrent course credit. All courses for this track are offered in hybrid intensive format, with Arabic offered fully online; however, some required courses may be taken in the on-campus format. A vocational praxis capstone course may be completed in lieu of a thesis/summative exercise.

***Islamic Studies – 15 units***

BES3010 Islamic Ethics	3 units
BTS3000 The Qur’an: Composition, Collection and Teachings	3 units
BTH3025 Islamic Theology and Philosophy	3 units
BES3021 Islamic Law and Legal Theory	3 units
BHS3013 History of Islam	3 units

***Arabic Language – 6 units***

BMU3009 Intermediate Arabic: 2A*	3 units
BMU3010 Intermediate Arabic: 2B*	3 units

*\*Students may take a proficiency exam in Intermediate Arabic: 2A and 2B. Students who pass the exam take 6 additional units of free electives.*

***Interfaith and Cultural Competencies – 9 units***



***Students must take three of the following courses:***

TIR3001 Interreligious Dialogue and Leadership	3 units
BMU3019/3119 Sunni-Shia Relations and Intra-faith Issues	3 units
BIR3100 Abrahamic Faiths in Conversation	3 units
BSF3037 Muslim Spirituality Among the Religions of the World	3 units
BMU3120 Race, Culture and Identity Among Muslim Americans	3 units
Elective course in Interreligious or intra-faith studies	3 units

**Required Courses in Formation – 9 units**

TSC3002 Clinical Pastoral Education (optional)	6 units
BLA3006 Islamic Leadership and Spirituality	3 units
BSC3130 Facilitating Islamic Life Cycle Rituals	3 units
BSC3135 Self-Development and Self-Care	3 units

**Required Courses in Spiritual Care – 6 units**

***Student must take two Bayan Claremont courses (new proposed courses, pending approval) that focuses on theories and best practices of spiritual care and chaplaincy.***

**Electives in Spiritual Care – 12 units**

BSC3168 Counseling Muslims	3 units
BCS3132 Marriage, Family and Ethics of Gender Among Muslim Americans	3 units
TSC3031 Islam, Medical Ethics and Spiritual Care	3 units
BSC3128 Counseling Muslim Youth	3 units

***In addition to the courses listed students may select other Bayan Claremont courses in this area that focus on the counseling for bereavement and crisis intervention.***

***Free Electives - 12 units***

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

***Capstone - 3 units***

TRE3040 Vocational Praxis	3 units
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**TOTAL - 72 units**

# THE DOCTOR OF MINISTRY PROGRAM

The Doctor of Ministry (D.Min.) is a 28-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 three avenues for pursuing the D.Min. degree.

1. **Mentoring D.Min.:** Students who enroll in the Mentoring D.Min. program participate in the semester schedule at CST taking face-to-face, online, hybrid, or intensive classes 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. **D.Min. in Practical Theology of Conflict, Healing, and Transformation in Korean Contexts (Intensive Cohort model):** Students in the Cohort model attend classes for two weeks in Winter Term and two weeks in late May/early June. Preparation for courses begins two months prior to classes and assignments are due after the session concludes. Instruction is in Korean.
3. **D.Min. in Spiritual Renewal, Contemplative Practice and Strategic Leadership (Hybrid/Online):** Students in the Hybrid/Online program take one multi-day, in-person intensive per year and may take up to half of the degree online. This program is designed for clergy and other spiritual leaders of any tradition, including leaders in transition.

## **Program Learning Outcomes for both the Mentoring and the Spiritual Renewal, Contemplative Practice and Strategic Leadership Doctor of Ministry Degrees:**

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.

## **Program Learning Outcomes for the Practical Theology of Conflict, Healing, and Transformation in Korean Contexts Doctor of Ministry Degree:**

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 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.

## **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 Associate Dean or Dean 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 28 units of course work distributed as follows:

<b><i>Required Intensives – 4 units:</i></b>	
TIS4003 Contexts of Ministry (Summer/August - 1 week intensive)	2 units
TIS4005 D.Min. Thesis & Project Research Colloquium (January – 1 week)	2 units
<b><i>Electives – 20 units:</i></b>	
Electives in preparation for the Thesis/Project	20 units
<b><i>Professional Project – 4 units:</i></b>	
TDI4098 Professional Project	4 units
<b>TOTAL – 28 units</b>	

Please note that no student will also be allowed to graduate or participate in the commencement ceremony unless all academic work is complete, including Masters’ theses and Doctoral dissertations or projects.

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 one-week, 2-unit intensive that convenes during the Winter Term. 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 28 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:

TSC4001 (1<sup>st</sup> unit of CPE, 4 units of program credit, preferably taken during the first year of study)

TSC4002 (2<sup>nd</sup> unit of CPE, 4 units of program credit)

**Spiritually Integrative 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 TSC4044, TSC4045, TSC4047, and TSC4048. 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:

TSC4044 (Fall 1<sup>st</sup> year, 4 units)

TSC4045 (Spring 1<sup>st</sup> year, 4 units)

TSC4046 (Summer 1<sup>st</sup> 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 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 Psychotherapy, 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 digitized for distribution by the CST library's digital library.

### **Continuous Registration**

Students must be registered every semester during an 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.

### **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.

### **Thesis Secretaries**

All doctoral students (D.Min. and Ph.D.) must receive the approval of a thesis secretary three times during the course of writing their respective professional projects or dissertations. While faculty committee members evaluate academic quality and content and ensure originality (i.e., censoring plagiarism), a thesis secretary ensures that dissertations follow school policies for formatting and depositing. Students, on the other hand, are responsible to do their own respective proof-reading, copy-editing, reference checking, and other editorial work.

The three forms requiring the signature of a thesis secretary are listed below. These forms are available on the School's website and at the Registrar's Office. Students should circulate each form and corresponding document (proposal or draft) first to committee members for approval, and only then to a thesis secretary, who should receive it no later than the dates listed below for each form. As a general rule of thumb, the proposal and first/second draft will pass if it contains less than 20 total errors in the formatting of citations and the bibliography. If the document contains more errors than this, the student will need to meet with a thesis secretary and/or submit revisions until the document is determined to be of acceptable quality. The final draft must have less than 20 total citation/bibliographic errors, and must also be completely error-free regarding pagination, margins, font, font-size, paper type/weight, as well as the format and layout of the title page, copyright page, and table of contents.

#### **D.Min.**

- Methodology Consultation (Sept 15) – D.Min. Form 4
- Second Draft (Feb 15) – D.Min. Form 7
- Final Draft (April 1) – D.Min. Form 9

Questions about the role of the thesis secretaries should be directed to the Reference Librarian in the CST Library.

**INTENSIVE COHORT DOCTOR OF MINISTRY PROGRAM**

**D.Min. in Practical Theology of Conflict, Healing, 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 and 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 (6 courses for 24 units) and the design and completion of a Project (4 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.

**Course Requirements and Schedule**

Six courses are required for completion of coursework. Each session offers two courses offered on campus (in May/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 – 8 units***

K435 – Research Methods & Project Seminar in Practical Theology	4 units
TDI4098 – Professional Project	4 units

***Elective Courses – 20 units***

*(from the following courses)*

K321/421 – A Crosscultural and Theological Approach to Healing, Reconciliation and Transformation	4 units
K422 – Gender Related Conflicts, Healing and Transformation in the Korean Church	4 units
K423 – Interpreting Conflict, Healing and Reconciliation in the New Testament	4 units
K424 -- Healing and Transformation through Preaching and Worship	4 units
K425 – Healing Relationships in Conflict: Marital Education and Therapy	4 units
K431 – Group Dynamics and Small Group Care and Counseling toward Healing	4 units
K434 – Interpreting Conflict, Healing and Reconciliation in the Old Testament	4 units
K436 – Liberating Spiritual Formation Toward Wholeness and Reconciliation	4 units

Under special circumstances, students may petition to substitute elective courses from the Fall and Spring semester schedule at Claremont School of Theology.

### **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 programmatic 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 the required course, Research Methods and Project Seminar in Practical Theology. Students will be encouraged to identify a Project topic within the first year of coursework and engage in peer review conversation during Orientation. 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 a required course that will help students learn research methods and design (Research Methods and Project Seminar). In this course 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 24-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 and summary in English, which is bound with the Project.

All D.Min. Projects must meet specified editorial standards and be digitized for distribution by the CST library's digital library.

Please note that no student will also be allowed to graduate or participate in the commencement ceremony unless all academic work is complete, including Masters' theses and Doctoral dissertations or projects.

### **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 one-and-a-half 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. 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, the defense may be conducted via 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 print 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.

## **HYBRID/ONLINE DOCTOR OF MINISTRY PROGRAM**

### **D.Min. in Spiritual Renewal, Contemplative Practice and Strategic Leadership (Hybrid/Online)**

The online-hybrid Doctor of Ministry in Spiritual Renewal, Contemplative Practice, and Strategic Leadership is designed for clergy and other spiritual leaders of any tradition, including leaders in transition.

Courses will be offered in three formats: online, online-hybrid and in-person. The program is grounded in multi-day, in-person January intensives. Up to half of the degree may be taken online. The degree may be completed in a minimum of 28 months, and must be completed within 5 years.

#### **Course Requirements and Schedule**

The program consists of 28 units of course work distributed as follows:

##### ***Core Courses – 12 units***

*(January – one per January, normally 6 days long,  
in a cycle of 3 consecutive Januarys)*

TSF4046 Spiritual Renewal Through Engaged Compassion	4 units
TSF4043 Discernment-Based Strategic Leadership	4 units
TSF4047 Compassion Based Approaches to Conflict	4 units

##### ***Elective Courses – 12 units*** (Spring, Summer, Fall, or January)

Choose 3 courses (4 units each) 12 units

These courses can be taken as online, hybrid-intensive, or in-person from CST's regular courses or from any of CST's cross-registration partner schools:

- Academy of Jewish Religion, California
- Bayan Claremont Islamic Graduate School
- University of the West
- Claremont Graduate University

##### ***Practical Research Project -- 4 units***

4 units

TIS4060 D.Min. Research Project Colloquium

(may be taken for 4 units in one semester or 2 units over 2 semesters)

Begins during first Core Course

**TOTAL – 28 units**

#### **Prerequisites**

- 3 years of advanced theological education or equivalent (e.g., M.Div.)
- 3 years experience in service/ministry (or the equivalent)

### **Core Course Intensives -- D.Min. in Spiritual Renewal, Contemplative Practice and Strategic Leadership (SRCPSL)**

Each of the three Core Courses consists of an in-person, intensive session that is normally six days long. Each intensive includes:

- Exploration of content related to the Core Course topic
- Practical Research Project Workshops
- Specialty Seminars

## **Practical Research Project -- D.Min. in Spiritual Renewal, Contemplative Practice and Strategic Leadership (SRCPSL)**

The purpose of the D.Min. degree is to strengthen the practice of ministry; therefore, the D.Min. professional project should deal with an issue, topic, or need in ministry. The Project is neither a Ph.D. dissertation nor a simple research paper. Students should select a practical research project topic for application in a particular leadership context and address the implications of their findings for that context. Projects should focus on the integration of theory and practice, including theological reflection on practice.

The required Practical Research Project Workshops (within the Core Course intensives) will introduce and review Project parameters. The Project Workshops will help students identify applied research problems and questions, understand theoretical perspectives, access the relevant literature, and identify connections to the practice of strategic leadership.

The Practical Research Project will:

- Demonstrate an appropriate integration of students' coursework and leadership formation with their experiences in relation to leadership settings.
- Demonstrate the student's ability to identify a specific practical topic for application in ministry/service/leadership around the themes of spiritual renewal, contemplative practice, and/or strategic leadership.
- Apply strategic leadership strategies in relation to at least one leadership context.
- Utilize appropriate theories of analysis, engage effective models of practical research and application, and appropriately evaluate the results.
- Consist of 65 pages (16,250 words) to 85 pages (21,250 words) or equivalent, excluding Table of Contents, Bibliography, and Appendices (charts, graphs, etc.).

Students will:

- *Be assigned a faculty advisor* by the end of the firsts Core Course intensive. The advisor will guide in developing the project proposal and completing the project, but not in course selection.
- *Complete a Project Proposal* that includes the following items (or equivalents, as formulated in consultation with faculty):
  - A statement of the problem or issue that is to be the subject of the Project.
  - A description of the context of the problem.
  - The justification for the Project: the need for it and the contributions it will make.
  - Background information on the problem to be addressed.
  - An explanation of the theoretical/conceptual stance of the student-researcher.
  - A discussion of appropriate research methods for the application and evaluation of the Project.
- A detailed tentative outline.
- A preliminary bibliography.
- *Engage in peer review processes* (with supervision from faculty) throughout the formulation of the Project Proposal and the development and completion of the Project.
- *Students planning to graduate in the minimum time (28 months) will complete the Project according to the following timeline. Students planning on a longer timeline to graduation will adjust accordingly.*
  - Identify the Project topic and develop a preliminary Project Proposal by September 15, before the second January Core Course. Submit for Institutional Review Board Approval.
  - Complete revisions for proposal approval by December 1, before the second January Core Course.
  - During the second January Core Course, engage in peer review and begin work on the project.

- Submit the first draft of the Project by December 1, before the third January Core Course.
- Engage in a process of peer evaluation of the Project draft during the third Core Course and Project Workshop. This process will be facilitated by faculty.
- Submit the final draft of the Project by April 1 of the following Spring Semester, for graduation in May.

All manuscripts of the Practice Research Project for the D.Min. in Spiritual Renewal, Contemplative Practice and Strategic Leadership must meet specified editorial standards and be digitized for distribution by the CST library's digital library.

Please note that no student will also be allowed to graduate or participate in the commencement ceremony unless all academic work is complete, including Masters' theses and Doctoral dissertations or projects.

## 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 School of Theology 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 School of Theology 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 School of Theology 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**

### **Resources and Documentation for Doctoral Students Intensive**

The Ph.D. Resources and Documentation for Doctoral Students Intensive is a one week, required non-credit course offered during the Winter Term that is taken by Ph.D. students during their first year of study. D.Min. students are encouraged, though not required to attend. Early in their program, Ph.D. 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 School of Theology. This intensive class covers research methods and resource, bibliographic styles and documentation, as well as issues related to plagiarism, copyright, fair use, and permissions

### **Teaching Skills for Doctoral Students Intensive**

This non-credit intensive is required for 2<sup>nd</sup> year students in Ph.D. programs. It will cover such teaching skills as developing a reflective teaching statement, building a course syllabus, and exploring various skills and strategies that create dynamic classroom experiences.

### **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, German or another language relevant to their research as determined with their advisor. 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, and is in addition to the required research methods seminar. 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 for academic credit and for a letter grade. All language examinations can only take place during the Fall and Spring semesters. See the PhD Exams LibGuide (<http://libguides.cst.edu/phdexams>) for information about the Language Exam process as well as answers to frequently asked questions. 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, TIS4022, 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, or the equivalent; 3) have competence for the student’s study not available on the faculty of 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.

All examinations, including the oral examination, can only take place during the Fall and Spring semesters. At their discretion an individual examiner may choose to meet with a student and/or accept a paper examination during the summer months, but all proctored examinations and the subsequent oral examination must be scheduled during the Fall or Spring semesters. Students may request testing accommodations through Disability Services.

## **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 described on the PhD Exams LibGuide (<http://libguides.cst.edu/phdexams>):

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 School. 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 Exam Proctor 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 the formatting and editorial standards specified on the Dissertation LibGuide (<http://libguides.cst.edu/dissertations>). Dissertations are submitted digitally to the CST Institutional Repository.

## **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, or the equivalent; 2) have competence

for the student's study not available on the faculty of Claremont School of Theology or Claremont Graduate University; and 3) be able to guide the dissertation according to program rubrics and Claremont School of Theology 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 School 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 School 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.

Please note that no student will also be allowed to graduate or participate in the commencement ceremony unless all academic work is complete, including Doctoral dissertations.

*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.

## Thesis Secretaries

All doctoral students (D.Min. and Ph.D.) must receive the approval of a thesis secretary three times during the course of writing their respective professional projects or dissertations. While faculty committee members evaluate academic quality and content and ensure originality (i.e., censoring plagiarism), a thesis secretary ensures that dissertations follow school policies for formatting and depositing. Students, on the other hand, are responsible to do their own respective proof-reading, copy-editing, reference checking, and other editorial work.

The three forms requiring the signature of a thesis secretary are listed below. These forms are available on the School's website and at the Registrar's Office. Students should circulate each form and corresponding document (proposal or draft) first to committee members for approval, and only then to a thesis secretary, who should receive it no later than the dates listed below for each form. As a general rule of thumb, the proposal and first/second draft will pass if it contains less than 20 total errors in the formatting of citations and the bibliography. If the document contains more errors than this, the student will need to meet with a thesis secretary and/or submit revisions until the document is determined to be of acceptable quality. The final draft must also have less than 20 total

citation/bibliographic errors, and must also be completely error-free regarding pagination, margins, font, font-size, paper type/weight (if requesting bound copies), as well as the format and layout of the title page, copyright page, and table of contents.

**Ph.D. in Practical Theology**

- Proposal – Ph.D. Form 6
- Second Draft (Jan 15) – Ph.D. Form 8
- Final Draft (Apr 1) – Ph.D. Form 11

Questions about the role of the thesis secretaries should be directed to the Reference Librarian in the CST Library.

**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 unit***

Practical Theology course from another area	4 units
TIS4022 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. History and Theory of Spiritual Formation, Religious Education, or Interreligious Education
2. Practice of Spiritual Formation, Religious Education, or Interreligious Education (Pedagogical Theory and Practice)
3. Systematic Theology, Theological Ethics, Sacred Texts, or Religious History
4. 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 School of Theology 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 course TSC3004 Theories and Practices of Spiritual Care. Students must audit the on-campus section of the course.

### **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***

TIS4xxx	Practical Theology course from another area	4 units
TIS4022	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 TSC4001/4002/4003 Clinical Pastoral Education (CPE):

TSC4001 1 <sup>st</sup> ACPE unit of CPE	4 units
TSC4002 2 <sup>nd</sup> ACPE unit of CPE	4 units
TSC4003 3 <sup>rd</sup> 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 TSC4021/4022/4023 ACPE Supervisory Training:

TSC4021 1st supervisory unit	4 units
TSC4022 2nd supervisory unit	4 units
TSC4023 3rd supervisory unit	0 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***

TSC4044	Fall	4 units
TSC4045	Spring	4 units
TSC4046	Summer	0 units

***Second Residency Year***

TSC4047	Fall	0 units
TSC4048	Spring	0 units
TSC4049	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 TSC3041, TSC3042, TSC3044, and TSC3045. 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 2016-2017 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 weekly psychotherapy

**at their own expense** 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 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. History and Theory of Spiritual Care and Counseling
2. Practice of Spiritual Care and Counseling (Clinical Theory and Practice)
3. Systematic Theology, Theological Ethics, Sacred Texts or Religious History
4. 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 School of Theology 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**

### **Resources and Documentation for Doctoral Students Intensive**

The Ph.D. Resources and Documentation for Doctoral Students Intensive is a one week, required non-credit course offered during the Winter Term that is taken by Ph.D. students during their first year of study. D.Min. students are encouraged, though not required to attend. Early in their program, Ph.D. 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 School of Theology. This intensive class covers research methods and resource, bibliographic styles and documentation, as well as issues related to plagiarism, copyright, fair use, and permissions

### **Teaching Skills for Doctoral Students Intensive**

This workshop will focus on the "Teaching of Religion" in the many formats that it occurs and are of interest to students, from theological education to colleges and universities. Skills such as writing reflective teaching statements, facilitating discussions, and group dynamics will be addressed. Beyond the content itself, what are the characteristics of teaching religion which are part of reflective practice? How can the teaching of religion be transformational, and at the same time, for some also a source of oppression? How can the teacher help create the conditions where students receive the blend of challenge, support, and inspiration necessary for personal and intellectual development? What are barriers to learning and how might instructors help students overcome them? What kinds of skills best equip a teacher of religion to work with a variety of groups in a variety of contexts? Overall, this workshop is an *invitation*. Students are invited here to assume the role of teacher and learner, to critically reflect on the teaching of religion, and to work to develop their own "voice" as teachers.

### **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. All language examinations can only take place during the Fall and Spring semesters. 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.

See the PhD Exams LibGuide (<http://libguides.cst.edu/phdexams>) for information about the Language Exam process as well as answers to frequently asked questions.

## **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, or the equivalent; 3) have competence for the student's study not available on the faculty of 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.

All examinations, including the oral examination, can only take place during the Fall and Spring semesters. At their discretion an individual examiner may choose to meet with a student and/or accept a paper examination during the summer months, but all proctored examinations and the subsequent oral examination must be scheduled during the Fall or Spring semesters.

## **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 School of Theology. 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 described on the Ph.D. Exams LibGuide (<http://libguides.cst.edu/phdexams>).

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 School. In the event of mechanical failure, the student may petition the Dean to schedule a retake.

The Exam Proctor 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 the formatting and editorial standards specified on the Dissertations LibGuide (<http://libguides.cst.edu/dissertations>). Dissertations are submitted digitally to the CST Institutional Repository.

## **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 CST or CGU; and 4) be able to guide the dissertation according to program rubrics and Claremont School of Theology 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 on the Consent Calendar that the student be advanced to candidacy. The student is advanced to candidacy by vote of the full faculty.

### **Deadlines**

It is highly encouraged that Ph.D. candidates prearrange a date with their Committee Chair for submitting one to two chapters of the dissertation first draft for review during the Fall semester before they wish to graduate. Historically this date has been October 1, but any date may be discussed that best meets the needs of both the Committee Chair and the student.

The first full draft of the dissertation, along with Form 7 (completed except for faculty signatures) is due to the Registrar by January 15 of the desired graduation year. The Registrar will forward an electronic copy of the draft to all committee members, January 15 is also the due date for submitting the first draft of the dissertation to the Thesis Secretary for review.

Once the committee members have discerned that the dissertation is defensible, the candidate should schedule the oral defense date and submit Form 9. The last possible date for the dissertation oral defense (and submission of Form 10) is March 1.

The final draft of the dissertation, along with Form 11 and the Signature Page is due to both the Registrar and the Thesis Secretary no later than April 1.

### **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 School 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 School 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.

Please note that no student will also be allowed to graduate or participate in the commencement ceremony unless all academic work is complete, including Doctoral dissertations.

*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.

## **Thesis Secretaries**

All doctoral students (D.Min. and Ph.D.) must receive the approval of a thesis secretary three times during the course of writing their respective professional projects or dissertations. While faculty committee members evaluate academic quality and content and ensure originality (i.e., censoring plagiarism), a thesis secretary ensures that dissertations follow school policies for formatting and depositing. Students, on the other hand, are responsible to do their own respective proof-reading, copy-editing, reference checking, and other editorial work.

The three forms requiring the signature of a thesis secretary are listed below. These forms are available on the School's website and at the Registrar's Office. Students should circulate each form and corresponding document (proposal or draft) first to committee members for approval, and only then to a thesis secretary, who should receive it no later than the dates listed below for each form. As a general rule of thumb, the proposal and first/second draft will pass if it contains less than 20 total errors in the formatting of citations and the bibliography. If the document contains more errors than this, the student will need to meet with a thesis secretary and/or submit revisions until the document is determined to be of acceptable quality. The final draft must have less than 20 total citation/bibliographic errors, and must also be completely error-free regarding pagination, margins, font, font-size, paper type/weight, as well as the format and layout of the title page, copyright page, and table of contents.

### **Ph.D. in Religion**

- Proposal – Ph.D. Form 6
- Second Draft (Jan 15) – Ph.D. Form 7
- Final Draft (Apr 1) – Ph.D. Form 11

Questions about the role of the thesis secretaries should be directed to the Reference Librarian in the CST Library.

## **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 CST 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 CST-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 Ph.D. 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 CST. If taken during Ph.D. studies at CST, 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 in the Doctor of Philosophy in Religion program are required to register for the Ph.D. Colloquium at Claremont School of Theology 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 Ph.D. 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 CST 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:

3. Interpretation of the Hebrew Bible in the contexts of the ancient Near Eastern, Greco-Roman, and Jewish worlds;
4. Interpretation of Rabbinic literature (including Jewish mysticism) in the contexts of late antiquity and the subsequent development of Judaism and Jewish thought;
5. Study of modern Jewish thought, literature, and history.
6. 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 CST 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 CST 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 School 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
3. or more graduate courses per area at 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.
4. 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.
5. Competence demonstrated by research means that a student has published an
6. 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**

THB 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 <sup>th</sup> Year (Rabbinic) Hebrew at AJR/CA	4 units

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 School of Theology 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 CST 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 School of Theology.
- 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 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.  
TNT4033 – 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 (TNT4xxx).

### **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 CST/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 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 CST 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, using 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 Winter Term, 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 that partner with Claremont School of Theology, such as Claremont Graduate University, Bayan Claremont, University of the West, and the Academy of Jewish Religion, California.

### **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 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).

General Exam: theories and methods in the study of religion, comparative religion.

1. Ethics Exam: major philosophical and theological texts in the study of ethics in the West, from the classical to the contemporary period.
2. 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.

3. Specialized Exam: major figures, texts, and issues that are 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 coursework. 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 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 School of Theology partner schools, the Claremont Graduate University, or Claremont Colleges. Such students may enroll in courses with a prefix beginning with T or B.

Specialized certificates are listed below in several fields of study. Others may be added, so prospective students should consult [www.cst.edu](http://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 five classes: United Methodist Doctrine (TDS3000), United Methodist History (TDS3001), United Methodist Polity (TDS3002), Christian Mission (TDS3045), and Christian Evangelism (TDS3039). The certificate fulfills the denominational studies requirement for ordination as a deacon or elder in the United Methodist Church.

## **Certificate in Islamic Leadership**

This flexible program is intended to offer continuing education for organizational leaders, imams, program directors, activists, and others who wish to develop or enhance their skills in ethical managements, program development, community engagement, and public relations. Up to 12 units taken in this certificate program with an earned letter grade may be transferred into a degree program. Most courses are offered during fall and spring terms, while some may be taken in the summer term.

The certificate consists of four 3-unit courses:

- Islamic Ethics or Islamic Leadership and Spirituality
- Three of the following:
  - Non-Profit Management and Leadership
  - Community Organizing for Muslim and Interfaith Leaders
  - Social Integration and Civic Engagement
  - Counseling Muslims or Counseling Muslim Youth
  - Race, Culture, and Identity Among Muslim Americans
  - Marriage, Family, and Ethics of Gender Among Muslim Americans
  - Preaching and Public Presentation of Islam

## **Certificate in Islamic Studies**

This program is intended to offer continuing education for religious leaders, imams, aspiring scholars, activists, and others who wish to develop a solid foundation in academic approaches to core Islamic disciplines. Up to 12 units taken in this certificate program with an earned letter grade may be transferred into a degree program. Most courses are offered during fall and spring terms, while some may be taken in the summer term.

The certificate consists of four 3-unit courses:

- Islamic Ethics
- Three of the following:
  - The Qur'an: Collection, Composition, and Teachings
  - History of Islam
  - Islamic Law and Legal Theory
  - Islamic Theology and Philosophy
  - The Life, Times, and Teachings of the Prophet Muhammad

## **Certificate in Islamic Education**

This program is intended to offer professional development and continuing education for educators and administrators in Muslim educational contexts who seek advanced education but may not want to enroll for a full degree program. Up to 12 units for courses taken in this certificate program with

an earned-letter grade, however, may be transferred in to a degree program at a later date. Courses are typically offered during summer and winter terms.

The certificate consists of four 3-unit courses:

- Foundations of Islamic Education 3 units
- Education Technology and Online Resources 3 units

**AND EITHER:**

**Islamic Educational Leadership:**

- School Leadership, Board Management, and Change Agency 3 units
- Cultivating the Campus Environment & Professional Learning Communities 3 units

**OR**

**Islamic Curriculum and Instruction:**

- Critical Pedagogy and Foundations in Learning Theories 3 units
- Curriculum Design, Development, and Integration 3 units

**Certificate in Islamic Chaplaincy**

This 24-unit program is intended to offer professional development and continuing education for Muslim leaders who seek advanced education in the areas of spiritual care and chaplaincy. The certificate can supplement coursework completed in a relevant previous terminal M.A. program, or up to 12 units taken in this certificate program with an earned-letter grade may be transferred in to a degree program at a later date. Courses are typically offered during summer and winter terms.

The certificate consists of eight 3-unit courses, such as:

- Theories and Practices of Spiritual Care 3 units
- Facilitating Islamic Life Cycle Rituals 3 units
- Chaplaincy in Contexts 3 units
- Self-Development and Self-Care 3 units
- Crisis Intervention 3 units
- Counseling Muslim Youth 3 units
- Care and Counseling for Bereavement 3 units
- Race, Culture and Identity Among Muslim Americans 3 units

**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.

## 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 nondisclosure 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 cell phone), 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. 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.

**Student Recruitment Information:** When requested, the School will provide contact information to the US Military branches from the Directory Information, unless a student who prefers that some or all of such Directory Information not be made public and has notified 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 in an 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 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.

## **INTELLECTUAL PROPERTY POLICY**

Unlike employees in many firms, faculty at a graduate school retain much of their creative work as their own intellectual property. Claremont School of Theology faculty retain the copyright to books and articles that they publish, classroom materials they produce, music or art works they compose, and lectures that they deliver in the community, professional settings, and the world at large.

Faculty own the Intellectual Property Rights to their own Scholarly and Artistic Works, subject only to the School Use Rights. Likewise, students own the Intellectual Property Rights to their own Scholarly and Artistic Works, subject only to School Use Rights. CST owns Intellectual Property Rights to the Work of staff that is produced in the performance of their regular duties; these Works are considered School-Commissioned and Administrative Works.

Faculty own the Intellectual Property Rights to their own Sponsored Works, subject only to the School Use Rights, in the absence of an express agreement provided otherwise. Students own the Intellectual Property Rights to their own Sponsored Works, subject only to the School Use Rights, in the absence of an express agreement providing otherwise.

CST owns the Intellectual Property Rights to all School-Commissioned and Administrative Works, subject only to the applicable Faculty, Staff or Student Use Rights, in the absence of an express agreement providing otherwise.

The School owns the Intellectual Property Rights to all Administrative and Other Works, subject only to the applicable Faculty or Student Use Rights.

## **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's network infrastructure includes the means to track and to block network traffic to specific computers, and from sites known to distribute unauthorized copyrighted materials.

## **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](http://www.copyright.gov), especially their FAQ's at [www.copyright.gov/help/faq](http://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; 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 celebrates the diversity of the members of our community and is firmly committed to maintaining a learning and work environment that is free of all forms of discrimination and harassment

The School prohibits discrimination in the administration of its educational policies, admission policies, financial aid, employment or any other School program or activity based on an individual's race, color, creed, sex (including pregnancy, childbirth, breastfeeding, or related medical conditions), gender (including gender identity and expression), age, sexual orientation, national origin (which includes language use and protected use of a driver's license issued to undocumented persons under California Vehicle Code section 12801.9), ancestry, religion (including all aspects of religious belief, observance, and practice including religious dress and grooming practices), marital or registered domestic partner status, military and service/veteran status, physical or mental disability, medical condition (including cancer or a record or history of cancer, and genetic characteristics, ), genetic information, or any other legally protected class (collectively referred to as "protected characteristics" or "protected class").

The School also does not tolerate harassment of any kind based on any of these protected characteristics and prohibits discrimination and harassment based on the perception that someone is a member of a protected class.

The School makes good faith efforts to recruit, employ and promote qualified minorities, women, individuals with disabilities, and veterans. It admits qualified students to all the rights, privileges, programs, and activities generally accorded or made available to students.

Consistent with these commitments, the School adheres firmly to all federal and state equal opportunity and civil rights laws, including but not limited to, California Education Code sections 200, et seq.; California Sex Equity in Education Act, California Education Code sections 66250, et seq.; California Education Code section 94385; California Fair Employment and Housing Act, California Government Code sections 12900, et seq.; Age Discrimination in Employment Act of 1967, Title 29 of the United States Code, section 621; Title VI of the Civil Rights Act of 1964, Title 42 of the United States Code, section 2000d; Title VII of the Civil Rights Act of 1964, Title 42 of the United States Code, sections 2000e, et seq.; Section 504 of the Rehabilitation Act of 1973, Title 29 of the United States Code, section 794; Americans with Disabilities Act of 1990, Title 42 of the United States Code, sections 12101, et seq.; Title IX of the Education Amendments of 1972, Title 20 of the United States Code, sections 1681, et seq.; the Jeanne Clery Disclosure of Campus Security Policy and Campus Crime Statistics Act or Clery Act, Title 20 of the United States Code, sections 1092(f), et seq.; and Violence Against Women Reauthorization Act of 2013 (VAWA) (Pub. Law 113-4).

Inquiries concerning the School's equal opportunity policies, compliance with applicable laws, statutes and regulations (such as Title VI of the 1964 Civil Rights Act, Title IX of the Educational Amendments of 1972 and Section 504 of the Rehabilitation Act of 1973), and complaint procedures may be directed to the Title IX Coordinator, Ann Hidalgo at (909) 447-2518 or [ahidalgo@cst.edu](mailto:ahidalgo@cst.edu) (office located on the first floor of the CST Library) or Diversity Officer, Christine Kang at (909) 962-6741 or [ckang@cst.edu](mailto:ckang@cst.edu) (office located on the first floor of the Colwell Building). To the extent such inquiries and complaints pertain to employment-related matters, they should be directed to the Director of Human Resources at [humanresources@cst.edu](mailto:humanresources@cst.edu) (office in the Business Office – located on the second floor of the Butler Building).

## **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 Title IX Coordinator, Vice President for Academic Affairs and Dean of Faculty, or the Associate Dean for Student & Community Life.

## **SEXUAL HARASSMENT AND TITLE IX COMPLIANCE POLICY**

Title IX of the Education Amendments of 1972 ("Title IX") states:

No person in the United States shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any program or activity receiving Federal financial assistance.

Title IX prohibits gender discrimination in all programs and activities of a University such as the Claremont School of Theology (“CST”). Although two of the most common applications of the law are athletics and sexual harassment, Title IX also applies to admissions, financial aid, academic matters, career services, counseling and medical services, and all other programs and activities available to students at the CST. If you have additional questions or concerns about Title IX, you can contact Meagan Wood, the Title IX Coordinator.

CST prohibits sexual misconduct. Consistent with its commitment to addressing sexual misconduct, CST complies with Title IX of the Higher Education Amendment of 1972 and the California Sex Equity in Education Act, which prohibit discrimination on the basis of sex in education programs and activities.

Sexual misconduct comprises a broad range of behaviors, including but not limited to sexual harassment, sexual assault, dating and domestic partner violence, stalking (including cyber-stalking), and sexual exploitation. Sexual misconduct that is not sexual in nature but is based on gender, gender identity, gender expression, sex- or gender-stereotyping, or sexual orientation also violates CST policy. Such behavior is also prohibited by law.

This policy applies both to on-campus and off-campus conduct. In particular, off-campus behaviors that have an actual or potential adverse impact on any member of the CST community or CST fall under this policy.

Anyone who believes they have been subjected to sexual misconduct is encouraged to report these incidents. Upon receiving a report, CST will respond promptly, equitably, and thoroughly. In addition, CST will take steps to prevent the recurrence of the alleged sexual misconduct and correct its effects, if appropriate.

Claremont School of Theology not only complies with the letter of Title IX’s requirements, but also endorses the law’s intent and spirit.

Alleged incidents of sexual harassment will be investigated under the procedures set forth in the “Claremont School of Theology Title IX Complaint, Investigation and Resolution Procedures (Including Sexual Misconduct)” document on file in the Dean’s Office and with the Title IX Coordinator.

Claremont School of Theology has appointed Ann Hidalgo, Acquisition Librarian, as the current Title IX Compliance Officer. The Title IX Compliance Officer is responsible for educating the Claremont School of Theology community, developing initiatives, and responding to incidents of gender inequality.

## **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 students and employees including faculty, full- and part-time workers, student workers, 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:

- A faculty member
- An immediate supervisor
- Any member of Executive Management
- Human Resources
- Any Member of the Board of Trustees
- Appropriate law enforcement agencies if any 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 the 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.

## **TOBACCO AND SMOKE FREE CAMPUS ENVIRONMENT**

Smoking is prohibited anywhere on CST's campus. This includes, but is not limited to;

- The interior of all CST owned buildings.
- All outside property and grounds of CST.
- All residential facilities owned and operated by CST.

This policy applies to all faculty, staff, students, visitors and contractors.

For the purposes of this policy, smoking means inhaling, exhaling, burning, carrying or possessing any lighted tobacco product including cigarettes, cigars, pipe tobacco, e-cigarettes, hookahs, and any other lit tobacco products. For the purposes of this policy, tobacco products means all forms of tobacco, including but not limited to, cigarettes, cigars, pipes, e-cigarettes, smokeless tobacco, snuff, chewing tobacco and any non-FDA approved delivery device or product.

Anyone attending CST events such as conferences, lectures, social events, etc., are required to abide by the CST policy. Therefore, organizers of such events are responsible for communicating to attendees the policies of CST and for enforcing this policy.

The responsibility for the enforcement and communication of this policy rests with all members of the CST community.

Visitors, contractors and other individuals on campus who are in violation of the policy should be reminded of the policy and asked to comply with our smoke-free campus policy. All faculty, staff and students who are in violation of this policy should be reminded of the policy and asked to comply.

- Non-compliance of students in public areas will be referred to the Associate Dean of Community Life.
- Non-compliance of residents (students and non-students) will be referred to their Resident Assistant.
- Non-compliance of staff and faculty will be referred to the appropriate supervisor or responsible office.
- Non-compliance by visitors will result in a request to leave campus

### **Smoking cessation programs**

Coverage of smoking cessation programs is now required by the Affordable Care Act. Students, staff and faculty requiring smoking cessation assistance should first meet with their medical provider to discuss the options available to them under their insurance plan.

A list of smoking cessation support groups and services will be made available through Human Resources and the website.

### **Exceptions**

Ceremonial smoking protected by Federal Law.

## **FIREARMS AND WEAPONS POLICY**

The possession, carrying and/or use of weapons, firearms, or explosives is prohibited on CST Property for any reason. The only exception to this policy is for authorized law enforcement officers, or others who must do so as a condition of their employment which has been specifically pre-approved and authorized by the School in writing.

Persons who must carry weapons as a condition of their employment are authorized to carry weapons only when on-duty on CST campus and only use it in conjunction with their license/CST requirements.

Persons who are not on-duty, or any other person, who maintain a concealed weapons permit or license are not authorized to carry a weapon or firearm on CST campus or other CST Property. Possession, use or transportation of firearms, weapons or explosives are prohibited on the property of the School. According to the California Penal Code, Section 626.9(h), any person who brings or possesses a loaded firearm upon the grounds of, or within, a private college institution is guilty of a felony which is punishable by imprisonment for a minimum of 16 months.



The City of Claremont, as well as CST, prohibits bringing or using firecrackers, fireworks, rockets or other explosives of any kind onto CST campus, including outdoor spaces, or into buildings. This includes combustibles in containers such as gasoline cans. Also, gasoline-powered scooters and motorcycles cannot be stored indoors within CST housing buildings (see Vehicle Policy for vehicle storage).

Other items that are prohibited on CST campus are:

- Illegal knives, switchblades and other blades longer than 2 ½ inches in length.
  - Note: fixed blade knives longer than 2 ½ inches are permissible only for lawful use in food preparation or consumption.
- Collectible and/or inoperable firearms
- Bladed weapons and sporting blades (e.g. machetes, swords, daggers, spears, arrows, etc.)
- BB guns, pellet rifles, sling shot, air gun, airsoft gun and other weapons that propel projectiles

CST will uphold all federal, state and municipal laws regarding restricted firearms, weapons and explosives.

Sikh Kirpans are permitted on CST campus as a religious exemption under the Religious Freedom Restoration Act (RFRA).

Any questions about whether an item is covered by this policy should be directed to the Vice President for Academic Affairs prior to bringing it onto CST Property.

### **Enforcement/Consequence**

CST reserves the right at any time and at its discretion to search all CST Property, all Company-owned or leased vehicles and all vehicles, packages, containers briefcases, purses, lockers, desks, enclosures and persons entering its Property, for the purpose of determining whether any weapon has been brought onto its property or premises in violation of this policy. Persons who fail or refuse to promptly permit a search under this policy will be subject to disciplinary action.

If a person becomes aware of anyone violating this policy, he/she should report it immediately to the Vice President for Academic Affairs.

Violation of this policy by any member of the community may result in confiscation of the firearm/weapon/explosive by a School official or law enforcement officer. Individuals are liable for failure to comply with all School policies and lawful directions issued by official representatives of the School acting in their official capacities or by a law enforcement officer and may be subject to disciplinary action and a person who violates this policy may be considered in criminal trespass and be removed from CST Property.

**Disclaimer:** CST reserves the right amend weapons policy with Board approval at any time. The list of items above is not meant to be exclusive.

### **STUDENT JUDICIAL REVIEW POLICY**

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 all institutional policies and 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.

Any member of the community engaging in any manner of conduct as outlined above shall be liable to actions by the School. A copy of the student judicial review procedure and applicable forms are available in the Colwell Administration Building and on the CST website.

## **STUDENT COMPLAINT 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, veteran status, or any other status protected by law. 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 complaint may arise 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 complaint must be filed in writing within 30 days of an alleged incident.

All conversations and proceedings are confidential where possible and will not be shared with any person or party not involved in or witness to the incident, or are part of the official investigation. The School will not tolerate retaliatory or punitive action against a student who files a complaint.

Complaints 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 Title IX Officer.

Student complaints should be submitted to the Vice President of Academic Affairs and Dean of the Faculty. Should the complaint be against the Vice President of Academic Affairs, submit the complaint to the President.

An individual may contact the Bureau for Private Postsecondary Education for review of a complaint. The bureau may be contacted at:

2535 Capitol Oaks Drive, Suite 400

Sacramento, CA 95833

<http://www.bppe.ca.gov>

Telephone: (916) 431-6924

FAX: (916) 263-1897

## **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.

Requests 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 their academic career 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.

Prior to each semester, students with approved accommodations need to contact the Disability Services Officer to inform the Office of Student and Community Life of their class schedule in order for accommodations to be communicated to instructors in a timely fashion. Students taking courses at institutions with which CST has cross-registration agreements need to include these courses in their class schedule, as well as complete and submit a release of information form. Disability Services may then contact the appropriate school's disability services office and faculty of record regarding approved accommodations for those students.

## **CAMPUS ANIMAL POLICY**

### **Definitions:**

**Animals:** For purposes of this policy, animals that fall into the following three categories—pet, service animal, and assistance animal.

**Pet:** Any domestic animal, bird or fish that resides with the student, staff or faculty member that is often kept for companionship and/or enjoyment. In most cases, pets stay within a residence and do not accompany individuals to work or school.

**Service Animal:** In the United States, a service animal is a dog that has been trained to perform a specific task. In some cases, a miniature horse will be considered a service animal. Service animals are covered by federal ADA and HUD regulations and do not require a request for reasonable accommodations on our campus.

**Assistance Animal:** An assistance animal includes any type of domestic animal that provides comfort, emotional support, etc. and is not trained to perform a specific task for the activities of daily living. Student, staff or faculty who wish to request reasonable accommodations to bring an assistance animal to class or other buildings not already permitted animal access, must register with the Disability Services through the Office of Student and Community Life and request such accommodation.

**Animal Policy:**

Animals are permitted on all the grounds of the Claremont School of Theology campus, except for playground facilities associated with on-campus housing. With the exception of service animals and assistance animals that are part of a reasonable accommodation, animals are prohibited in CST buildings other than individual housing units with a pet agreement on file, all outdoor community or public events, and any location that threatens the safety of the animal or the individual it is accompanying. The CST Animal Policy will be in force in locations where CST is using classroom facilities in other off-campus locations, unless that facility's policy has stricter guidelines in place.

Animals must meet the following expectations:

- Animals must be leashed while on the campus grounds or inside buildings when permitted (Or if a service animal is not leashed, within 2-3 feet of the owner/handler or performing a task).
- Animals must be under control of the owner/handler at all times.
- Animals must not be disruptive to others, such as barking, whining, growling or initiating contact with other people.
- Animals must not interfere with the instructional or business operations of CST.
- Animals must be housebroken.
- Animals must be healthy and free from fleas, ticks, other parasites, and disease.
- Animals waste must be immediately attended to and removed by the owner/handler.
- Animals must conform to the regulations set forth by the City of Claremont and the State of California (<http://www.ci.claremont.ca.us/government/departmentsdivisions/code-enforcement/>), (<http://www.qcode.us/codes/claremont/>) (<http://www.ivhsspc.org/animal-care/licensing/licensing-services.html>)
- No more than three adult dogs or cats are allowed in residences.
- Dangerous or exotic animals must be approved by the City of Claremont.
- Dogs must be leashed outside your fenced yard.
- Dogs over the age of 4 months must be vaccinated against rabies and be licensed (Inland Valley Humane Society).
- No large animals, fowl, pigeons, or doves may be maintained in any residence in the city other than a single-family residence.

**Visitors**

These guidelines are for students, staff, and faculty of the Claremont School of Theology as well as visitors to the campus.

**Animals at Work**

Animals are not permitted at work unless they are service animals or are assistance animals on campus as part of a reasonable accommodation for a documented disability.

**Emergencies**

In the case of emergency, the owner is responsible for the well-being and safety of the animal. First responders should be trained to recognize service animals and every care should be maintained to keep the animal with its owner.

**Service Animal Policy:**

Service animals are permitted on all the grounds and in all the buildings on the CST campus in accordance with the federal regulations in the Americans with Disabilities Act (ADA) and outlined by the Department of Housing and Urban Development (HUD) for on-campus apartments. If it is unclear what service an animal provides, staff or faculty of CST may ask only the following two questions: 1) Is the animal a service animal required because of a disability? And if so, 2) What

work or task has the animal been trained to perform? If the answers to the questions indicate that the animal is not a service animal or if the answers make that determination unclear, please contact the Disability Services Officer at 909-447-2590.

All service animals must adhere to all the behavior expectations outlined in the CST Animal Policy. Should a service animal need to be removed because it cannot adhere to the behavior expectations, the student, staff or faculty member may return to the CST campus without the service animal.

CST students, staff, or faculty who are training a service animal, must contact the Disability Services Officer to register the animal. While an animal in training is not covered by the ADA, CST will support the presence of a service animal in training in all locations on campus if the animal adheres to all of the behavior expectations of a service animal and is registered with Disability Services.

When the presence of a service animal conflicts with the needs of another student, staff or faculty member with a registered disability, the situation will be handled on a case-by-case basis and may include adjusting seating arrangements within the classroom, changing a class schedule, modifying a graduation requirement, etc. Considerations related to religious requirements and the challenges created by the presence of an animal will be handled on a case-by-case basis.

### *Animals in Housing*

Pets, Service Animals and Assistance Animals that reside in housing apartments with their owners, must adhere to the expectations of animals on campus. In addition, the following guidelines are in place that meet both ADA and HUD regulations.

- Owners are responsible for animals in their care. This includes the regular upkeep, feeding, and medical care of individual animals including vaccinations.
- Owners are financially responsible and liable for any damage that their animal may make to the person and/or property or possessions of others.
- Owners must pay a pet fee (outlined in the Pet Agreement), unless the animal is a service animal. Owners of service animals do not pay a pet fee for housing.
- Owners are responsible for the clean up of animal waste created by their animal both inside the apartment as well as outside in any common area.
- No one may regularly feed or provide care for stray, feral, or wild animals.
- CST and pet owners will comply with any and all regulations or requests from the County of Los Angeles Department of Public Health, the City of Claremont, and/or the Inland Valley SPCA.

### **Enforcement and Consequences:**

All members of the campus community are responsible for enforcing the Animal Policy. Concerns regarding the enforcement of the Animal Policy may be directed to Senior Director of Administrative Services, the Associate Dean for Student and Community Life, the Academic Dean, or the Facilities Administrative Assistant. The following consequences have been established for failing to keep the guidelines outlined above:

1. Verbal warning.
2. Written warning.
3. \$100 fine.
4. Revocation of Housing Pet Privileges. Students with service animals are permitted to remain on campus in the event of the removal of a service animal in their care.

### **CAMPUS VEHICLE POLICY**

Vehicles driven or parked on campus must have the appropriate motor vehicle registration and insurance required for such a vehicle. The City of Claremont recommends registering bicycles

with the National Bike Registry at [www.nationalbikeregistry.com](http://www.nationalbikeregistry.com) as this is the registry that the Claremont Police Department uses to help recover stolen bicycles.

All vehicles, including but not limited to bicycles, motorized scooters, motorcycles, automobiles and trucks, accessing CST campus roads and parking lots must abide by the State of California and municipal code of the City of Claremont rules of the road and applicable laws, (e.g. parking in designated stalls, yielding the right of way to pedestrians in marked or unmarked crosswalks at intersections, and respecting emergency vehicles) and additional CST and Claremont University Consortium (CUC) regulations (e.g. following posted signage and speed limits, staying clear of designated fire lanes, and not blocking access to driveways, stairwells, loading areas, etc.) Vehicles must adhere to all posted signs, speed limits, and parking notices.

No vehicle repairs, storage, or washing are allowed on the premises (including the use of mobile car detailing services). Non-operating vehicles must not be left anywhere on the CST campus. No house, camping, cargo, or other type of trailer shall be parked on any part of this facility, including the parking lots.

Please note for city streets (**not** including North College Ave. and the Foothill Blvd. frontage road adjacent to the CST campus, which are private property), permits must be obtained through the Claremont Police Department for an overnight parking exemption on the city streets. (See the following information: <http://claremont.parkingexemptionapp.com>) (Claremont Municipal Code 10.32.210)

#### Vehicles in Campus Housing

Please refer to the section entitled Vehicles on Campus.

#### Campus Parking

Residents, students, staff, faculty, trustees, affiliates, visitors and guests of CST may park in designated parking areas on campus during normal operating hours. Public parking is prohibited. Unauthorized vehicles are subject to tow at vehicle owner's expense. To locate a motor vehicle that has been towed, please contact Pomona Towing Company: 909-623-1487.

#### Vendor Services Parking

Delivery and vendor vehicles needing access to the interior campus thoroughfares must contact the Facilities Department for access.

#### Accessible Parking

CST has designated 16 ADA Accessible Parking stalls on campus near various campus buildings. Vehicles parked in these parking stalls must display a valid California Disabled Parking Placard.

#### Overnight parking--Campus Housing

There is no overnight parking on the CST campus, unless you live in a campus residence and have registered your vehicle with the Housing Office. Guests of campus residents may park their vehicles on campus for up to 72 hours. Between 72 hours and 14 days, Housing guests must display a Guest Parking Permit on the dashboard of their vehicle. This overnight exclusion includes overnight parking in accessible parking spots located around campus, unless a Disabled Parking Placard is appropriately displayed.

Residents and their guests are prohibited from camping in their vehicles on CST campus property unless they have a recreational vehicle and have registered for a Guest RV Parking Pass during a designated intensive educational program (e.g. travel trailers, campers, and motorhomes are considered recreational vehicles for this policy). Guest RV Parking Passes must be obtained from the Housing Office for short-term use during a designated intensive educational program.

### Overnight Parking--Other

In the unusual instance where a staff or faculty member who does not live in CST Campus Housing, needs to leave their vehicle overnight on the CST for official school business (e.g. attending an out of town conference), such individuals must request a Guest Parking Permit from the Housing Office Department 3 business days prior to parking the vehicle.

Students enrolled in a campus intensive educational program who bring their motorhomes or other appropriate RV vehicles to campus may request a Guest RV Parking Permit. Students wishing to stay in a motorhome, or house trailer for the duration of a short-term intensive program only (including Course of Study and Licensing School), must register their vehicles with the CST Housing Office and receive a Guest RV Parking Pass. There are a limited number of such permits available for each intensive program and are only valid for the length of the educational program plus 72 hours.

### Pedestrians

Pedestrians have the right-of-way on interior campus thoroughfares. Bicycles, scooters and skateboards are permitted as long as they do not prevent the safe passage of pedestrians.

### Campus-Owned CST Facilities Vehicles

CST Facilities Vehicles may drive on any roadway on the perimeter or interior of campus without notice. These vehicles are subject to all city and state traffic laws and all CST and CUC rules and regulations.

### Personal Property

CST is not responsible for the personal property left in any vehicles parked on campus. Individuals who suspect theft of their property should complete a Campus Incident Report and may contact the Claremont Police Department to report the incident.

### Inoperable Vehicles

All vehicles that are parked on the CST campus must be operable.

### Uses of Parking Areas

There will be no repairing or washing of motor vehicles on campus property (including mobile car detailing services). Trailers may not be parked or stored in parking areas.

### Storage

Parking areas are not to be used for storage. During the move-in and move-out process, CST residents may contract with an appropriate mobile storage company for delivery of a portable storage unit. Pods and other types of storage are only permitted on a temporary basis with express written consent by the CST Housing Office.

### Disclaimer

CST reserves the right to limit campus parking or void guest parking at any time. CST may close, either temporarily or permanently, designated parking areas, or may change parking designations, with advance notice when possible.

## **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 faculty members; one doctoral student; and at least one member from outside the CST faculty, staff and student bodies (emeriti and alumni may be included). IRB members are appointed by the dean for three-year staggered terms. One of the 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 and kept on file. A copy of the research plan and action by the IRB shall be kept in a permanent file of the IRB.

The complete policy for research with human subjects is included in the Degree Program Handbooks.

## **STUDENT GIFT POLICY**

Claremont School of Theology recognizes that gift-giving is an important part of many cultures and religious traditions, and we honor this spirit of generosity. At the same time, we are cognizant of various ethical and legal pitfalls that can arise in connection with receiving gifts from students. In order to forestall even the appearance of impropriety or quid pro quo, however unintentional, we respectfully ask current and former students to refrain from giving employees (staff, faculty or administration) gifts of significant value. Should you wish to thank an employee for something, a short note would be much appreciated. If you wish to express your generosity for a faculty or staff



member, a donation of any amount may be given in their name through the Advancement Office, and the employee will be notified of your gift to the school.

Please note that employees are obliged to follow the following rules with respect to gifts that have a monetary value:

- Employees should not accept gifts with an estimated monetary value over \$30 per student per semester, or from former students who have graduated within the past two years. This includes gifts or honoraria from student organizations.
- In the event that employees receive gifts with an estimated monetary value over \$30:
  - Non-perishable gifts shall be returned to the gift-giver.
  - Perishable gifts that can be shared by all shall be placed in common areas to be enjoyed by all (e.g., if the gift is an expensive bouquet of flowers or a gourmet basket of goodies, such items might be placed in the Edgar Center or the Faculty Mailroom with a note specifying that they are to be enjoyed by all.)
  - Gifts that are not returned or cannot be enjoyed by all shall be reported to the Dean's office, which shall keep a log of such gifts.

# 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 its partner 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 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**

Students serve in supervised ministry settings for 8-10 hours per week from September through mid-May. The concurrent seminar emphasizes reflection on the practice of ministry as experienced in the field education setting. Students are responsible for arranging their placements ahead of time, with consultation and approval from the field education director. Permission from the Director of Field Education is required for registration.

## **Field Codes**

### **School Codes**

T = Claremont School of Theology

B = Bayan Claremont

### **Discipline Codes**

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
RP	Religion & Politics
SC	Spiritual Care and Pastoral Counseling
SF	Spiritual Formation
TH	Theology
TS	Textual Studies
US	Urban Studies
WP	Worship, Preaching & the Arts
WR	World Religions

### **TCE3086 MA Internship**

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 8-10 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. Permission from the Director of Field Education is required for registration.

### **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. Permission from the Director of Field Education is required for registration.

### **TCS3000 Cultural Competencies**

The focus of this course is to enable students to do theological reflection on vocation from the perspective of critical multiculturalism; that is, vocation both as the call to personal transformation and to action as God's agents of change and transformation within human societies.

### **TCT3008/4008 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. Same as TPS3008/4008.

### **TCT3014/4014 Faith and Freedom: Cross-Cultural Liberation Theology**

How many ways are there to fight for freedom? In the last 45 years, religious communities have asserted that our faith can, does and should work in service of our personal, cultural, social, political and economic freedoms. Scholars and communities, alike, have stressed the fact that our experience in this world affects the ways in which we conceive of and practice our faith. This course will explore liberation theologies from different social and cultural perspectives examining how different groups have conceived of God, faith and their own actions in struggles against oppression. We will consider liberation theologies in the following trajectories: Latin American, black, feminist, womanist, African, Asian, Latino/a, gay-lesbian, disability. Emphasis is on Christianity, but the course includes the principles of liberation and theology, in general. Prerequisite: At 3000 level, Systematic Theology, Systematic Theology for Ministry or equivalent; otherwise permission of instructor.

### **TCT3021/4021 Religion and Science in Comparative Religious Perspectives**

You cannot shelter theology from science, or science from theology; nor can you shelter either of them from metaphysics, or metaphysics from either of them. There is no shortcut to truth. (A.N. Whitehead, *Religion in the Making*) In this course the intersections of religion and science will be

discussed primarily from the perspective of process thought. Readings will be from Clayton, Cobb, and Whitehead, among others.

### **TCT3023/4023 Ecofeminist Theology**

The topic of creation is foundational to Christian theology. Yet this theme has been slighted as an area of theological inquiry in its own right. The course will address the theological issues of: Creation, apocalypticism and eschatology, sin, evil and the "Fall" of nature, church and redemption, covenantal and sacramental views of nature and how they have been shaped by an antiecological view of the God human nature relation but also have resources for ecological sustainability. The course will also focus on the concrete issues of these crises: air, water and soil pollution, climate change, agriculture, energy, resource wars over water and petroleum, and the systems of corporate globalization.

### **TCT3024/4024 Third World Feminist Theologies**

This course on emerging feminist theologies of Latin America, the Middle East, Africa and Asia is designed to familiarize students with the literature of feminist theology in four regions. Feminist theologies in Latin America, the Middle East, Africa and Asia will be studied in their social and cultural context. Feminist theologians will be discussed in relation to the social and cultural history of their region, their relation to first and third world feminist movements and to the liberation struggles and liberation theologies of their areas. The emphasis will be on Christian feminists, but will also include feminist work by women in other religions of the regions: Islam, Judaism, Hinduism, Buddhism, and indigenous religions. Feminist theologians of the Third World will be shown to be creating a new synthesis of feminist and liberation revisions of Christian theology in the context of both the challenges of social oppression and cultural-religious pluralism of their societies.

### **TCT3031/4031 Theologies of Liberation**

The message of liberation sounds clearly in Hebrew Bible and the New Testament. Yet it was not until the mid-20th century that liberation theology as such was born. We will read and discuss Latin American, black, feminist, Minjung (Korean), and other liberation theologies, seeking to understand what they share in common, what is distinctive to each one, and how they can contribute to Christian thought and practice today.

### **TCT3037/4037 Feminist Theologies in North America**

Organized systematically around the major themes of hermeneutics, creation anthropology, evil or alienation, Christology, redemptive hope and community. Predominately Christian, but with some work on Jewish, Muslim, Buddhist and Wiccan feminist hermeneutics and theology.

### **TCT3039/4039 The Theology of Moltmann and Rahner**

In the rich history of Christian theology in the 20th century, two theologians have taken a special place: Jürgen Moltmann and Karl Rahner. Although not of the same persuasion or denomination, and also of different generations, these thinkers have attracted or influenced virtually every Christian theologian in one way or another, and, hence, has gained a kind of "universal" importance. We might not find it necessary to think *like* them, but we should at least always be ready to think *with* them. This course on the theology of Moltmann and Rahner will explore their work in systematic theology, and also show why their theses and methods are indispensable for doing systematic theology in the 21st century. The course will include most of their major works and statements on topics ranging from the doctrine of God and the Trinity, to Christology and pneumatology, to eschatology and ecclesiology. Throughout the course, the discriminating and resonating differences of their central intuitions and styles of thought will be of prime interest.

### **TCT3042/4042 The Relativity of Religious Truth**

Religious Diversity is a fact and a problem. It is a fact of the complex reality of our world and it is a problem of the interaction between religions and, even more, *within* religions. The complex

discussions of "religious plurality" in philosophies of religion and theologies of different religions have led to many different heated debates about the questions of religious truth: does one community or many communities represent its absoluteness; is it exclusive or inclusive? Its major theoretical *aporia*, however, is this: is religious diversity a welcomed or an unfortunate fact; is it based on the description of reality or is it a normative ideal? In other words: should we accept the plurality of religious traditions because we cannot avoid the fact of plurality or because it is a philosophical, theological, religious, and ethical *imperative* that we must be pluralistic in order to allow for Truth? This class will investigate the most prominent venues of addressing the plurality and unity of religions from the standpoint of positions of relativity and plurality of truth and paths of salvation/liberation, as well as the "unity" of (all) religions in conceptualizations of a multi religious "world theology."

### **TCT3074/4074 Theology of Creation**

Did creation come from nothing or from chaos or has it ever been? Is it historical or eternal? Is it an endless repeating process or will creation end in time? Is the act of creation the beginning of the end or the fulfillment of a previous end? Is it one universe or a multiverse? Important contemporary discussions on creator and creativity, creation and evolution, chaosmos and ecology, design and social constructions will be brought in as the class examines the contributions of religious traditions, philosophies, science, and contemporary theologies to questions of beginnings and becomings. Also TPS3074/4074.

### **TCT3081/4081 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.

### **TCT3088/4093 Transreligious Discourse: Buddhism and Christianity**

"Transreligious discourse" is a new approach to interreligious studies that is interested in processes of transformation between religions with regard to their ways of life, doctrines, and rituals. Theoretically, it studies the possibility of such a transfer, not by comparison but by following the trajectories of mutual influences and traces of one religion (way of life, doctrine, or ritual) in the other or by examining their reflection in diverse theologies. Practically, it studies matters and ways of transfer. In this seminar, the perspective is upon Buddhism and Christianity, highlighting the mutual reception of various doctrines, which are considered central and irreplaceable in one religion or the other, and the creative transformation they issue in the other religion. Questions will involve: How are transreligious processes possible and how are they happening? What are the theological presuppositions, implications, and consequences when a tradition not only practically allows for such transfers but also reflects on them as part of its own development? Is there a Buddhist Christology? Is there a Christian doctrine of Emptiness? How do the diverse traditions dare to adopt mutually challenging notions of God and Nothingness? Is there a mutual concept of a "Buddha-Christ"? Also listed as TIR3088/4093.

### **TCT3099 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.

### **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.

### **TDI4098 D.Min. Project**

### **TDS3000 United Methodist Doctrine**

This course examines the foundations of United Methodist theology. Students will explore theological emphases of the early Wesleyan movement and major theological transitions in the 19th and 20th centuries. This course is designed to meet the United Methodist Church's ordination requirements for a course in UMC doctrine.

### **TDS3001 United Methodist History**

This course explores the history of the United Methodist Church with an emphasis on the theological, historical, and contextual factors that shape its organizational structure, worship, and attitudes toward social issues. This course is designed to meet the United Methodist Church's ordination requirements for a course in UMC history.

### **TDS3002 United Methodist Polity**

This course examines the missional priorities, ecclesiological forms, structure, and governance of the United Methodist Church that undergird its effort to "make disciples of Jesus Christ for the transformation of the world". Students will explore the church's doctrinal statements as well as its understanding of ordination, conferencing, superintendency, and the local church. This course is designed to meet the United Methodist Church's ordination requirements for a course in UMC Polity.

### **TDS3013 Disciples History and Polity**

This class will survey the history of the Christian Church (Disciples of Christ), from its founding two centuries ago to the contemporary manifestations of the church. The course will explore the present functioning of the Christian Church (Disciples of Christ) in its congregational, regional, and general manifestations. We will also analyze the theological roots and developments of the Disciples tradition, and discuss directions of mission and ministry within the contemporary Christian Church (Disciples of Christ).

### **TDS3017 United Methodist General Conference**

This course examines focus the history, responsibilities, processes, and procedures of the General Conference. Students will explore how this decision-making body functions and research important issues the General Conference will consider. This course includes the material for the United Methodist Polity course and is designed to fulfill the church's ordination requirement for a course in the subject. Students will attend a portion of the General Conference and be responsible for travel costs to, from, and during the conference.

### **TDS3018 Mission in World Perspectives**

This course examines theological, biblical, and historical foundations for Christian mission in a particular region of the world or through the lens of a particular Christian conference or gathering. Current practices and models of mission are analyzed and critiqued, with a special emphasis on the history and role of mission in the region visited. Students will reflect on how the theology and practice of Christian mission they observe informs their current and future vocation.

### **TDS3039 Christian Evangelism**

This course examines theological, biblical, and historical foundations for evangelism. Current practices and models of evangelism are analyzed and critiqued. Students will develop and articulate a theology and practice of evangelism appropriate for a community of faith. This course

is designed to meet denominational requirements for an evangelism course, including that of the United Methodist Church.

### **TDS3043/4043 Wesleyan Theology and Mission in Theory and Practice**

A significant part of the church traces its heritage back to the theology and to the mission practices of John Wesley, including UMC, Nazarenes, multiple traditionally black denominations, the Holiness movement, and many evangelical and Pentecostal/charismatic Christians. We will study Wesley's blend of theology and practice, and then trace the evolution of Wesleyan theology from Wesley's own life to the emerging churches of today. We will also explore Wesleyan resources for understanding "mission" and "missional" in today's world. Also TTH3043/4043.

### **TDS3045 Christian Mission**

This course examines theological, biblical, and historical foundations for Christian mission. Practices and models of mission, both historical and contemporary, are analyzed and critiqued. Students will develop and articulate a theology of mission appropriate for local congregations. This course is designed to meet various denomination requirements for mission, including that of the United Methodist Church.

### **TD3003/4003 The Bhagavad Gita as Religion, as History, and as Literature**

This course is based on an in-depth reading of the Bhagavad Gita and selected Upanishads with reference to other important and/or related passages from other sacred texts of Hinduism and secondary sources of note.

### **TDT3011 Introduction to Jainism**

Jainism is a small but influential Indic tradition centered on nonviolent living. This class will provide a comprehensive introduction to the history, tenets, scriptures, practices, culture, and contemporary activism of lived Jainism around the world.

### **TDT3012 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 events.

### **TDT3017/4017 Buddhism in the United States**

Has Buddhism become Americanized? Has America become more Buddhist? Beginning with these questions, this course provides an overview of Buddhism in the United States. Students will be asked to continually reflect on how (if at all) Buddhism and the United States have altered each other throughout their histories. In particular, this class will focus on the ways power dynamics (race, nationality, gender, age, class, sexual orientation, etc.) have shaped these intertwined histories.

### **TDT3018 Visions of the Divine Feminine: Goddess Traditions in South Asia**

Hinduism has allowed space for the divine feminine through the presence of goddess in worship, sacred texts and art. Although it is acknowledged that such a presence of the divine feminine does not always translate to privileged or even equal status for the women who are situated within these religious and cultural contexts, this presence can be argued to be potentially liberating for women and also may shed light on how gender is construed. In this course, we will explore the concept of the divine feminine in Hindu thought, practice, worship, art and sacred texts.

### **TDT3019/4019 Theory and Practice of Tantra**

Tantra is the philosophical foundation of Shakta traditions of Hinduism which conflates two opposite energies to gain enlightenment and experience bliss. This course will trace the history of Tantrism in South Asia by examining primary and secondary sources. Tantra by design is an esoteric tradition; its secrets are to be revealed only to the initiates. Hence, it has been misunderstood by most people in the country of its origin. In the West however its view is even more distorted.

### **TDT3021/4021 Modern Buddhism Through Autobiography**

A koan: how can people practice the way of no-self today by writing about themselves? Inspired by this question, this course examines the stories of different historical agents around the world that have transformed Buddhism – affirming both old and new – in response to the emergent values, conflicts, and narratives of the modern era. This class considers what Buddhism autobiographies as “sacred texts” reveal about topics such as secularism, freedom, individualism, gender politics, globalization, and Orientalism.

### **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.

### **TES3008/4008 Seizing an Alternative: Toward an Ecological Civilization**

Increasing evidence shows that humans and other species face a global climate catastrophe. This class focuses on alternatives to humanity’s current head-long rush toward destruction. We will study local efforts and link with other Ecological Civilization classes across the U.S. and Asia to learn about global theories and local initiatives in their regions. Religions and interreligious partnerships can play important motivating roles. Knowledge of the data and of alternative social and economic systems is also indispensable.

### **TES3029/4029 Religious Foundations for Social Change**

This course examines how a diversity of religions construct the religious foundations necessary for social change. We see that frequently religious practitioners have had to reinterpret traditional religious texts in new ways to create the religious scaffolding to bring about social transformation. We will also be exploring the varied political circumstances in which religious actors enter into the public arena for the purposes of bringing about social change. Often these circumstances bring religious actors into coalitions with secular activists with whom they share common commitments to specific forms of social change, although those commitments are grounded in philosophical commitments rather than particular religious ones. This course rests on the premise that all of the religions we will be studying have within them the capacity to contribute to positive social change, and that no one singular religion exclusively possesses that capacity.

### **TES3033 Environmental Ethics**

This course examines various religious perspectives on the meaning and value of the natural world and the normative relationships that are posited between humans and nature. We will study these questions comparatively within and across major religious traditions, while also engaging contemporary movements such as ecofeminism, deep ecology, and animal rights. Our goals will be to gain an overview of conceptual resources for thinking about environmental problems, describe what religion has to offer to thinking through these problems, and to articulate responses to environmental problems that draw on our own religious traditions.

### **TES3038 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.

### **TES3044/4044 Asian-American Christianity**

An introduction to the emerging fields of Asian American theology, biblical hermeneutics, and ethics, focusing on the diasporic experiences and diverse voices of Asian Americans following the 1965 Immigration Act. Topics include: immigration, generational conflicts, racism and racial reconciliation, identity construction, model minority myth, ethnic-specific and pan-Asian ministries, Asian American Christian ethics, and comparison with other contextualist approaches from Asia and from other racial-ethnic groups in the U.S. Also TTH3005/4005.

### **TES3046 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.

### **TES3060 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.

### **TES3063 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”?

### **TES3069/4069 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.

### **TES3073/4073 Christian Perspectives on War and Peace**

This course explores Christian (especially Western) perspectives on the morality of war and peace. We will proceed thematically and chronologically as we cover the major approaches in Christian ethical reflection on the subject matter: pacifism, “just war,” holy war, and Christian realism. We will also consider the recently proposed conceptual frameworks of “just peacemaking” and “just policing” as we assess whether either approach can break the apparent centuries-long impasse between pacifist and just war commitments. Other topics to be discussed include weapons of mass destruction, guerilla warfare, terrorism, humanitarian intervention, preemptive and preventative wars, and postwar justice. While not the focus of this course, some comparative references to Jewish and Islamic reflections on war and peace will be made where relevant.

### **TES3076/4076 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 TIR3076/4076.

### **TES3091 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.

### **TES3095/4095 Ethical Theory: Normative Ethics**

Specific questions of good and bad or right and wrong (e.g., about abortion or war) are the matter of applied ethics. When we ask more general questions about ethical properties (e.g. what makes something good or bad, right or wrong?), we move into the realm of normative ethical theory. When we concern ourselves further with the status of morality or ask ourselves what sort of activity morality is, we move into the terrain of metaethics (e.g., are moral judgments true or false, objective or subjective and relative, and can they be established in the same ways that empirical and scientific claims can?). This course will focus on the second set of questions (normative ethics); a companion course focuses on the third set (metaethics). It is designed for serious students in ethics who wish to study both the classics and contemporary commentary and critique on those seminar texts. Normative ethical theories to be examined include the following: utilitarianism, Kantian ethics, contractualism, divine command theories, natural law, theories building on Aristotle's virtue-based approach to ethics, and feminist ethics. We will also consider the various ways in which religious ethics intersects with philosophical ethics.

### **TES4080 Ethics Ph.D. Colloquium**

Seminar style forum for discussion of scholarly and professional issues in Ethics.

### **THB3002 Biblical Hebrew I**

The beginning level of reading biblical Hebrew.

### **THB3003 Biblical Hebrew II**

Continuing study of biblical Hebrew.

### **THB3007 The Hebrew Bible in Context: An Introduction**

An introduction to the study of the Hebrew Bible studies for M.Div./M.A. students.

### **THB3010 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.

### **THB3013/4013 Job**

The book of Job is a monumental piece of world literature that has commanded the attention of countless interpreters. The journey through the book has baffled and enlightened, enraged and comforted its readers for over two and a half millennia. The influence of the book is wide-ranging—in theology, philosophy, psychology, literature, art, music, dance, film, etc. In this course, we will join the journey that others have taken, working our way through the text with the

commentary of Samuel E. Balentine as our chief guide. In addition, we will read widely to help us arrive at the final destination of the journey, namely, to answer the question, “What is the meaning of the book of Job?,” for each of us.

### **THB3017 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.

### **THB3018/4018 Psalms**

This course examines the formation and functions of the biblical Psalms. Emphasis will be given to genre classification, devotional content, and musical elements. Various methods of analyzing and interpreting the Psalms will be explored, including contemporary approaches.

### **THB3025 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.

### **THB3030 Bible and Suffering**

This course aims at analyzing the Biblical texts that deal with suffering and the models that are used to explain suffering.

### **THB3032/4032 Postexilic Literature**

Much of the Hebrew Bible’s literature originates during the postexilic period, after 538 BCE. This course will examine texts from the biblical tradition written during the Persian period and the early Hellenistic period, including portions of the Torah/Pentateuch, significant parts of the latter prophets, and much of the Ketuvim. We will explore this postexilic period as a time of fecundity and vitality within religious traditions as well as a time of cultural innovation.

### **THB3034/4034 Social Scientific Method for Biblical Studies**

Biblical literature not only reflects a social context but also provides evidence for understanding the many societies depicted. This course will study the social realities of ancient Israel. Special attention will be given to the methodological principles for social-scientific interpretation of texts and contexts, integrating insights from sociology, anthropology, political science, economics, psychology, geography, and critical social theory.

### **THB3049/4049 The Bible and Immigration**

The Scriptures of ancient Israel and early Christianity depict a variety of immigration movements, including exiles, forced migrations, conscriptions, refugee conditions, captivities, and enslavements. This course will examine the social and historical conditions of these migrants and their movements, as well as biblical renderings and interpretations of their condition, with special interest in how immigrant experience formed communal identity and served as a primary metaphor for religious and cultural self-understanding. We will also investigate the role of religious communities in current immigration situations, to see how inclusion of immigrants leads to religious vitality.

### **THB3053 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.

### **THB3055 Five Books of Moses**

A synchronic and diachronic study of the Pentateuch or the Five Book of Moses, which serve as the foundational literature of Judaism and the Hebrew Bible. Special attention will be given to the final form of the work as well as a reconsideration of its compositional history. Prerequisites: THB 3007.

### **THB3070/4070 Redaction: Criticism: The Book of Isaiah**

A redaction-critical study of the Book of Isaiah designed to examine its diachronic compositional history and its synchronic final literary form. Prerequisites: Hebrew, German, French.

### **THB3073/4073 Empires and Postcolonial Interpretation of the Hebrew Bible**

Biblical literature depicts and reflects historical empires such as those of Assyria, Babylonia, Persia, Greece, and Rome. This course will study such empires in their social and historical contexts, with an emphasis on the effects of empires on religion and on Hebrew Bible texts. Postcolonial methods of biblical interpretation will allow a critical discussion of the interrelation of Hebrew Bible texts and empires, both ancient and modern.

### **THB 3074/4074 Theologies of Genesis**

The book of Genesis is a literary masterpiece, demonstrating complexity as well as lasting religious and cultural impact. Religious traditions have interpreted Genesis as a basis for a range of theological formulations. This course will examine Genesis's historical and literary features in order to explore the range of theological interpretations of this key biblical text.

### **THB3075/4075 Writing and Literacy in Ancient Israel**

Literary production from ancient Israel consists of the extant Hebrew Bible as well as other texts, letters, inscriptions, lost texts, and other materials. This class will explore how ancient Israel produced and consumed such texts, including the materiality of writing, the practices of the writing process, the storage and reproduction of texts, and the public and private functions of texts, such as reading, with application to the Hebrew Bible's literary formation and interpretation.

### **THB3076/4076 Ethiopic**

A seminar devoted to an inductive study of the Ethiopic (Ge'ez) language based on texts from the Book of Enoch, the Book of Jubilees, and the Apocalypse of Peter.

### **THB3077/4077 The Book of Exodus**

A seminar devoted to the study of the literary form, genre, setting, and interpretation of the Hebrew text of the Book of Exodus.

### **THB4001: Ugaritic**

An inductive introduction to the Ugaritic language, including grammar, morphology, and syntax, based on Ugaritic letters, administrative texts, and mythological texts. Prerequisites: Biblical Hebrew or another Semitic language.

### **THB4004 Form Critical Method**

A doctoral seminar in the theory and application of form-critical exegesis from its origins in the late-nineteenth century through the present. Prerequisites: Hebrew, German and doctoral standing. Knowledge of Hebrew, French and German Required.

### **THB4031 Jeremiah**

A doctoral seminar on the books of Jeremiah. Emphasis will be given to the study of literary form and theological outlook of selected texts in both the Masoretic and Septuagint versions of the book. Prerequisites: Hebrew, Greek, German, French and doctoral standing.

### **THB4033 Aramaic**

An inductive introduction to Biblical, Qumran, and Rabbinic Aramaic, including grammar, morphology, and syntax, based on Aramaic texts from the Bible, Qumran (Dead Sea Scrolls), and Rabbinic Targumic literature. Prerequisites: Biblical Hebrew or another Semitic language.

### **THB4037 Women in the Book of Samuel**

This course is a close reading of the stories of the Women in the Books of Samuel to understand their role and function in the books.

### **THB4053 Women in the Book of Genesis**

This course is a close reading of the stories of the Women in the Book of Genesis to understand their role and function in the books.

### **THB4072 Hebrew Bible PHD Colloquium**

Seminar style forum for discussion of scholarly and professional issues in Hebrew Bible.

### **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.

### **THC3028/4028 Latin for Readings and Research**

This course is open to students of all levels of Latin knowledge. The course will foster in students a stronger grasp of the Latin language. Students will be exposed to an entire range of Latin writing styles and vocabulary from Cicero to Vatican II. This range will equip students to read a wide variety of texts. During class, there will be time for student questions, review of grammar, and readings and analysis of Latin texts.

### **THC3038/4038 Christian Spiritualities Across the Ages**

This course surveys influential spiritualities throughout Christian history, focusing on spiritual practices, theologies, views of the person, inner life, and contexts. Participants are to bring their own experiences (e.g., religious, cultural, personal) into conversation with the spiritualities presented (esp. Origen; Desert, Benedictine, and Celtic monasticism; Hildegard; Hadewijch; Meister Eckhart; Julian of Norwich; John of the Cross; John Calvin; Jarena Lee; Therese of Lisieux, Latin American Liberation movements; North American Christian feminists).

### **THC3065/4065 Matristics**

Female gender imagery in Christian theology and women's writings in western Christian history, 2nd to 17th centuries.

### **THS3011/4011 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.

### **THS3099 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.

### **TIE3000/4000 Managing and Developing the Interreligious Organization**

This is a skills practice course focused on leadership in dealing with the "other". Specifically, this is focused on extrapolating their own understanding of leadership skills from their traditions as it related to the other, ethical obligations in engagement across faiths, specific skills including the following: A. Skills: 1) Conflict Analysis 2) Listening Skills 3) Negotiation 4) Responding to Crisis 5) Communication across difference. Students will also focus on designing programs, curricula, tools that are specific to their professional settings for interreligious leadership. Same as TRE3056/4056.

### **TIE3002/4002 Seminar in Interreligious Education**

This course will focus on the theology, philosophy and pedagogy of interreligious education. Student 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 TRE3041/4041.

### **TIE3047/4047 Mediation and Negotiation**

This course will provide an overview of four types of mediation: Narrative, evaluative, transformative and settlement driven. In addition students will study indigenous forms of conflict resolution including family circles and community circles. Students will be expected to practice their skills in the course utilizing engaged role play and also to observe conflict resolution processes in the community. Religious approaches from Muslim, Christian, Jewish, Hindu, Buddhist and indigenous peoples' perspectives will be reviewed in the course. Same as TRE3047/4047.

### **TIE3054/4054 Peace Education**

This course will provide an overview of contemporary peace education and peace education movements in three settings: United States urban peace movement (including peace churches and urban church ministries), Pakistani madrassa system and Indonesian pesantren system. Students will learn to design peace education curricula, restorative classroom instruction and be exposed to domestic and global models of peace education especially in communities experiencing ethnic/racial and religious violence.

### **TIE3061/4061 Urban Education**

This course will provide an overview of urban education at the K-12 levels with both domestic and global case studies. Particular attention will be paid to how religious institutions and organizations have played a role in expanding the traditional models of schools in urban settings. Students will explore examples of urban education in regions that have been centers of conflict between communities of religious difference.

### **TIR3001/4001 Interreligious Dialogue and Leadership**

This course 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.

### **TIR3010/4010 Multi-Religious Contemplative Practices**

"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. Same as TSF3010/4010.

### **TIR3025/4025 Comparative Theologies and Practices: One World, Many Faiths**

Arguably, no one understands their own faith until they understand at least one other. The rapidly growing field of Comparative Theology helps students to deepen their own religious location(s) by exploring similarities and differences with other beliefs and practices. We will learn, and criticize, the standard ways of combining and dividing the religions. For the final project, students will choose their own theme and may concentrate either on more academic or more practically-oriented approaches.

### **TIR3064/4064 Interfaith 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 and counseling are identified. Same as TSC3064/4064. Pre- or co-requisites: TSC3004 or an equivalent.

### **TIR 3088/4093 Transreligious Discourse: Buddhism and Christianity**

"Transreligious discourse" is a new approach to interreligious studies that is interested in processes of transformation between religions with regard to their ways of life, doctrines, and rituals. Theoretically, it studies the possibility of such a transfer, not by comparison but by following the trajectories of mutual influences and traces of one religion (way of life, doctrine, or ritual) in the other or by examining their reflection in diverse theologies. Practically, it studies matters and ways of transfer. In this seminar, the perspective is upon Buddhism and Christianity, highlighting the mutual reception of various doctrines, which are considered central and irreplaceable in one religion or the other, and the creative transformation they issue in the other religion. Questions will involve: How are transreligious processes possible and how are they happening? What are the theological presuppositions, implications, and consequences when a tradition not only practically allows for such transfers but also reflects on them as part of its own development? Is there a Buddhist Christology? Is there a Christian doctrine of Emptiness? How do the diverse traditions dare to adopt mutually challenging notions of God and Nothingness? Is there a mutual concept of a "Buddha-Christ"? Also listed as TCT3088/4093.

### **TIS3040 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.

### **TIS3061 Integrative Seminar I**

This course seeks to help students develop MA projects that do not fall into the traditional research thesis model. It will primarily survey practical strategies for "hand-on" research, flexible methodological techniques, ethical conditions for engagement with diverse faith and/or social communities, and possible outcomes of the project that follows the MA work.

### **TIS3062 Integrative Seminar II**

This course seeks to help students develop MA projects that do not fall into the traditional research thesis model. It will primarily survey practical strategies for "hand-on" research, flexible methodological techniques, ethical conditions for engagement with diverse faith and/or social communities, and possible outcomes of the project that follows the MA work.

### **TIS3063 MA Summative Exercise**

### **TIS3075 and TIS3076 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.

### **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.

### **TIS4022 Research Methods in Practical Theology**

Students develop competency to conduct research that involves systematic analysis, using empirical research methods. While both quantitative and qualitative research approaches are valuable, students will primarily learn the qualitative approach, increasingly used in Practical Theology research. Students will design a research study, conduct qualitative research, and compose a qualitative research report. Students may use the course assignment to develop the research methods section of their dissertation. (Note: Successful passing of the course does not guarantee the dissertation committee's acceptance of students' dissertation proposal.)

### **TIS4080 Resources and Documentation for Doctoral Students**

The Ph.D. Resources and Documentation for Doctoral Students Intensive is a one week, required non-credit course offered during the Winter Term that is taken by Ph.D. students during their first year of study. D.Min. students are encouraged, though not required to attend. Early in their program, Ph.D. 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 School of Theology. This intensive class covers research methods and resource, bibliographic styles and documentation, as well as issues related to plagiarism, copyright, fair use, and permissions.



### **TJS3010 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.

### **TJS3015 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 THB3010/TJS3010.

### **TJS3017 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 THB3017 Prerequisite: THB3007 or THB3010/TJS3010.

### **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.

### **TNT3022/4022 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.

### **TNT3024/4024 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?

### **TNT3027/027 John and the Johannine School**

Explores the early Christian literature under the name of the apostle John: the Gospel of John, the Letters of John, the Acts of John, and the Apocryphon of John.

### **TNT3032/4032 Women and Early Christian Literature**

This course on women in the New Testament is designed to familiarize students with issues of gender in early Christian writings: Where are women present? absent? If present, what sorts of roles do they play? How well or badly do the writings reflect the actual roles of women in early Christian communities? The course includes a reading of much of the New Testament (plus the Acts of Paul and Thecla and the Gospel of Mary) from a feminist perspective. Issues of race, class, and feminist Christian anti-Semitism will be addressed as well, but the primary focus will be on gender. Attention will be given to feminist methodologies and hermeneutical options for feminist interpretation of scripture, feminist reconstructions of early Christianity and issues of theology as they affect women. Class sessions will include lectures, group discussion, and small groups.

### **TNT3033/4033 Advanced Readings in Greek New Testament**

This class will study the grammar and syntax of selected passages of the Greek New Testament. The goal of the class will be to understand the meaning of the Greek text at a level that is not always clear in translation. It will treat passages that illustrate the genius and complexity of the Greek language. It will also address the most important issues in textual criticism.

### **TNT3035 Interpreting the Book of Acts**

Interpreting the Book of Acts will examine contemporary reading strategies for interpreting the New Testament book of Acts in historical, literary and theological perspectives. Particular attention will be given to the ways in which the appropriation of this book has influenced its readers and to contemporary reading strategies for the New Testament narratives.

### **TNT3038 Parables in Synoptic Gospels**

This course provides a detailed examination of the Synoptic Gospels (Mark, Matthew, and Luke) with special focus on the parables. The parables are important because they are part of the teachings of Jesus and of the early Church. Although they often appear deceptively simple, parables are highly complex and polyvalent texts requiring exegetical skills. To this end, the course will introduce major interpretive issues and contemporary methods for the study of the gospels and parables.

### **TNT3042/4042 From Jesus to Christ in the New Testament**

Examination of the varied ways in which early Christian communities viewed the person of Jesus.

### **TNT3045/4045 Paul and the Pauline School**

Study of the letters and literature under the name of Paul. Includes both New Testament and non-canonical literature.

### **TNT3049 Jesus and Christ**

Examination of the varied ways in which early Christian communities viewed the person of Jesus.

### **TNT3053/4053 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 21<sup>st</sup> 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.

### **TNT3055 Ecclesia: Jesus, the Apostles and the Founding of 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.

### **TNT3062/4062 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).

### **TNT3071/4071 The Gospel of Luke and Acts**

Studies in depth Luke Acts and compares it with classical Greek poetry and Platonic dialogues. The course proceeds through Luke Acts from the perspective of viewing it as a Christian prose epic, somewhat analogous to Vergil's Aeneid.

### **TNT3084 Greek I**

Basic Grammar for the beginning level of reading biblical Greek.

### **TNT3085 Greek II**

Continuing study of Biblical Greek.

### **TNT3087 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.

### **TNT3000/4088 Greco-Roman Religions**

A study of the Greco-Roman religions and their relationship to and influence on the New Testament.

### **TNT3092 Gnosticism**

An investigation of the rise of Gnosticism and its various expressions from pre-Christian times into the second Christian century.

### **TNT3093/4093 Feminist Perspectives on the New Testament: Gender, Class and Empire**

A study of selected NT writings (e. g. Mark, Luke, First Corinthians, some deuterio-Pauline epistles, Revelation and the non-canonical Acts of Thecla and the Gospel of Mary) paying particular attention to issues of gender, social class, wealth and poverty, and attitudes to the Roman Empire. Attention will be given to the relation of these issues to each other and to the theologies of the

particular writings.

### **TNT4080 New Testament PHD Colloquium**

Seminar style forum for discussion of scholarly and professional issues in New Testament.

### **TPS3003/4003 Whitehead Research Seminar: Process and Reality**

Designed to aid a greater comprehension and appreciation of this challenging text, this seminar examines Whitehead's magnum opus, *Process and Reality as it is enfolded in its first part from which everything else flows*. In Part One Whitehead asks the question of philosophy, wrestles with a reformulation of metaphysics, and develops his philosophy of organism, introducing such important themes as the categorical scheme, the ultimate, novelty, creative advance and the primordial nature of God. In a concentrated, in-depth and detailed exploration, including discussions of Whitehead's background, his inherited and exerted philosophical influences, and the creative philosophical transformation he thereby initiates, we will explore what led the great French post-structuralist philosopher Gilles Deleuze to acclaim Whitehead's *Process and Reality* to be "one of the greatest books in modern philosophy."

### **TPS3008/4008 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. Same as TCT3008/4008.

### **TPS3017 Process Theology and Ethics**

This course will introduce the process worldview and process theology, explore key principles of Whitehead's own approach to ethical questions, and examine contemporary ethical approaches derived from process philosophy and theology. Reading includes works by Keller, Coleman, Henning, Mesle, Faber, Latour, and Whitehead, among others, with the aim of developing an adaptive understanding toward new applications of process thought.

### **TPS3026 Religious Education and Process Theology in Faith Traditions**

This course will investigate the link between dynamic worldviews and education models that reflects the needs of such vital life. In addition to exploring the process worldview in relation to Whitehead's theory of education, students will also look at other theories of education from Dewey, Tagore, Durka and Smith, Evans, Zoe Weil, and G. E. Moore. The class will include theory, reflection, and practical applications of both religious/community education models (including digital, the arts, and peer-to-peer alternatives) and process thought. Also TRE3036.

### **TPS3032/4032 Religions and Exo-Life**

Since the discovery of the massive presence of exo-planets in our galaxy, the old question whether there may be life on other worlds than our Earth has sparked new interest not only in scientific fields such as ex-biology, but also regarding the views of diverse religions on this question. While in many cultures this assumption was part of their expansive worldview and while philosophies in the East and West have speculated on life and even human-like or strange forms of intelligence in the universe for ages, the impact this possibility might have on religious identities has become a more pressing issue today: How to think about creation, the human predicament, salvation and eschatological visions in light of many worlds full of life and maybe even intelligent life? This

seminar will explore the history of the integration or exclusion, embrace or limitation of such a vision throughout different religious traditions, the constraints it puts on religious worldviews and doctrines, and the insight the horizon of exo-life can offer when it is applied to religious self-understanding.

### **TPS3033/4033 Whitehead and Postmodern Thought**

Today, Whitehead's philosophy is newly discovered to be in the line of ancestors of the postmodern, deconstructive and poststructuralist philosophy. It is this discovery that led Gilles Deleuze to acclaim Whitehead's *Process and Reality* as "one of the greatest books in modern philosophy." The seminar will investigate this claim in light of the manifoldness of postmodern thought—e.g., Baudrillard, Deleuze, Derrida, Foucault, Kristeva, Lacan, Lyotard and Zizek—and their sources of inspiration—de Saussure, Freud, Hegel, Marx and Nietzsche—but also in contrast with streams of Whiteheadian thought, such as Rescher's "process metaphysics" and Griffin's "constructive postmodernism." In exploring Whitehead's resonance with, and difference from, postmodern thought, we will ask for the potential of a mutual reconstruction of their thought from ontology to theology, from cosmology to culture, with the intention of slowly building up an understanding of the different "archi/tecture" of their philosophies and their contribution to contemporary questions.

### **TPS3044/4044 Whitehead and Deleuze**

Today, Whitehead's philosophy is newly discovered to be in the line of ancestors of the postmodern, deconstructive or poststructuralist, French based "philosophy of difference", which was co-initiated by Gilles Deleuze, for whom Whitehead's *Process and Reality* was "one of the greatest philosophies of the 20th century." The seminar will investigate their relationship by seeking to explore the potential for a mutual reconstruction of their thought regarding epistemology, metaphysics, philosophy of religion, theology, ethics and their relevance for process studies. This course is designed to maximize opportunities for discussion. Therefore, most of the time will be assigned to the study of important parts of the primary texts of these philosophers, their thorough reading and interpretation, creating a mosaic of references and a field of relations that will slowly build up to the realization of the respective "architecture" of their philosophies and the "plane of resonances."

### **TPS3074/4074 Theology of Creation**

Did creation come from nothing or from chaos or has it ever been? Is it historical or eternal? Is it an endless repeating process or will creation end in time? Is the act of creation the beginning of the end or the fulfillment of a previous end? Is it one universe or a multiverse? Important contemporary discussions on creator and creativity, creation and evolution, chaosmos and ecology, design and social constructions will be brought in as the class examines the contributions of religious traditions, philosophies, science, and contemporary theologies to questions of beginnings and becomings. Cross listed as TCT3074/4074.

### **TPS3076/4076 Relational Theologies: Methodism and Process**

Why does God allow innocent people to suffer? How does God relate to the world? Does God know the future? If God in "in control" do we have free will? Insufficient answers to these types of questions are a major reason why Millennials (and others) are leaving the Church in droves. Yet Open-Relational Theology, among the fastest growing theological movements in America today, offers alternative answers that many find appealing. This course is an introduction to Relational (and Open-Relational) thought by way of an introduction to both the Wesleyan and Process traditions. Students will explore the connections between Relational, Wesleyan, and Process traditions. Students will explore the connections between Relational, Wesleyan, and Process frameworks, and the reasons why Process has been both extremely controversial and extremely influential in Methodist circles. Special guests will include leading figures such as Thomas Jay Oord, John Cobb, and others.

### **TPS3077/4077 Spirit Beyond Matter: Religions & Near Death Experiences**

Of the many related questions regarding the existence of human mind and spirit beyond the bounds of matter and bodily existence, few are more vital for the meaning of human existence, at least in any reasonable religious and spiritual context, than whether or not the human mind, consciousness, and spiritual perceptions are mere illusions of material organization or its emergent organic features, or a divine gift that not only owns some form of genuine reality, but even a kind of independence that would allow it to the considered deathless, not defined by the wearing away of the impermanent order of physicality, but related to a divine or eternal order or personality. Although we may not find a religious view that would not, in some sense, know of such a spiritual destiny, especially in the wake of the materialist worldviews and the scientific inability to address non-physical realities, mind and spirit, consciousness, and freedom have become questioned to the point of nonexistence. Recent approaches in the areas of the philosophy of mind, science, and religious as well as the longstanding spiritual traditions and religions, however, which argue for the difference and independence from physicality, and the profound elementary function of mind and spirit in the universe, are supported by the research into, and current increasingly scientific evidence from near death experiences. The seminar will ask how such research has changed the equations of materialism, naturalism, and their philosophical and scientific expositions; whether it is bound to dualisms of mind and matter; how it is part of an ancient and persistence multireligious understanding of the journey of the soul, the survival of death, and the meaning of spiritual realms; but also why it has been critically received within the dogmatic limitations of diverse religious traditions; and whether it might be a future interreligious bridge between them.

### **TPS3086/4086 Eco-Process Theology**

Eco-Process Theology is not an application but the essence of a process theology that is concerned with the universal relationality of the world of events in their intertwining, evolution, emergence, and sustainability. The ecological question is pressing and a theological contribution urgent. In the series of great philosophical and theological contributions, Pierre Teilhard de Chardin and Alfred N. Whitehead occupy a special place in advocating an evolutionary ecology—not just as a scientific reality to be considered by theology but as deeper revelation of the nature of reality as such—that, if it really were taken seriously, must change our philosophical understanding of the world we live in and our theological reconstruction of religious orthodoxies. In contrasting their thought with others, e.g., Deep Ecology, a new conceptual and spiritual framework might arise that, in a profound sense, can be called "eco-centric" in nature. Their ecological impetus unites them in a new understanding of Divine Love as love of the Earth with all its theoretical, practical, and spiritual consequences to live in a Universe in Process.

### **TPS3088/4088 Theology of the Body**

Cultures and religions are about bodies, their multiple states and incredible plasticity, physically and categorically. Nevertheless, in philosophy and theology, the body has long played only a rudimentary role as *me-on* (something not to be), something to overcome or to be left behind, quite in opposition to key biblical notions such as the resurrection of the body and the *soma pneumaticon*. Especially in their critique of the longstanding metaphysics of presence, process thought, post-structuralist and deconstructionist scholarship, and gender studies have 'uncovered' the profound bodily basis of all our philosophical and theological claims, in terms of both their epistemological and ontological preconditions and their social and political consequences. This seminar will focus on three areas of thought: the gender-oriented work of Judith Butler (and her engagement with Foucault, Kristeva, and Irigaray); the critique of the development of the concept of the body and its contemporary reevaluation (in Casey, Derrida, Deleuze, and Whitehead); and, finally, the theological renewal of new conceptualizations of the event of the body in the context of sex and gender, multiplicity and diversity, the organic and the orgiastic, and inclusion and liberation.

### **TPS3093 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.

### **TPS4057 God as Poet of the World**

With the advent of "process theology," in the history of theology, a new way of thinking (feeling) "God" appeared which in the interaction with several theological movements from the 1920s on created a whole new network of paradigms for God-talk. This seminar investigates how this new body of paradigms formed, and continues to form, while contrasting other theological, philosophical, political, and ecological developments; what its "novelty" is all about; of what importance it will be for inter-religious and inter-cultural contextualization in the future; and, finally, what "future" we might anticipate for itself judged by its internal complexity, essential openness, and inherent self-transcendence formed around the image of God as "Poet" of the world.

### **TPS4094 Process Studies PHD Colloquium**

Seminar style forum for discussion of scholarly and professional issues in Process Studies.

### **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 historical and contemporary models. Multicultural education will be addressed.

### **TRE3009/4009 Multicultural Religious Education**

This course is comprehensive look at the philosophical and theological frameworks of multiculturalism in relation to religious educational praxis. Linguistics and cultural knowledge and its relationship to power and powerlessness are discussed. The course explores the latest perspectives on race, language, culture, class, gender, ability, among other forms of difference, and their relationship to oppression and marginalization. We will examine how faith communities and religious organizations reflect social patterns of institutional oppression, and approaches to addressing those patterns.

### **TRE3031/4031 Young People in Faith Communities**

This course provides students with a basic introduction to working with young people within faith communities. It is designed to give students skills in a range of contexts, as well as locate and develop resources and ideas to enhance educational ministries. Issues such as cultural contexts, as well as the connections between youth work and community development will be addressed.

### **TRE3036 Religious Education and Process Theology in Faith Traditions**

This course will investigate the link between dynamic worldviews and education models that reflects the needs of such vital life. In addition to exploring the process worldview in relation to Whitehead's theory of education, students will also look at other theories of education from Dewey, Tagore, Durka and Smith, Evans, Zoe Weil, and G. E. Moore. The class will include theory, reflection, and practical applications of both religious/community education models (including digital, the arts, and peer-to-peer alternatives) and process thought. Also TPS3026.

### **TRE3040 Vocational Praxis**

This is a required course for all Masters of Divinity students in their final year at Claremont School of Theology, 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 Claremont School of Theology, focused in particular on the Master of Divinity 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.

### **TRE3041/4041 Seminar in Interreligious Education**

This course will focus on the theology, philosophy and pedagogy of interreligious education. Student 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 TIE3002/4002.

### **TRE3049/4049 Narrative Pedagogies**

A study of the use of the narrative arts—storytelling, creative writing, playmaking, spiritual autobiography, improvisational role-plays, and dramatic presentations—as a means for religious education, theological reflection, spiritual growth, and social empowerment.

### **TRE3056/4056 Managing and Developing the Interreligious Organization**

This is a skills practice course focused on leadership in dealing with the "other". Specifically, this is focused on extrapolating their own understanding of leadership skills from their traditions as it related to the other, ethical obligations in engagement across faiths, specific skills including the following: A. Skills: 1) Conflict Analysis 2) Listening Skills 3) Negotiation 4) Responding to Crisis 5) Communication across difference. Students will also focus on designing programs, curricula, tools that are specific to their professional settings for interreligious leadership. Same as TIE3000/4000.

### **TRE3047/4047 Mediation and Negotiation**

This course will provide an overview of four types of mediation: Narrative, evaluative, transformative and settlement driven. In addition students will study indigenous forms of conflict resolution including family circles and community circles. Students will be expected to practice their skills in the course utilizing engaged role play and also to observe conflict resolution processes in the community. Religious approaches from Muslim, Christian, Jewish, Hindu, Buddhist and indigenous peoples' perspectives will be reviewed in the course. Same as TIE3047/4047.

### **TRP3003/4003 Immigration as a Human Rights Crisis**

This course will examine immigration within the context of globalization, which has created unprecedented migratory movements around the world. However, while capital can flow freely, people are bound by national boundaries that result in many becoming permanent noncitizens in the countries in which they reside. This leaves them vulnerable to multiple forms of exploitation that are in violation of international human rights. Same as TUS3077/4077.

### **TRS3006/4006 African American Diasporic Religions**

This course will acquaint students with African-American religions practiced in the United States and throughout the African Diaspora. This class will discuss the historical trajectories, beliefs (theology), cultural and political influences, and contemporary challenges at work in each religious tradition. This course gives attention to both published scholarship and lived experience. The class involves four required field trips in the Los Angeles area (usually on Sundays). The class will focus on four religions each semester. Same as TWR3053/4053.



### **TSC3000 Elective Clinical Pastoral Education**

M.Div. or M.A. students who chose to use elective credits for Clinical Pastoral Education (CPE) register for this course. (M.A. students concentrating in clinical spiritual care register for TSC3001/3002.) 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 School's academic calendar. Fees charged by the CPE Center are paid by the School out of the student's tuition.

### **TSC3001/3002 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 School's academic calendar. Fees charged by the CPE Center are paid by the School out of the student's tuition.

### **TSC3004 Theories and Practices of Spiritual Care**

- Effective leadership for the spiritual care of persons and communities requires ethical integrity, religious intelligence, and intercultural understanding. With these outcomes in mind, the course:
- Explores ways to think critically about core themes of practical theology, pastoral theology, and spiritual care
- Prepares you to respond appropriately to common spiritual care situations
- Provides training in listening, relational, and conversational skills, including for situations of Conflict

### **TSC3027/4027 Small Group Processes**

This course introduces students to group dynamics as manifested in a variety of settings. The course provides instruction in group formation, assessment of group dynamics, group leadership, conflict management, and group influence, as well as methods for developing groups and evaluating existing groups. Pre- or co-requisites: TSC3004 or an equivalent.

### **TSC3031/4031 Islam, Medical Ethics and Spiritual Care**

This course explores the role Islam has played in the development of medical-scientific innovation, its related ethical-legal challenges and public policy implications of such new trends both in Muslim majority countries and amongst the minority Muslim populations in the West. Same as LMU3014/4014. Pre- or co-requisites: TSC3004 or an equivalent.

### **TSC3032/4032 Spiritual Care and Counseling for Death, Dying, and Bereavement**

Study of the dynamics of grief and mourning and of appropriate spiritual care and counseling with the bereaved in the context of religious communities, chaplaincy, and spiritually integrative counseling. Pre- or co-requisites: TSC3004 or an equivalent.

### **TSC3034/4024 Care and Counseling with Addictions**

Study of the dynamics of addiction and recovery with a focus on alcohol and chemical addictions, treatment for addiction, and the spiritual care of persons and families affected by these conditions. Pre- or co-requisites: TSC3004 or an equivalent.

### **TSC 3035/4035 Chaplaincy in Contexts**

An introduction to the theory, practices, and major issues of chaplaincy as a specialized form of spiritual care. The arts and challenges of interreligious and intercultural care are a particular focus. The course is appropriate for those preparing for ministries in hospital, hospice, military or corporate chaplaincies. Pre- or co-requisites: TSC3004 or an equivalent.

### **TSC3036/4036 Counseling for Children and Adolescents**

This course introduces students to child and adolescent psychological evaluation, diagnosis, and treatment issues. The course provides instruction in conducting diagnostic interviews and basic therapeutic techniques as well as general approaches to the treatment of children and adolescents. Pre- or co-requisites: TSC3004 or an equivalent.

### **TSC3039/4049 Spiritual Care and Counseling with Couples and Families**

Provides pastors, chaplains, and counselors theological and clinical foundations for working with couples and families. Student will be introduced to marriage education as a spiritual care and ministry model and will learn a set of marriage education skills for premarital counseling (using FOCCUS) and couples communication (using Mastering the Mysteries of Love). Topics of the course include psychology, sociology, and theology of cohabitation, marriage, divorce, and domestic violence. Pre- or co-requisites: TSC3004 or an equivalent.

### **TSC3041, 3042, 3043; TSC3044, 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 one 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. Lab fee and the cost of training psychotherapy required. Pre- or co-requisites: TSC3004 or an equivalent.

### **TSC3054/4054 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. Pre- or co-requisites: TSC3004 or an equivalent.

### **TSC3060/4060 Short-term Counseling in Religious and Spiritual Contexts**

The course introduces a short-term counseling approach that is faithful, effective, and ethical; sensitive to context; and appropriate for religious leaders with limited time and expertise. Learning and applying a spiritual-theological and clinical framework that can be adapted to various settings (chaplaincy, faith communities, community organizing, etc.), students learn and practice (a) skills and interventions rooted in social-constructionist psychology and (b) a counseling model that emphasizes mutuality, relational justice, and attention to people on the margins. Pre- or co-requisites: TSC3004 or an equivalent.

### **TSC3064/4064 Interfaith 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 and counseling are identified. Same as TIR3064/4064. Pre- or co-requisites: TSC3004 or an equivalent.

### **TSC3065/4065 Justice in Spiritual Care: Issues of Race, Class, Gender, and Sexuality**

Students will apply critical social theory in analysis of race, class, gender, and sexuality and develop models of spiritual care appropriate in their sites of practice including religious community leadership, chaplaincy, counseling and education. Readings will cover the topics of privilege, power, and difference from the theoretical perspectives of critical pedagogy, critical multiculturalism, critical psychology, and liberation theology. The class is structured in a semi-seminar format including lectures, discussions, presentations, and structured exercises. Pre- or co-requisites: TSC3004 or an equivalent.

### **TSC3066 Buddhist-Christian Thought in Spiritual Care**

The course engages the literature of Buddhist-Christian studies to identify its implications for spiritual care and to clarify its potential contributions to the disciplines of spirituality, practical theology, and pastoral theology. Central concerns include multiple religious bonds and the care of religiously multiple people. While the course might strengthen spiritual care skills, it focuses on complex questions of theory and pastoral theology that inform care with seekers and religiously multiple people. Pre-requisite: TSC3004 or an equivalent.

### **TSC3075/4075 Diagnosis, Assessment, and Treatment in Spiritual Care, Counseling, and Education**

Students develop working knowledge and capacity for critical analysis of the Diagnostic and Statistical Manual (DSM IVTR) and psychiatric assessment system. Using case studies relevant to their vocational goals, attention is given to diagnostic and treatment issues related to the most common psychiatric conditions. Pre- or co-requisites: TSC3004 or an equivalent.

### **TSC4001/4002/4003 Required Clinical Pastoral Education (CPE)**

Required clinical training for Ph.D. 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 proof of acceptance into an ACPE-accredited program is required at the time of registration. 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.

### **TSC4021/4022/4023 ACPE Supervisory Training**

Required clinical training for Ph.D. students in the ACPE supervisory training track. Students are responsible to secure a position as an ACPE supervisor in training. Often follows a schedule different from the School's academic calendar.

### **TSC4033 Religion and Psychology**

Investigation of religious experience and the interrelationship of the disciplines of psychology, religious studies, and theology through literature in the areas of psychology of religion, religion and psychoanalysis, religion and personality theory, and religion and health.

### **TSC4044, 4045, 4046; TSC4047, 4048, 4049 Spiritually Integrative Psychotherapy Residency**

Required clinical training for D.Min. and Ph.D. students in the spiritually integrative psychotherapy 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 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. Lab fee and the cost of training psychotherapy required.

### **TSC4085 Ph.D. Colloquium in Spiritual Care and Counseling**

Seminar-style forum for discussion of scholarly and professional issues in Spiritual Care and Counseling.

### **TSF2005 Contemplative Prayer Group**

A spiritual formation process in which students will engage in transformative spiritual practices in a contemplative context. This process will include weekly prayer and reflection on the prayer practices.

### **TSF3007/4007 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.

### **TSF3008 Formation: Spiritual Practices**

This course provides an exploration of spiritual practices that foster wise, empowered, non-reactive, spiritually-grounded, compassionate engagement with all of life. Topics for attention may include vocation, spirituality, and the experience of theological studies. The primary 'text' is the student's life -- including, e.g., the 'interior landscape,' relationships, and issues related to transforming/repairing/healing the world. Course work focuses on appropriately engaging spiritually formative practices of one's own tradition(s) and other traditions through individual and/or group processes.

### **TSF3010/4010 Multi-Religious Contemplative Practices**

"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. Same as TIR3010/4010.

### **TSF3011/4011 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.

### **TSF3015/4015 Your Brain on God: Neuroscience and Spiritual/ Contemplative Practices**

What do current neuroscientific studies and understandings have to say about and learn from spiritual/contemplative practices/experiences/understandings? How do neuroscientific perspectives help us (or not) understand, (re)formulate, and engage in cultivating the spiritual/contemplative life? This course will explore answers to these questions through carefully attending to and engaging in contemplative/spiritual practices. No previous work in science or spiritual/contemplative practices required.

### **TSF3017/4017 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 School of Theology students will serve as participant-observers and occasional assistants.

### **TSF3019/4019 Christian Spiritualities Across the Ages**

This course surveys influential spiritualities throughout Christian history, focusing on spiritual practices, theologies, views of the person, inner life, and contexts. Participants are to bring their own experiences (e.g., religious, cultural, personal) into conversation with the spiritualities presented (esp. Origen; Desert, Benedictine, and Celtic monasticism; Hildegard; Hadewijch; Meister Eckhart; Julian of Norwich; John of the Cross; John Calvin; Jarena Lee; Theresia of Lisieux, Latin American Liberation movements; North American Christian feminists).

### **TSF3022/4022 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.

### **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 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.

### **TSF3026/4026 Psycho-Spiritual Approaches to Contemplative Transformation: ISF as a Spiritual Path**

Internal Family Systems Therapy (IFS) is a contemplative, soulful, and non-pathologizing approach to personal healing and spiritual transformation. This course, taught by a trained IFS practitioner, introduces students to the core concepts and practices of the model, places the model into dialogue with contemplative spiritual traditions, and adapts the model as an accessible and uniquely liberating pathway toward psycho-spiritual wholeness and social reconciliation rooted in empowered compassion.

### **TSF3028/4028 Compassion-Based Methods of Social Healing and Reconciliation**

Violence pervades our world. The violated cry out for healing and justice; violators need to be contained and transformed. This course explores methods and dynamics involved in nurturing social reconciliation that is empowering and just, accountable and compassionate. Themes include the healing of social trauma, dynamics of interpersonal and communal conflict transformation, restorative versus retributive justice, and the principles and techniques of non-violence.

### **TSF3032/4032 Leading with Compassion**

This course teaches contemplative attitudes and practices for the formation of compassionate behavior and stances within leadership contexts, including groups and organizations. Course processes and content will cultivate self-compassion and compassionate interpersonal behavior as foundations for contemplative practices that cultivate wise, compassionate leadership. The primary 'texts' will be your own 'interior landscape' in relation to your experience of yourself and the world around you (e.g., physical settings, cultural expressions, individuals, relationships, systems & structures).

### **TSF3036/4036 The Way of Radical Compassion**

This course is part of a compassion formation pilot project with international participants. The formation process is grounded in the teachings of Jesus, who promoted a spiritual path of radical compassion rooted in contemplative encounters with an all-inclusive sacred Source and embodied in compassionate action that extends toward all-one's self, one's neighbor, even one's enemies. This course does not so much study compassion; it teaches how to be a compassionate presence in the world.

### **TSF4043 Discernment Based Strategic Leadership**

This course explores the contributions of spiritual discernment processes, contemplative practice, and compassionate relationality to organizational leadership. Topics will include grounded and generative approaches to strategic visioning, decision-making, conflict transformation, team-building, and creating organizational cultures that promote compassion, dignity, empowerment, effectiveness, and personal and social renewal.

### **TSF4046 Spiritual Renewal Through Engaged Compassion**

This hybrid course for the Doctor of Ministry Program in Spiritual Renewal, Contemplative Practice and Strategic Leadership, will teach contemplative, relational, and socially engaged spiritual practices that cultivate the interpersonal skills necessary for wise, effective, and compassionate leadership in communities, interreligious contexts, organizations and the world.

### **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 DVDs, 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.

### **TTH3005/4005 Asian-American Christianity**

An introduction to the emerging fields of Asian American theology, biblical hermeneutics, and

ethics, focusing on the diasporic experiences and diverse voices of Asian Americans following the 1965 Immigration Act. Topics include: immigration, generational conflicts, racism and racial reconciliation, identity construction, model minority myth, ethnic-specific and pan-Asian ministries, Asian American Christian ethics, and comparison with other contextualist approaches from Asia and from other racial-ethnic groups in the U.S. Also TES 3044/4044.

### **TTH3028 Reformation & Emerging Church Movements: Comparative Study and Practical Application**

The purpose of this course is to provide an introductory understanding of the Reformation Church Movement in contrast to the Emerging Church movement and examine their theological impact and practical ramifications on church and society. Particular focus will be given on how the Reformation changed the mission of ministry for clergy and laity, and evaluate its lasting effect on this same mission today. This course will compare the major spokespersons of the Reformation to those in Emerging Church Movement to see how their message compares and is implemented.

### **TTH3029/4029 Current Trends in Church Renewal: Where Growth is Happening**

This course examines recent movements within the Church, with a particular focus on North America. We explore shared concerns, critiques of traditional Christianity, and common dimensions in the Christian renewal movements. Then we concentrate on unique features of each particular movement. Students will have the chance to visit church renewal projects in our area and to prepare a case study. Numerous outside speakers and Skype interviews.

### **TTH3036/4036 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 in which people 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 to them. This course will seek understanding (*fides quarens intellectum*) of these questions by exploring the variety of Christian understandings of God, God’s relation to the world, Christ, the Spirit, Trinity, creation, the intercultural and interreligious contexts of the Church, and the quest for God’s kingdom-to-come. The class encourages students to address these topics in relation to contemporary intellectual, cultural, ethical, social, and political issues, and well as its application to practical and ministerial situations.

### **TTH3043/4043 Wesleyan Theology and Mission in Theory and Practice**

A significant part of the church traces its heritage back to the theology and to the mission practices of John Wesley, including UMC, Nazarenes, multiple traditionally black denominations, the Holiness movement, and many evangelical and Pentecostal/charismatic Christians. We will study Wesley’s blend of theology and practice, and then trace the evolution of Wesleyan theology from Wesley’s own life to the emerging churches of today. We will also explore Wesleyan resources for understanding “mission” and “missional” in today’s world. Also TDS3043/4043.

### **TTH3067/4067 The Problem of Evil: Theological and Pastoral Responses**

More people leave religion because of evil than for any other reason. Perhaps no challenge is more difficult to answer: why would a good God allow horrible, pointless suffering? After understanding all that’s meant by evil, we will explore the strongest responses that have been made

in past and present, and across the world's traditions. It's not just about theory; it's about the entire way 'religion' is understood, and how faith is lived out in the world today.

### **TTH3078/4050 Eschatology: Apocalyptic and Counter-Apocalyptic Discourse, or The End of the World (as we know it)**

From the times of the late Hebrew Bible on, the eschatological hope for the Coming of God took an apocalyptic turn that became a defining moment for early Christianity and the development of its entire outlook on theology and politics. While the eschatological dimension was famously rediscovered in 20th century theology, thereby restructuring the whole body of theology, its apocalyptic implications were challenged greatly by process theology (and other movements) on a metaphysical basis, uncovering its devastating political implications. This seminar will follow the challenge of the apocalyptic discourse and the counter-apocalyptic discourse of contemporary theologies with an accent on the theo-poetics of process theology.

### **TTH4004 Contemporary Catholic Theologies**

There are two ways to investigate the "essence" of Catholic theology: on the one hand, one could "define" what it means to be Catholic, and to be a Catholic theologian, and then measure the theologies under scrutiny regarding their orthodoxy, heterodoxy, or heresy. This is the "transcendental" way. On the other hand, one can also ask what contemporary Catholic theologians think and how they define their being Catholic. This more "empirical" way, which will be followed in this course, will allow us to "construct" the multiplicity of different theologies as a "measure" so as to understand the multiplicity of current Catholic theology and its relevance for contemporary theology in general and its "identity" in particular. In the tension of both ways, this course will introduce us to the "polydoxy" of Catholic theologies in their honest and passionate search for the ways in which to responsibly conceptualize what it means to be a Christian in today's multiplicity of societies, the current interaction of religions, and the urgent need to recognize the organic integrity of the Earth.

### **TTW206 Workshop in 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. Credits for this course cannot be used to fulfill degree requirements.

### **TTW208 Workshop in Theological Writing**

Helps students develop grammatical and rhetorical skills to communicate effectively in written English in a theological context. May be repeated as necessary. Credits for this course cannot be used to fulfill degree requirements.

### **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.

### **TUS3046/4046 Religion and Poverty**

The course will examine interreligious perspectives on poverty and their response to the rise in contemporary forms of poverty as highlighted by the Occupy movement in the U.S.

### **TUS3053/4053 Introduction to Public Policy**

This course is an introduction to American Public Policy with an emphasis on those policies that most affect poor people's capabilities to improve their well-being. Drawing on the theorists such as Amartya Sen and Martha Nussbaum, the course will pay attention to social policies such as education, health care, and employment as well as policies that would expand democratic rights. It



will also teach students that basic skills needed to make change local, state or national policies.

### **TUS3068 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.

### **TUS3077/4077 Immigration as a Human Rights Crisis**

This course will examine immigration within the context of globalization, which has created unprecedented migratory movements around the world. However, while capital can flow freely, people are bound by national boundaries that result in many becoming permanent noncitizens in the countries in which they reside. This leaves them vulnerable to multiple forms of exploitation that are in violation of international human rights. Same as TRP3003/4003.

### **TWP3013 Preaching in the Worship Context**

Introduces students to the fundamentals of the art and craft of preaching within the context of worship. Prerequisite: TWP3015 or permission of the instructor.

### **TWP3015 Introduction to Christian 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.

### **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. Prerequisites: THB3007; TNT3003; TWP3013.

### **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.

### **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.

### **TWR3031 Understanding Islam in the American Religious Landscape**

This course covers the origins, key historical milestones, and institutional developments of Muslims in North America. Students will develop a critical understanding of internal and external discourses regarding the presence of Islam in the West. The political, social and cultural features of diverse Muslim American communities will be examined in the light of common narratives regarding multiculturalism, immigration, enfranchisement, and social mobility. Finally, the place of Muslims in the American public square will be explored.

### **TWR3037/4037 The Future of Religions: The Baha'i Faith**

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.

### **TWR3053/4053 African American Diasporic Religions**

This course will acquaint students with African-American religions practiced in the United States and throughout the African Diaspora. This class will discuss the historical trajectories, beliefs (theology), cultural and political influences, and contemporary challenges at work in each religious tradition. This course gives attention to both published scholarship and lived experience. The class involves four required field trips in the Los Angeles area (usually on Sundays). The class will focus on four religions each semester. Same as TRS3006/4006.

### **K420 Practical Theological Approach to Conflict and Reconciliation**

This course is an introduction to the DMIN Program in Practical Theology of Healing, Reconciliation and Transformation in Korean Contexts, and has two interrelated foci. First, practical theology is introduced as both an academic discipline and an analytical and empirical research method. Attention is given to the historical emergence of the discipline its theological foundations, and its interdisciplinary nature. Second, the course explores theoretical understandings of conflict and models of pastoral caregiving appropriate for Korean contexts through which conflict and reconciliation may be facilitated. In relation to this second focus, the course will address how trauma (both interpersonal and socka ) and difficult emotions often fuel conflict. It will then examine theological conceptualizations of conflict. Participants will engage in the self-examination required for effective caregiving and professional leadership amid conflict. Pedagogical methods for the course include team-teaching, analytical reading, interactive lecturing, group discussion, experiential exercises, bibliographic research, and writing. The course will be taught in Korean and English, with simultaneous translation provided as needed. Almost all required assignment are available in both Korean and English, Translation of assigned reading from English into Korean will be provided as needed.

### **K421 A Crosscultural and Theological Approach to Healing and Transformation in the Korean Church and Society**

This course is to study conflict, wound, woundedness, sin, and healing from a perspective of the sinned against, exploring uncharted theological ideas across them. We will compare major theological themes for sinners with their counterparts for the sinned against. Sinners need to pursue transformation, while the sinned-against yearn for healing or liberation. Using the Bible as our primary source we will critically examine major theological ideas from psychological, sociological, philosophical, and medical aspects and will make an effort to reconstruct biblical and theological theses of transformative salvation for sinners and healing processes for the sinned-against.

### **K422 Gender Related Conflicts, Healing & Transformation in the Korean Church**

This course examines conflicts arising from social and religious gender constructions in the Korean church and society and considers how Christian ministry may contribute to healing and liberation. The course further explores social values, cultural and religious symbolism, gender stereotypes and taboos, Contemporary feminist discourse in gender and religion will be introduced and the patriarchal ideology and practice of both Confucianism and Christianity in Korean contexts will be also analyzed.

### **K423 Interpreting Conflict, Healing, and Reconciliation in the New Testament**

This course is an investigation of texts that deal with interpersonal conflicts in the New Testament. The range of texts is quite large and covers what it means to be a healthy and mature Christian person, as well as common types of conflicts faced by people in churches everywhere. The course will seek to discover the Biblical methods for promoting healing and bringing reconciliation.

### **K424 Healing and Transformation Through Preaching and Worship**

This course analyzes the ways in which “healing” and transformation can occur through preaching and worship. “Healing” will be dealt with from both an individual perspective as well as a community or collective perspective. The section on Preaching will discuss one’s options in the form/structure of the sermon as well as the content and delivery of the sermon that allows for healing to take place. The section on Worship will deal with worship contexts and the ritual and liturgical elements that are appropriate.

### **K427 Project Seminar**

The course instructs D.Min. students with regard to the conceptualization, associated research and writing, and program requirements for the D. Min. Project. Attention is given to: choosing a focused problem to be researched; qualitative research methods, including formulation of research design; bibliographic research methods; structuring the written form and argument of the D.Min. Project; writing a literature review; and proper documentation

### **K431 Group Dynamics and Small Group Care and Counseling Toward Healing**

This course introduces students to a group dynamic as manifested in a variety of settings. The course provides instruction in group formation, assessment of group dynamics, group leadership, conflict management, and group influence, as well as methods for developing groups and evaluating existing groups. Focus on the hands-on experience of group dynamics and process through that students experience will enhance personal and professional growth. Critical evaluation of the church group setting will be done based upon the group counseling theories.

### **K434 Interpreting Conflict, Healing and Reconciliation in the Old Testament**

This course is a seminar that will investigate the narratives of conflict in the Old Testament. In particular, this course will deal with 7 narratives of conflict in the Old Testament, i.e., conflicts between God and a man/woman, among family members, and among the members in a believing community, etc. This course will interpret each narrative of conflict by a synchronic approach (rhetorical or structural analysis), re-read each narrative in relation to conflict, and find some principles for the solution of conflict from each narrative. The first part of each class period will be devoted to exegesis of each narrative of conflict. The second part of each class period will be devoted to critical reading of each narrative in the perspective of conflict.

### **K435 Research Methods and Project Seminar**

The course instructs D.Min. students with regard to the conceptualization, associated research and writing, and program requirements for the D. Min. Project. Attention is given to: choosing a focused problem to be researched; qualitative research methods, including formulation of research design; bibliographic research methods; structuring the written form and argument of the D.Min. Project; writing a literature review; and proper documentation.

### **K436 Liberating Spiritual Formation: Toward Wholeness and Reconciliation**

This course explores Christian spiritual formation processes that nurture personal wholeness and social reconciliation. The formation processes are grounded in the teachings of Jesus, who promoted a spiritual path of radical compassion rooted in contemplative encounters with an all-inclusive sacred Source and embodied in compassionate action that extends toward all-one's self, one's neighbor, even one's enemies. This course does not so much study compassion-based spiritual formation; it teaches how to be compassionate disciples in the world. It is structured in the spirit of Nelson Mandela's recognition that all social transformation begins with personal transformation. The course invites the participants into a journey of self-exploration that cultivates a genuine compassion toward on self and others rooted in a connection to a compassionate God. The focus, therefore, is on personal transformation-the cultivation and embodiment of a genuinely compassionate spirit that infuses any transformative social engagement.

### **K437 Conflict, Healing, and Transformation in the Postcolonial World**

This course analyzes postcolonial conditions that have caused "conflicts" among communities. It aims for students to gain concepts and knowledge that are critical to understanding the world marked by colonial legacies. The course will engage students in grasping these postcolonial conditions that shape current realities in order to bring healing and transformation to Christian churches and marginalized communities for the sake of creating a most just world.

### **K438 Transforming Self and Educational Ministry in the Multicultural World**

The course will be a practical seminar in helping students engage in each learning process as participants. Students will experience the critical thinking on her/his 'self' and the Christian Ministry in Korean society that faces multicultural and multiracial changes. This course will provide participants three dimensional opportunities including to reflect their inner selves utilizing cognitive behavioral theories, to analyze Korean situation of the immigrant, and to practice engaged learning process for transformative ministry.

### **K439 Conflict, Healing, and Reconciliation in Family Therapy**

This course introduces students to understand family conflict and its healing and reconciliation through various theoretical perspectives. The course provides instruction in the nature of family conflict, conceptual maps for understanding dysfunctions to learn family conflict, and various methods of healing and reconciliation through family therapy and ministry. Students will improve their intervention skills of how to solve family conflicts and provide healing and reconciliation. Based on the experience, students will enhance their capability to do family ministry in Christian and non-Christian environments.

## **BAYAN CLAREMONT COURSES**

### **BCS3114 (Hybrid) Islam in America**

This course surveys the history of Muslim presence in the United States, including the arrival of African slaves, the formation of indigenous identity movements, early immigrant communities, later immigrant groups, and new converts to Islam. Students will contextualize different groups' experiences in light of major shifts in American culture and politics such as the Civil Rights movement, the Cold War, counter-cultures, and other factors. The course will shed light on the challenges facing Muslim Americans with respect to religious authority, popular culture, the media, and global politics, and various contemporary expressions of identity.

### **BCS3115/4115 (Hybrid) Community Organizing Practicum As Spiritual Practice**

While engaging social justice issues, community organizing has evolved as a distinct and widely adopted methodology over the last century and is credited, in part, to leading to the historic election of the country's first African American President. This course will examine community organizing within the context of the American Muslim experience, providing students with the opportunity to directly engage its strategies through an explicitly spiritual framework.

### **BCS3116 (Hybrid) Social Integration and Civic Engagement**

This course will examine how Muslim American organizations and leaders have articulated the experience of living as a minority community in increasingly pluralistic society, both from an indigenous African-American and convert perspective and from that of recent generations of immigrants. Students will study opportunities and limits to social integration, political activism, and civic engagement emanating from religious identity and experiences as well as from the dominant cultural and political framework. Students will gain understanding of the role of religion and religious communities in the public square.

### **BCS3132 (Hybrid) Marriage, Family and Ethics of Gender Among Muslim Americans**

Students will engage in a thorough examination of gender identity, roles, marriage, and family matters that American Muslims face today, in light of Islamic ethical concepts. Close study of "lived experiences," with emphasis on pluralistic culture and political contexts, will frame our conversations around current challenges faced by men and women in the areas of agency, spirituality, division of labor, community and family leadership, matrimony, divorce, and child rearing.

### **BES3010/4010 Islamic Ethics**

This course is intended to be an introduction to the general ethical theories that have been constructed by Muslim scholars. A number of readings from Muslim mystics, jurists, philosophers, and theologians illustrate the major trends, texts, and concerns of Islamic ethics. The course reviews some venues in which Islamic ethics can be read in comparison with other religious traditions.

### **BES3021/4021, 3121 (Hybrid) Islamic Law and Legal Theory**

This course will provide a general history of Islamic law from the early seventh century down to the

twentieth along with the development of the classical schools of jurisprudence. We will examine the sources of the law like the Qur'an, the Tradition (sunnah), consensus (ijma), inferential reasoning (qiyas) and reason ('aql) in connection with the process by which legal decisions in Islam are made. In the second part of the course, we will examine the application of Islamic law in the areas of family, women and gender, international relations and bioethics. Finally, we will investigate the factors that prompted Muslim jurists to devise an epistemology that was conducive to rational methodology in providing relevant legal-ethical rulings. The legal-ethical dynamism in Islamic law can be demonstrated in the institution of ijtihad (independent legal thinking and hermeneutics) that has provided practical guidance to respond to the challenges of modernity.

### **BHS3113 (Hybrid) History of Islam**

This course places Islam within a world historical framework. The course outlines the expansion of Islam, the rise of the Umayyad; the Abbasid empire and successor states; the emergence of classical Islamic societies and developments in law, theology, and hadith; the Crusades and Mongol invasions and Muslim societies' response; trade and exchange in the Mediterranean and Indian Oceans; the gunpowder empires; 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.

### **BIR3100 (Hybrid) Abrahamic Faiths in Conversation**

This course intends to address some of the theoretical and practical possibilities as well as challenges of an authentic dialogue and interaction between practitioners of Judaism, Christianity and Islam. This course can also be viewed as a preliminary research of a solid theological and philosophical grounding on which the traditions can cultivate collaborative action.

### **BIS3061 Bayan Integrative Seminar I**

This course seeks to help students develop MA projects that do not fall into the traditional research thesis model. It will primarily survey practical strategies for "hand-on" research, flexible methodological techniques, ethical conditions for engagement with diverse faith and/or social communities, and possible outcomes of the project that follows the MA work.

### **BIS3062 Bayan Integrative Seminar II**

This course seeks to help students develop MA projects that do not fall into the traditional research thesis model. It will primarily survey practical strategies for "hand-on" research, flexible methodological techniques, ethical conditions for engagement with diverse faith and/or social communities, and possible outcomes of the project that follows the MA work.

### **BLA3006/4006, 3016/4106 Islamic Leadership and Spirituality**

This course will provide an overview of models of religious leadership in the Muslim context from both an historical perspective as well as a contemporary one. Students will study texts that describe the ideal components of Islamic leadership and spirituality and will build essential skills needed to operate as a leader in contemporary Muslim settings with a focus on youth, education, finances, board relations, gender issues, counseling, issuing of religious edicts (fatawa), communication with the community, janaza services, conversion, and interfaith.

### **BLA3105 (Hybrid) Non-Profit Leadership and Management**

This course will examine how Muslim American organizations and leaders have articulated the experience of living as a minority community in increasingly pluralistic society, both from an indigenous African-American and convert perspective and from that of recent generations of immigrants. Students will study opportunities and limits to social integration, political activism, and civic engagement emanating from religious identity and experiences as well as from the dominant cultural and political framework. Students will gain understanding of the role of religion and religious communities in the public square.

### **BLA3006/4006; 3106/4106 (Hybrid) Islamic Leadership and Spirituality**

This course will provide an overview of models of religious leadership in the Muslim context from both a historical perspective as well as a contemporary one. Students will study texts that describe the core principles of leadership and spirituality within the Muslim context and will build essential skills needed to operate as a leader in contemporary Muslim settings with a focus on interfaith relations, US public affairs, gender equality, young leaders development, board development, and communications. Ultimately, students will gain an understanding of their leadership style and define their vision and goals. The course will examine other models of leadership among both secular and religious groups.

### **BMU3006 Beginning Arabic: Arabic 1A**

In this online course, students will cover material corresponding to the first semester of university-level introductory Arabic. A communicative, student-centered approach is used to cultivate basic listening, speaking, reading and writing proficiency. Instruction begins with a review of the Arabic alphabet and script, and rules for pronunciation. The course textbook and companion website are supplemented by additional vocabulary and grammar rooted in classical Arabic. Multimedia resources reinforce learning and practice through activities, writing exercises, conversations and presentations. The course involves self-paced learning based on pre-recorded video lessons, homework assignments, and live online sessions with the instructor. In the summer intensive, on a daily basis students are expected to work through two hours of pre-recorded content, meet with the instructor online for at least one hour, and complete about seven hours of homework.

### **BMU3007 Beginning Arabic: Arabic 1B**

In this online course, students will cover material corresponding to the second semester of university-level introductory Arabic. A communicative, student-centered approach is used to cultivate greater listening, speaking, reading and writing proficiency. Instruction covers more complex verbal forms, phrases, parts of speech and sentence structures. The course textbook and companion website are supplemented by additional vocabulary and grammar rooted in classical Arabic. Multimedia resources reinforce learning and practice through activities, writing exercises, conversations and presentations. The course involves self-paced learning based on pre-recorded video lessons, homework assignments, and live online sessions with the instructor. In the summer intensive, on a daily basis students are expected to work through two hours of pre-recorded content, meet with the instructor online for at least one hour, and complete about seven hours of homework.

### **BMU3009 Intermediate Arabic: 2A**

In this online course, students will cover material corresponding to the first semester of university-level intermediate Arabic. Students will cultivate enhanced listening, speaking, reading and writing proficiency. The course textbook and companion website are supplemented by brief classical and modern texts for reading comprehension and discussion. Multimedia resources reinforce learning and practice through activities, writing exercises, conversations and presentations. The course involves self-paced learning based on pre-recorded video lessons, homework assignments, and live online sessions with the instructor. In the summer intensive, on a daily basis students are expected to work through two hours of pre-recorded content, meet with the instructor online for at least one hour, and complete about seven hours of homework.

### **BMU3010 Intermediate Arabic: 2B**

In this online course, students will cover material corresponding to the second semester of university-level intermediate Arabic. Students will cultivate functional listening, speaking, reading and writing proficiency. The course textbook and companion website are supplemented by brief classical and modern texts for reading comprehension and discussion. Multimedia resources reinforce learning and practice through activities, translation exercises, conversations and presentations. The course involves self-paced learning based on pre-recorded video lessons, homework assignments, and live online sessions with the instructor. In the summer intensive, on a daily basis students are expected to work through two hours of pre-recorded content, meet with the instructor online for at least one hour, and complete about seven hours of homework.

### **BMU3019/4019; 3119/4119 (Hybrid) Sunni-Shia Relations and Intra-faith Issues**

This course will address the emergence of sectarian divisions amongst Muslims in the classical period, and the subsequent development of doctrinal and legal materials sustaining these identities. Historical examples of coexistence and conflict will be analyzed, and more recent efforts to promote intra-faith respect and cooperation will be evaluated.

### **BMU3115 (Hybrid) Life, Times and Teachings of the Prophet Muhammad**

This course will focus on the life experiences and teachings of the Prophet Muhammad, taking into account the historical context, social norms, and religious atmosphere of pre-Islamic Arabia. Students will learn about the Prophet's character and qualities, his manner of leadership, and the impact of his example on subsequent generations of Muslims. Finally, students will gain insight regarding the ways in which the Prophet is commemorated as part of Islamic sacred history.

### **BSC3168 (Hybrid) Counseling Muslims**

This course will familiarize students with the basic concepts of mental health to facilitate their collaboration with multidisciplinary teams (including both primary health and mental health professionals) serving the emotional health needs of Muslim communities. The course aims to do the following: (1) to provide students with a general awareness of the cultural factors particular to Muslim communities they will serve (2) to provide students with the specific skills they will need to serve individuals in mental health treatment contexts and (3) to teach students to recognize when they need to make referrals to mental health professionals.

### **BSF3107 (Hybrid) Islam and Mysticism**

This course seeks to engage the mystical interpretations of Islam (Sufism) as one of the most important historical manifestations of the Islamic experience. Themes explored in this class include the tradition of love mysticism embodied by Rumi, institutionalization of Sufism, relationship of the Qur'an and Prophetic experience to Sufi teachings, and transformation of the ego-self in light of human/divine love. Emphasis is on primary Sufi texts from the formative period of 800-1300.

### **BSF3037/4037 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.

### **BTH3018/4018 Contemporary Islamic Thought**

The course addresses how Muslim scholars and intellectuals have sought to engage with and respond to the specific challenges of "modernity," "secularization," "Western hegemony," and other extrinsic factors over the last two centuries. Students examine a range of influential thinkers and texts that have shaped the discourse on "reform," "revival," and "reconstruction of Islam." The thinkers' key ideas and themes will be studied in the context of their own particular time and circumstances.

### **BTH3025/4025; 3125/4125 (Hybrid); BPH3000/4000 Islamic Theology and Philosophy**

This course is an introduction to the major figures, issues, discussions, and texts of Islamic thought as manifested in the interconnected domains of theology and philosophy. A developmental/chronological approach will draw connections with other religious and philosophical traditions, and demonstrate confluence and change within Islamic thought over time. Students will also evaluate claims regarding "decline" in Islamic thought in connection to modernity.



### **BTH3052/4052; BPH3001/4001 Global Islamic Ideologies and Movements**

This course is designed to be an introduction to the major figures, issues, movements, and ideologies, of the 20th century Islamic world. Through an examination of the works of key Muslim philosophers and theologians (such as Jamal al-Din al-Afghani, Muhammad Abduh, Muhammad Qutb, Mawdudi, Syed Hossein Nasr, Hasan al-Banna, Tariq Ramadan, Fethullah Gulen, Abdulkerim Surush, Mohammad Arkoun etc.), we will analyze various trends in response to the challenges of modernity, postmodernity, and colonialism.

### **BTS3000/4000; 3100/4100 (Hybrid) The Qur'an: Composition, Collection and Teachings**

This course will familiarize students with the role of the Qur'an in everyday Muslim life and thought. It will introduce students to the collection, compilation and standardization of the Qur'an, and its main features, structure, and themes. We will examine the manner in which the Qur'an discusses the nature of God, the relationship between the Divine and the human, the phenomena of prophethood and of other religions, as well as death and afterlife. Concluding lectures will focus upon jihad and warfare, social justice, and gender relations.

### **BWP3184 (Hybrid) Preaching and Public Presentation of Islam**

This key leadership development course cultivates skills for effective preaching and public speaking about Islam, and enables emerging Muslim leaders to address questions involving Islamic law in a contextual manner. Topics include freedom of expression, living in pluralistic societies, gender rights and relations, governance, social justice, peace and violence, ethics and morality, and cultural flux. This course will prepare students to address a variety of audiences and contexts, including speaking to the media, to interfaith communities, to international audiences, and to civic groups.

## **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 (Episcopal) 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. Resources for this course largely reflect the Anglican/Episcopal tradition, though students from other traditions are welcome with approval from Bloy House.

### **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).

### **TEP1050 Anglicanism 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 Anglicanism 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: 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 placed 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 multicultural 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**

Are iPhones ringing with your good news? Are you reaching youth, millennials, Gen X, boomers and elders? Are Facebook and Twitter right for you? What is the synergy of parish media and parish stewardship? These questions and more are central to this course on the importance of meaning-making in current media contexts – where every church is a cyber-parish called to cultural competence. Practicum sessions will offer hands-on, “fear-not” basics in YouTube, Constant Contact, BlogSpot, PayPal, Photoshop, InDesign, and other tools. In this class students see how McLuhan's “medium-is-the-message” meets Anglicanism's via media at the heart of congregational life.

### **TEP1061 Jesus, Judaism, and Christianity**

Jesus was a Jew. Jesus' first followers were Jews. We cannot understand the person and work of Jesus or Christianity as a community of faith without taking into account Christianity's relation to Judaism. But how must we understand this relationship? This course will consider and reject one conventional view of this relationship: that Christianity corrects, perfects, or supplants Judaism.

The term used by theologians to designate this viewpoint is supersessionism. In its place we will reconsider the complex historical process by which Christianity emerged from Judaism: by describing the Judaism of Jesus' day to see what role Jesus played in this religious world; by considering the question that to this day haunts Jewish-Christian relations which concerns who killed Jesus and why he was killed; by considering how the Jewish renewal movement led by Jesus became Christianity; and finally by considering when and how Judaism and Christianity separated as distinct communities of faith. The goal of the course is to gain insight into the person and work of Jesus, but also to envision Jews and Christians in today's world as partners in God's economy of salvation in their witness and in their work.

### **TEP1062 Wisdom and the Prophets**

It has long been held that Wisdom traditions in the First Testament and the messages of the judgmental Prophets are at odds and differ in their views of the will of Yahweh for Israel. Taking a new tack on how the Prophets powerfully subverted the usual force of the citations of the "Exodus from Egypt-the Wanderings in the desert-and the Entrance into the land" as authority for how God would react to the Iron Age Assyrian and Babylonian threats to the very existence of Israel and Judah, the course explores the thesis that it was the result of the influence of Wisdom thinking that brought the Prophets to claim that Yahweh was sovereign over Israel's enemies and the adversity they would bring that would transform ancient polytheism into the monotheizing process that would issue in the birth of Early Judaism.

### **TEP1063 A Grassroots History of Christianity**

A grassroots history of Christianity examines "who we are" today by tracing the history of that multifaceted phenomenon, Christianity, through the centuries. In addition to exploring influential people, developments, and ideas in that history, the course includes persons whose voices have not always been heard in the councils of the Church, those of women, the laity, those living in non-Western nations, even heretics! The failures as well as the achievements of Christianity receive special attention.

## THE FACULTY



### **Elizabeth “Liza” Anderson**

Visiting Assistant Professor of Theology and History of Christianity  
*B.A., Swarthmore College; M.Phil., Trinity College Dublin; M.Div., Harvard Divinity School; M.A., M.Phil., Ph.D., Yale University*

Liza Anderson is a historical theologian whose teaching and research interests include Christian spirituality, monasticism, ecumenical and interreligious dialogue, and the traditions of Eastern Christianity. She grew up in Benton Harbor, Michigan, became a Christian as an undergraduate studying in Egypt, and has since lived, worked, and travelled in more than 100 countries and studied 17 foreign languages. She works particularly on ancient and medieval Christian literature written in Syriac, Arabic, Armenian, Coptic, and Ethiopic.

Her work has been supported by Fulbright, Mitchell, and Javits Scholarships, and by grants from the Episcopal Church Foundation, the American Academy of Religion, and the National Endowment for the Humanities. Her position at Claremont comes through the Louisville Institute's Vocation of the Theological Postdoctoral Fellowship Program. She has previously taught at Episcopal Divinity School, Saint Peter's Seminary in Iraq, and the Ukrainian Catholic University.

Liza is a lay leader in the Episcopal Church who has served in a variety of roles including the Standing Commission on Liturgy and Music, the Executive Council, the Liberia Covenant Committee, and the General Board of Examining Chaplains. She has been active both nationally and internationally in ecumenical and interreligious dialogue, and currently serves on the board of the North American Academy of Ecumenists and is an international fellow with the King Abdullah bin Abdulaziz International Centre for Interreligious and Intercultural Dialogue (KAICIID).



### **Jon L. Berquist**

President, Disciples Seminary Foundation;  
Professor of Hebrew Bible  
*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**

Professor of Practical Theology, Spiritual Care, and Counseling;  
Senior Staff Clinician and Supervisor, The Clinebell Institute;  
Accreditation Liaison Officer  
*B.S., Texas Christian University; M.Div., Ph.D., Brite Divinity School*

Duane Bidwell's teaching, advising, and mentoring are shaped by experiences as chaplain, pastor, spiritual director, pastoral counselor, HIV/AIDS professional, and non-profit director. He is an ordained minister of the Presbyterian Church (USA) and practitioner of vipassana (insight meditation) in the Theravada Buddhist tradition. At CST he serves as senior staff clinician and supervisor at The Clinebell Institute for Pastoral Counseling and Psychotherapy.

He is author of *Short-term Spiritual Guidance* (2004) and *Empowering Couples: A Narrative Approach to Spiritual Care* (2013); co-editor of *The Formation of Pastoral Counselors* (2006); and editor of *Spirituality, Social Construction, and Relational Processes* (2016). Duane has served on the national boards of the Taos Institute (where he is also an Associate) and the American Association of Pastoral Counselors; as co-editor of *The Journal of Pastoral Theology*; and as co-director of “Beyond Apologetics: Sexual Identity, Pastoral Theology, and Pastoral Practice.”

Recent publications include “Spiritual Care, Migration, and Multiplicity: Care in the Context of Complex Religious Bonds” for a volume published by the International Association for Spiritual Care and “Religious Diversity and Public Pastoral Theology: Is It Time for a Comparative Theological Paradigm?” in *The Journal of Pastoral Theology* 25 (3): 135-150 (2015).

Duane and his family worship at Claremont Presbyterian Church.



**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, Dr. Black has served as college chaplain, associate pastor and founding pastor of a congregation formed for deaf persons. Her research and teaching interests center on feminist liturgy, multicultural worship, emergent worship styles, interreligious comparative ritual practices, liturgical art, and ministry with persons with disabilities. Publications include *Culturally-Conscious Worship* (Chalice Press, 2001); *Worship Across Cultures* (Abingdon Press, 1998); *A Healing Homiletic: Preaching and Disabilities* (Abingdon Press, 1996); *Signs of Solidarity: Ministry with Persons who are Deaf, Deafened and Hard of Hearing* (General Board of Global Ministries, The United Methodist Church, 1994) along with edited volumes *Wising-Up: Ritual Resources for Women of Faith in Their Journey of Aging* (Pilgrim Press, 2005) with Heather Murray Elkins and *Art in Service of the Sacred* with Catherine Kapikian.



**Philip Clayton**

Ingraham Professor of Theology

*B.A., Westmont College; M.A., Fuller Theological Seminary; M.A., M.Phil., Ph.D., Yale University*

Dr. Clayton is a constructive Christian theologian, deeply engaged in dialogues with science, contemporary philosophy, and the world's religious traditions. He is particularly interested in the evolving understanding of Christian faith in the 21<sup>st</sup> century. He studies emerging forms of Christian community, as the church responds to a rapidly changing world. He frequently speaks to clergy convocations and lay groups across the country on the future of the church. Keynote addresses on this topic include the 2013 UMC Quadrennial Training Event in Nashville, numerous conferences, and most of the major seminaries in the U.S. He served as co-PI for a Ford Foundation grant on “Rekindling Theological Imagination” in the church, ran the BigTentChristianity.com series with Brian McLaren, is active in social media, and frequently consults with denominations and Christian nonprofits on this topic. He currently serves on the Steering Committee for The Convergence Network, a national organization that is linking change leaders and organizations across the United States.

Dr. Clayton has authored or edited 24 books, including *The Predicament of Belief: Science, Philosophy, Faith* (2011); *Religion and Science: The Basics* (2011); *Adventures in the Spirit* (2009); *Transforming Christian Theology* (2009); *In Quest of Freedom* (2009), *Evolution and Ethics: Human Morality in Biological and Religious Perspective* (2006), and *The Oxford*

*Handbook of Religion and Science* (2006). Earlier books include *Science and the Spiritual Quest*; *God and Contemporary Science*; and *The Problem of God in Modern Thought*.



**Monica A. Coleman**

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*

A scholar and activist, Monica A. Coleman is committed to connecting faith and social justice. She has had previous academic appointments at Lutheran School of Theology at Chicago and Bennett College for Women. Coleman's writings focus on the role of faith in addressing critical social issues. Publications include *Not Alone: Reflections on Faith and Depression*; *The Dinah Project: a Handbook for Congregational Response to Sexual Violence*; *Making a Way Out of No Way: a Womanist Theology*; co-editor of *Creating Women's Theologies: a Movement Engaging Process Thought* ; and editor of *Ain't I a Womanist Too?: Third Wave Womanist Religious Thought*. Her current writing projects focus on the intersection of depression and faith, and theories of religious plurality.

A survivor of rape, Coleman became committed to speaking out against sexual violence in 1997. She founded and coordinated "The Dinah Project," an organized church response to sexual violence, at Metropolitan Interdenominational Church in Nashville, TN. Her expertise in religion and sexual violence has taken her around the country to speak at churches, colleges, seminaries, universities, and regional and national conferences. Coleman's articles have been featured in a variety of publications including *ESSENCE*, *Journal of Feminist Studies in Religion*, *Philosophia* and *Aspire: Women of Color Study Bible*.

Coleman is active in ecumenical and academic religious guilds. Coleman served two terms as a member of the Faith and Order Commission for the National Council of Churches, USA. She was recently appointed to the Faith and Order Commission of the World Council of Churches. Coleman holds numerous leadership positions in the American Academy of Religion including the former co-chair of the Black Theology Group, a steering committee member of the Open and Relational Theologies Consultation, and membership on the Committee on the Status of People with Disabilities in the Profession. Coleman is also a member of the refereed societies, Society for the Study of Black Religion (SSBR) and the Institute for American Religious and Philosophical Thought (IARPT).



**Andrew Dreitzer**

Director of Spiritual Formation;  
Co-Director of the Center for Engaged Compassion;  
Professor of Spirituality  
B.A., *Wabash College*; M.Div., *Yale Divinity School*; Ph.D., *Graduate Theological Union*

Dr. Dreitzer'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 neuro-scientific 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 (<http://www.triptykos.com>). He is also Director of Spiritual Formation at Claremont School of Theology and co-director of the Center for Engaged Compassion.

Dr. Dreitzer has been the co-founding director of a seminary program in spiritual direction and served 15 years as a Presbyterian pastor. Studies with Henri Nouwen and 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.



**Roland Faber**

Kilsby Family/John B. Cobb Jr., Professor of Process Studies  
*M.A., Ph.D., University of Vienna (Catholics Theological Faculty)*

Dr. Faber is Kilsby Family/John B. Cobb, Jr., Professor of Process Studies at Claremont School of Theology, Professor of Religion and Philosophy at Claremont Graduate University, Co-Director of the Center for Process Studies (CPS), and Executive Director of the Whitehead Research Project (WRP). As Founder of WRP, he is the initiator of the series of International Conferences of WRP since 2007 and their publication, the co-editor of the Contemporary Whitehead Studies series, and co-initiator of the Critical Edition of Whitehead's Works. Research and publication areas include Process Philosophy and Process Theology; (De)Constructive Theology; Poststructuralism (Gilles Deleuze); Transreligious Discourse (epistemology of Religious Relativity and Unity) and interreligious applications (e.g., Christianity, Buddhism, Baha'i Faith); Comparative Philosophy and Mysticism (Meister Eckhart, Nicolas of Cusa), Theopoetics, a third space approach to post-structuralist and process theology, Logics of Multiplicity, and Comparative Baha'i Studies. Book publications in German include: *Freiheit, Theology und Lehramt* (1992), *Variationen über die Schöpfung der Welt* (1995), *Der Selbsteinsatz Gottes* (1995), *Prozeßtheologie* (2000), *Gott as Poet der Welt* (2003 & 2004). Book publications in English include *God as Poet of the World* (2008), *Event and Decision* (2010), *Beyond Metaphysics?* (2010), *Secrets of Becoming* (2011), *Butler on Whitehead* (2012), *Theopoetic Folds* (2013), *The Allure of Things* (2014), *Beyond Superlatives* (2014), and *The Divine Manifold* (2014).



**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).



**Nicholas Grier**

Assistant Professor of Pastoral Theology, Counseling and Culture  
*B.M., Columbus State University; M.Div., Garrett-Evangelical Theological Seminary; Cert. in Psychotherapy, Center for Religion and Psychotherapy at Chicago; Ph.D., Garrett-Evangelical Theological Seminary*

A native of Atlanta, GA, Nicholas Grier's writing, speaking, and counseling focus on the experiences of Black and Brown people and engage a womanist critique of culture. Privileging the experiences of persons on the margins of society, Grier enjoys fostering cultures of self-awareness, resistance, healing, and liberation on the path to human flourishing. He works to engage faith communities, clinical counseling practice, the academy, and public on issues related to

racism, sexism, Black male identity, liberating faith, and depth understandings of the personality. As teacher, Grier works to inspire present and future faith leaders to cultivate life-giving ministries of care and justice.

Grier is an ordained Baptist minister in the Progressive National Baptist Convention and served as Associate Pastor for Pastoral Care at Second Baptist Church, Evanston, IL. Most recently he served as Associate Staff Minister at Third Baptist Church of Chicago. As pastoral theologian, he has taught for the course *The Practice of Ministry* at the University of Chicago Divinity School.

He is a 2015-2016 Forum for Theological Exploration (FTE) Doctoral Dissertation Fellow. His dissertation, *Caring for the Mental Health of Black Men: Engaging Invisibility, Hyper-Visibility, and Devaluation in Urban Black Males Toward Human Flourishing*, is a qualitative study drawing on the narratives of Black men in Chicago as the starting point to develop a new grounded theory for pastoral care and counseling. The narratives of Black men are put in dialogue with critical race theory, Black feminism, womanist pastoral theology, Black psychology, psychoanalytic theory, and Black pastoral theology with an aim toward human flourishing.

Grier is the founder of *Coloring Mental Health Collective, LLC*, a community organizing team advocating for the mental wellness of Black and Brown people and dismantling oppressive ideologies, systems, and behaviors that cause emotional suffering. A primary goal is to use innovation and creativity to foster safe and transformative spaces for communities to imagine, dialogue, and actualize a future of material, spiritual, and psychological well-being for persons on the margins of society.

In his downtime he enjoys sports, listening to jazz & neo-soul music, spending time in nature, and connecting with life-giving friends & family.



### **Jack Jackson**

E. Stanley Jones Associate 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 leads the Center for Global Methodism at CST, which facilitates training, research, teaching, and formation for Methodist students.

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. Jackson is currently the secretary for the Academy for Evangelism in Theological Education. His most recent publication is *Offering Christ: John Wesley's Evangelistic Vision* (Kingswood, 2017).

### **Alma Johnson-Hawkins**

Interim Director of Field Education

*B.A., California State University Northridge; M.Ed., Point Loma Nazarene University; M.Div., Fuller Theological Seminary*

An active Elder in Full Connection in the United Methodist Church, Rev. Alma Johnson-Hawkins has served as a hospital chaplain/spiritual director, local church pastor, mentor and coach to servant leaders, and an educator and administrator in higher education. As an educator, Rev. Johnson-Hawkins focuses on student achievement and as an administrator she places a special emphasis on

modeling servant leadership in the areas of student services, academic affairs, curriculum development, and accreditation.

Having spent time as a professor, program director, and supervisor of practicum and externship programs, dean, vice president, and president in the community college system Rev. Johnson-Hawkins brings passion and experience to the field education program. Utilizing current research and applying exemplary practices her vision is to inspire and encourage students to engage in practical and relational experiences in ministry contexts that will challenge their growth and development as spiritual leaders of tomorrow. Rev. Johnson-Hawkins customizes and facilitates leadership workshops and is currently collaborating on projects for pastors and laypersons in diverse ministry settings that will cultivate and strengthen Christian leaders for tomorrow.



**Belva Brown Jordan**

Associate Dean, Curriculum and Assessment;  
Associate Professor of the Practice of Ministry  
*B.S., Texas Christian University; M.Div., Brite Divinity School*

An ordained minister of the Christian Church (Disciples of Christ), Belva Brown Jordan has focused her twenty-eight years of ministry and professional career on academic administration in higher education, supporting three other theological schools before coming to Claremont School of Theology. From field education to student life to admissions and financial aid, she has accumulated a wealth of administrative knowledge and experience that supports her work as associate dean for Claremont School of Theology. Her research and teaching interests focus on various aspects of organizational dynamics, ministry, collaborative leadership and theomusicology.

Reverend Jordan also serves as the Dean of the Disciples Seminary Foundation (Claremont). In this role she supports Disciples and UCC seminarians and oversees the academic programs of DSF.

Dean Jordan was recently selected as a Fellow of the Christian Leadership Initiative (CLI) program 2014-15. The program is co-sponsored by the American Jewish Committee (AJC) and the Shalom Hartman Institute (SHI) in Jerusalem. The opportunity to engage this study program will continue to inform her research and teaching interests.



**Grace Yia-Hei Kao**

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-convened 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

**Namjoong Kim**

Assistant Professor of the Practice of Ministry; Director of Korean Doctoral Programs

*S.T.M., M.Phil., Ph.D., Drew University;*

*Th.B., Th.M., Hanshin University (Osan, South Korea)*

Dr. Kim is an ordained pastor in The Presbyterian Church in the Republic of Korea. He earned the S.T.M. degree in the area of Liturgical Studies from Drew Theological School in 2008. While at Drew, Dr. Kim served as an adjunct professor of preaching during the 2012-2013 academic year and also served as an adjunct professor of worship at Drew from 2014 to 2015. He is a member of the North American Academy of Liturgy (NAAL) and Academy of Homiletics (AH). Dr. Kim is Assistant Professor of the Practice of Ministry and Director of the Korean Doctoral Programs at CST. As a program director and assistant professor, he hopes that his experiences in teaching and ministry, together with his personal commitment to developing new methods and approaches for practical engagement using technological skills will help further develop the goals of CST in relation to preparing students for ministry both in the United States and Korea.

**Kah-Jin Jeffrey Kuan**

President, CST;

Professor of Hebrew Bible and Asian-American Hermeneutics

*B.T., Trinity Theological College, Singapore; M.T.S., Perkins Theological School; Ph.D., Emory University, Atlanta*

Dr. 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, Dr. 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. Dr. 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**

Vice President of Academic Affairs and Dean of Faculty;

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*

Dean Kujawa-Holbrook is a priest of the Episcopal Diocese of Los Angeles, a professor of Anglican Studies at Bloy House, and an educator, historian of religions, and practical theologian. In addition to her thirty years of experience as a teacher, trainer, spiritual director, chaplain, and workshop, conference and retreat leader, Kujawa-Holbrook is the author of thirteen books and numerous articles, training manuals, curricula, and reviews. Among her recent books are: *Hildegard of Bingen: Essential Texts and Chants of a Christian Mystic – Annotated and Explained* (Skylight, 2015); *God Beyond Borders: Interreligious Learning Among Congregations* (Wipf & Stock, 2014), the first book in the Horizons in Religious Education Series; *Pilgrimage – The Sacred Art. Journey to the Center of the Heart* (Skylight Paths, 2013), noted as one of the best spiritual books of the year; *The Heart of A*

*Pastor: A Biography of Edmond Lee Browning* (Forward Movement, 2010); *Born of Water, Born of Spirit* (Alban Institute, 2010); and, *Injustice and the Care of Souls: Pastoral Care in Marginalized Communities* (Fortress Press, 2009).

Before her academic career, Kujawa-Holbrook worked world-wide for the Episcopal Church in education and ministries with young people. She is on the boards of the *Journal of Inter-Religious Studies*, the Kaleidoscope Institute (KI), and the book review editor of *Anglican and Episcopal History*.

In 2010-2011 Kujawa-Holbrook was a fellow in the Christian Leadership Initiative sponsored by the American Jewish Committee (AJC) and the Shalom Hartman Institute, Jerusalem, Israel.



**K. Samuel Lee**

Executive Director, Clinebell Institute;  
Professor of Practical Theology, Spiritual Care and Counseling  
*Westmar College; M.Div., Yale University; Ph.D., Arizona State University*

K. Samuel Lee is a practical/pastoral theologian who brings his pastoral experience and clinical expertise to his teaching. As an ordained elder in the United Methodist Church and a licensed psychologist, he is interested in the intersection of psychology and religion/spirituality as it pertains to pastoral practice and congregational life. His research interests include clinical and pastoral practice in multicultural contexts and the use of empirical methods in practical theology. Dr. Lee is the Executive Director of The Clinebell Institute for Pastoral Counseling and Psychotherapy. 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 currently serves on the editorial boards of *J of Pastoral Theology*, *J of Counseling and Ministry*, and *Reflective Practice: Formation and Supervision in Ministry*.

Recent publications include “Christian Responsibility for Interreligious Conflict,” *Leadership Is Discipleship* (Board of Discipleship of the UM Church, 2017); “Practical Theology of Race and Gender,” *Leadership Is Discipleship* (Board of Discipleship of the UM Church, 2016); (Co-Editor with Lee Butler) *J of Pastoral Theology (Special Issue on Marriage and Family in Context)*. 25(1), 2015.



**Thomas E. Phillips**

Dean of Library and Information Services;  
Professor of Theological Bibliography and New Testament  
*Ph.D., Southern Methodist University; M.L.S., Drexel University; M.Div., Nazarene Theological Seminary; M.A./B.A., Olivet Nazarene University*

Thomas Phillips administers the library and has expertise in the area of New Testament and Christian Origins. His professional interests include Luke-Acts, early Christian ethical discourse and theories of reading. Dr. Phillips is an ordained elder in the Church of the Nazarene and a faculty member with the Society for Biblical Studies. He is the author of several books and articles, including *Acts in Diverse Frames of Reference* (Mercer University Press, 2009), and *Paul, His Letters and Acts* (Hendrickson, 2009). He served as the lead translator for the book of Luke in the recently published *Common English Bible*. His scholarly service includes experience as the chair of multiple sections at the Society of Biblical Literature, including the section on Acts and on Love Ethics and the Other.

**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 is the Muriel Bernice Roberts Professor of Spiritual Formation and Narrative Pedagogy and the co-director of the Center for Engaged Compassion at the Claremont School of Theology. His 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 interconnections between spirituality, social engagement, and compassion. He is the author of *Practicing Compassion* (and its supplemental curriculum, *The Way of Radical Compassion*, Upper Room Books, 2014); *The God of Shattered Glass, A Novel*, and of *Finding God in the Graffiti: Empowering Teenagers through Stories* which explores the role of the narrative arts (storytelling, drama, creative writing, and autobiography) in the spiritual formation of marginalized and abused youth and children.

His current project is designing and teaching in the Triptykos School of Compassion, a three-month intensive formation program in the spiritual path of Jesus.

**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.



**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 particular foci on prophetic and narrative-historical 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 an Introduction to the Pentateuch (Abingdon), a study of Jewish Mysticism (Eerdmans), and a two-volume commentary on Jeremiah (Illuminations; Eerdmans). He is Professor of Tanak (Bible) at the Academy for Jewish Religion California (2000-present) and Vice-President of the National Association of Professors of Hebrew (2013-15). He has formerly served as Assistant and Associate Professor of Religious Studies at the University of Miami, Coral Gables, FL (1983-1994), Yad haNadiv/Barechah Foundation Fellow at the Hebrew University of Jerusalem, Israel (1989-90), Dorot Research Professor at the W. F. Albright Institute, Jerusalem, Israel (1993-94), Visiting Professor of Bible at the Hebrew Union College—Jewish Institute of Religion, Los Angeles (1995-96, 1999, 2003-04), Underwood Visiting Professor of Divinity at Yonsei University, Seoul, Korea (2011), and Visiting Scholar at Chang Jung Christian University, Tainan, Taiwan (2015).

Dr. Sweeney is the author of fourteen volumes and the co-editor of nine volumes. Recent publications include *Isaiah 40-66* (FOTL; Eerdmans, 2016); co-editor with Stephen Chapman, *The Cambridge Handbook of the Hebrew Bible/Old Testament* (Cambridge University Press, 2016); *Reading Prophetic Books: Form, Intertextuality, and Reception in Prophetic and Post-Biblical Literature* (Mohr Siebeck, 2014); *Reading Ezekiel: A Literary and Theological Commentary* (Smyth and Helwys, 2013); and *Tanak: A Theological and Critical Introduction to the Jewish Bible* (Fortress, 2012).

**Najeeba Syeed**

Associate Professor of Interreligious Education

Active Faculty, Claremont Graduate University

*B.S. Guilford College; J.D., Indiana University-Bloomington*

Professor Syeed is recognized as a leader in peacebuilding and twice received the Jon Anson Ford Award for reducing violence in schools and in the area of interracial gang conflicts and was named Southern California Mediation Association's "Peacemaker of the Year" in 2007. Her track record as a peacemaker has made her sought out advisor for state, federal and White House initiatives, and in international conflicts in Guam, Afghanistan, Israel, Palestine, India and France. She was formerly the executive director of the Western Justice Center Foundation and previous to that appointment was the executive director of the Asian Pacific American Dispute Resolution Center.

Her research articles have focused on mediation between law enforcement and communities, intersections of law with religious minority communities, and interfaith just peacemaking. She serves as an advisor to local and federal agencies on interfaith dialogue, cooperation and public engagement and was most recently engaged at advisory convenings sponsored by the Interfaith Youth Corps collaboration with the White House Challenge: The President's Interfaith and Community Service Campus Challenge. She also serves as the co-chair of the American Academy of Religion's Religion and Politics Section and is a member of the Academy's Religion, Social Conflict and Peace Section.

## RESEARCH PROFESSORS



### **Jack Coogan**

*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 served as director of the Robert and Frances Flaherty Study Center.



### **Karen Dalton**

Research Professor in the Practice of Ministry

*B.A., Wellesley College; M.A., Whitworth College; M.Div., D.Min., Claremont School of Theology*

An ordained United Methodist elder, Karen Dalton has served congregations in Southern California. Her ministry included starting a new congregation and nurturing its growth and development. Her interest in leadership studies grew out of that work. She has a passion for connecting theory and practice, a commitment that shapes her teaching. Also trained as a spiritual director, she seeks to connect spirituality with leadership practice. Her background includes teaching interpersonal, small group, and organizational communication along with consulting in the areas of communication, team-building, and organization development. With Dr. Jack Jackson she co-directs the Center for Global Methodism, focusing especially on building support and community for Methodist students at Claremont. 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.



### **Kathleen Greider**

*A.B., Wilson College; M.Div., Harvard Divinity School; M.Phil., Ph.D., Union Theological Seminary*

Dr. Greider's interests include spiritual care, practical and pastoral theology, interculturality, the interplay of social and personal change, and depth psychology. Dr. Greider also was a staff counselor and clinical supervisor at The Clinebell Institute for Pastoral Counseling and Psychotherapy. Ordained by the

United Methodist Church and a Fellow in the American Association of Pastoral Counselors, she has clinical pastoral experience in general hospital and in-patient psychiatric settings, pastoral counseling and psychotherapy, spiritual direction, and parish ministry.





**Dennis MacDonald**

*A.B., Bob Jones University; M.Div., McCormick Theological Seminary; Ph.D., Harvard University*

Dennis R. MacDonald has taught New Testament and Christian origins at Goshen College, the Iliff School of Theology, and the Claremont School of Theology. For the most part his scholarship has been devoted to Christian apocryphal writings, the Synoptic Problem, and the influence of classical Greek literature, especially the Homeric epics, on Jewish and Christian narratives. From 1999-2010 he served as the director of The Institute for Antiquity and Christianity at Claremont Graduate University.

## BAYAN CLAREMONT FACULTY



### **Ozgur Koca**

Assistant Professor of Islamic Studies

*B.S., Marmara University; M.A., Fatih University; Ph.D., Claremont Graduate University*

Özgür Koca spent ten years of his life teaching physics, mathematics and astronomy in different countries. After years of quantitative research he decided to journey to a new perspective in the fields of philosophy and religion. His studies in these diverse fields brought him to the conclusion that in contrast to prevailing contemporary academic assumptions concerning the limits of knowledge a larger view of reality and ourselves is possible. His studies focus on Islamic Philosophy-Theology-Spirituality, Science and Religion Discussion, Environmental Ethics, Interreligious Discourse, and Contemporary Islamic Movements and Ideologies. Özgür is married and has two daughters.



### **Hamid Mavani**

Associate Professor of Islamic Studies

*B.C., University of Alberta; M.A., University of Toronto; M.A., McGill University; Ph.D., McGill University*

Dr. Mavani obtained his graduate degrees from McGill University at the Institute of Islamic Studies. His expertise in Islamic Studies stems from not only academic training but specialized theological training at the traditional seminaries in the Muslim world. His primary fields of interest include Shi'i law and gender justice, Islamic theology and political thought, Islam and secularity, transnational Islam in Asia, intra-Muslim discourse, and Muslims in North America.

He is the author of a book recently published by Routledge titled, *Religious Authority and Political Thought in Twelver Shi'ism: From Ali to Post-Khomeini* (Routledge, June 2013) under Studies in Political Islam series. Dr. Mavani's scholarship also includes translations of Islamic texts from Arabic and Persian into English. His most recent translation from Persian to English is a work on jihad by Ayatullah Salehi Najafabadi, providing a novel and a creative re-reading of this much misunderstood concept.



### **Munir A. Shaikh**

Director of Academic Affairs and Planning

*B.S., University of California, Riverside; M.A., University of California, Los Angeles*

Munir Shaikh has a masters degree in Islamic Studies from the University of California, Los Angeles. He has over 20 years of experience in public education and the non-profit world. Since 2003, Munir has taught courses on Middle Eastern history, Islam, and world history at several universities. He serves as the Executive Director of the Institute on Religion and Civic Values, an organization that provides academic resources, textbook reviews, and teacher training for U.S. K-12 social studies, and engages international educators and policymakers on curriculum development. Munir has been involved in national conversations about the need for religious literacy and constitutionally appropriate "teaching about religion." He is a frequent commentator, textbook reviewer, consultant and technical advisor on issues pertaining to Islam's place in world history, the practice of Islam and the Muslim community experience in contemporary America.

**Jihad Turk**

President of Bayan Claremont

*B.A., University of California, Berkeley; M.A., University of Texas, Austin*

Jihad Turk is the founding president of Bayan Claremont, an Islamic graduate school in Southern California, and a well-respected leader and public speaker with a national profile. Previously, Jihad served for many years as the Religious Director of the Islamic Center of Southern California, the oldest and largest mosque in the Los Angeles area. He spent time in both the Islamic University of Medina where he studied Arabic and Islamic Studies and in Iran where he studied Farsi at the University of Tehran and in Qum. He completed his undergraduate study at the University of California, Berkeley, where he received his bachelor's degree in History and Arabic. Jihad went on to complete his Master's degree at the University of Texas, Austin in Arabic and Islamic law and jurisprudence. His field of research focuses on Islamic Law with an emphasis on *usul al-fiqh*, or jurisprudence, as well as theology. His current interests also include identity formation in the American Muslim community, interfaith relations, Islamic reform movements, and community leadership and development with a focus on youth

See the additional visiting faculty on the next page of the catalog.

## VISITING, ADJUNCT and OTHER FACULTY

### BAYAN CLAREMONT VISITING and ADJUNCT FACULTY (2016-2017)

**Umar Abd-Allah**

*Ph.D. – University of Chicago*

**Ovimir Anjum**

*Ph.D. – University of Wisconsin-Madison*

**Jonathan Brown**

*Ph.D. – University of Chicago*

**Susan Douglass**

*Ph.D. (Cand.) – George Mason University*

**Reinhard Krauss**

*Ph.D. – St. Mary's College, University of St. Andrews (Scotland)*

**Joseph Lumbard**

*Ph.D. – Yale University*

**Necva Ozgur**

*M.A. – Pacific Oaks College*

**Elijah Reynolds**

*Ph.D. (Cand.) – Indiana University*

**Susan Douglass**

*Ph.D. - George Mason University*

**Reinhard Krauss**

*Ph.D. - University of St. Andrews*

**Asifa Quraishi-Landes**

*S.J.D. - Harvard University*

**Rami Nashashibi**

*Ph.D. - University of Chicago*

### ADJUNCT FACULTY (2018-2019)

**Drew Baker**

*Ph.D. – Claremont School of Theology*

**Ann Hidalgo**

*Ph.D. – Claremont School of Theology*

**Christine Hong**

*Ph.D. – Claremont School of Theology*

**Younghoon Jeong**

*Ph.D. Candidate – Claremont School of Theology*

**Thom Johnson**

*D.Min. – Claremont School of Theology*

**Jose Morales**

*Ph.D. Candidate – Claremont School of Theology*

**Anna Hyangdo Lee Mulford**

*M.Div. – Fuller Theological Seminary*

**Timothy Murphy**

*Ph.D. – Claremont School of Theology*

**Sushama Parekh**

*M.S.E.E. - Loyola Marymount University*

**Haejung Park**

*Ph.D. – Drew Graduate School*

**Jake Pomeroy**

*M.Div. – San Francisco Theological Union, Berkeley*

**Roberto Sirvent**

*PhD – London School of Theology, London, UK*

**Jeffrey Tirrell**

*PhD – Claremont School of Theology*

**Andrew Schwartz**

*Ph.D. – Claremont Graduate University*

**Deepak Shimkhada**

*Ph.D. – Claremont Graduate University*

**Krista Wurtz**

*Ph.D. – Claremont School of Theology*

**Inchol Yang**

*Ph.D. Candidate – Claremont School of Theology*

**Young-Gweon You**

*Ph.D. – Vanderbilt University*

**BLOY HOUSE, THE EPISCOPAL THEOLOGICAL SCHOOL AT  
CLAREMONT FACULTY**

**Sylvia Sweeney**, Dean and President Liturgics and Homiletics

*Ph.D., Graduate Theological Union*

**Patricia Ash**, Church History

*Ph.D., Claremont Graduate University; J.D., University of Miami*

**Karri Backer**, Spiritual Care and Counseling

*M.Div., Claremont School of Theology*

**Jonathan Burke**, New Testament Greek

*Ph.D., California Institute of Technology*

**Ron David**, Spiritual Care and Counseling

*M.D., State University of New York, Buffalo*

**Robert Honeychurch**, Church Leadership

*D. Min., Seabury Institute Seabury Western Theological Seminary*

**Jennifer Hughes**, Latino Spiritualities

*Ph.D., Graduate Theological Union*

**Sheryl Kujawa-Holbrook**, Anglican Studies and Religious Education

*Ph.D., Boston College Ed. D., University Theological School and Columbia University Teachers College*

**Michael J. McGrath**, Theology and Ethics

*Ph.D., Claremont Graduate University*

**Gregory Riley**, New Testament

*Ph.D., Harvard University*

**James A. Sanders**, Biblical Studies

*Ph.D., Hebrew Union College; Litt.D., Acadia University; S.T.D., Glasgow University; D.H.L., Coe College, California Lutheran University and Hebrew Union College*

**Joanna Satorius**, Fresh Start for Lay Leaders

*M.Div., Claremont School of Theology*

**Robert Williams**, Media and Ministry

*M.A., University of Southern California*

## **EMERITI/A AND HONORARY PROFESSORS**

**William M. Clements**, Craig Professor of Pastoral Care & Counseling (2009)

**John B. Cobb**, Ingraham Professor of Theology (1990);

Honorary Doctor of Humane Letters (2013)

**David Ray Griffin**, Professor of Philosophy of Religion & Theology (2004)

**Chan-Hie Kim**, Professor of New Testament and Christian Ministries (2000)

**Stephen S. Kim**, E.S. Jones Associate Professor of Evangelism & Mission (2009)

**Rolf P. Knierim**, Professor of Old Testament (1994)

**Burton L. Mack**, John Wesley Professor of New Testament (1996)

**Allen J. Moore**, Professor of Christian Mission & Education (1994)

**James A. Sanders**, Professor of Intertestamental & Biblical Studies (1997)

**Marjorie Hewitt Suchocki**, Ingraham Professor of Theology (2002)

**Jack C. Verheyden**, Richard Cain Professor of Theology & Ecclesiology (2000)

# THE ADMINISTRATION AND STAFF

## **Office of the President**

**Kah-Jin Jeffrey Kuan**, President of CST

**Maria Iannuzzi**, Chief of Staff and Executive Assistant to the President

**Faith Conklin**, Distinguished Pastor-in-Residence

## **Bayan Claremont**

**Jihad Turk**, President

**Munir Shaikh**, Director of Academic Affairs and Planning

**César Dominguez**,

**Fouad Elgohari**, Director of Outreach and Communications

## **Office of the Dean**

**Sheryl Kujawa-Holbrook**, Vice President of Academic Affairs, Dean of the Faculty

**Belva Brown Jordan**, Associate Dean for Curriculum and Assessment

**Kirianna Florez**, Director of Instructional Design and Online Program Development

**Judy Little**, Assistant to the Deans' Office

**Leeann Nabors**, Assistant to the Deans' Office

**Alma Johnson-Hawkins**, Interim Director of Field Education

**Faith Conklin**, Interim Director, Western Jurisdiction, Course of Study and Licensing  
School for Local Pastors

**Stephanie Rice**, Director of the Writing & Speech Center; Assistant Director of the Worship  
Council

**Nam Joon Kim**, Director of Korean Doctoral Programs

**Kirianna Florez**, Instructional Designer

## **Admissions and Financial Aid**

**Nathan Araujo**, Director of Admissions and Enrollment Services

**Brenda Nieves**, Senior Director of Financial Aid and Enrollment Services

**Allura Davis**, Assistant Director of Admissions and Enrollment Services

**Goldy Waworoendeng**, Admission Recruiter

**Tanaya Ceniceros**, Financial Aid and Enrollment Services Office Manager

**Kirianna Florez**, Enrollment Services Assistant

## **Student and Community Life**

**Lea Appleton**, Associate Dean of Student and Community Life

**Christine W. Kang**, Assistant Dean of Student and Community Life

## **Office of the Registrar**

**Jennie Allen**, Registrar

## **Auxiliary Services**

**Tonee Jordan**, Director of Mudd Theater and Technical Services

**William Andrew Schwartz**, Executive Director, Center for Process Studies

**K. Samuel Lee**, Executive Director of The Clinebell Institute

## **Library**

**Thomas Phillips**, Dean of Library and Information Services

**Drew Baker**, Head of Technical Services; Assistant Library Director

**Koala Jones**, Circulation Librarian

**Ann Hidalgo**, Acquisitions Librarian

**Margaret Froelich**, Reference Librarian and Exam Coordinator

### **Office of Advancement**

**Sharalyn Hamilton**, Vice President for Advancement and Communications

**Les Lungren**, Director of Alumni/ae Relations and Annual Giving

**Dmitri Potemkin**, Alumni and Donor Database Manager

**Cati Bennett**, Administrative Coordinator

**Wendy Cienfuegos**, Webmaster

**Pam Nourse**, Coordinator of Campus Scheduling

**Kendra E. Fredrickson-Laouini**, Director of Communications

### **Office of Administration and Finance**

**Gamward Quan**, Vice President for Business Affairs and Chief Financial Officer;  
Chief Technology Officer

**Janice Hall**, Bursar; Staff Accountant; Accounts Payable Associate

**Andrea Baker**, Human Resources Administrator

**Danny Soewito**, Director of Administrative Computing

**Elisabeth Tsang**, Staff Accountant

**Tonee Jordan**, Information Technology Administrator

### **Campus Management**

**James Kocher**, Facilities Director

**Tonee Jordan**, Administrative Assistant for Facilities

**Damaso Barajas**, Maintenance Technician

**Jose Espinosa**, Maintenance Technician

**Abdel Montassar Laouini**, Maintenance Technician

### **Compliance Officers**

**Lea Appleton**, Disability Services Officer

**Nathan Araujo**, Veterans Affairs School Certifying Official, Principal Designated School  
Official (Student Exchange Visitor Program)

**Ann Hidalgo**, Title IX Coordinator

**Christine W. Kang**, Career Services Coordinator and Diversity Officer

**Brenda Nieves**, HEA Compliance Officer

**Gamward Quan**, Campus Safety Officer, Campus Fire Safety Officer

**Goldy Waworoendeng**, Designated School Official (Student Exchange Visitor Program)



# THE BOARD OF TRUSTEES

**[As of July 1, 2018]**

## **Chair of the Board**

*Patricia Farris, 2019*

## **Elected Members**

Mark Bollwinkel, 2019

Craig Brown, 2020

Marian Brown, 2020

G. Michael Brown, 2019

Marcelino Calimlin, 2019

Jessica Chapman, Student Representative

Larry DeJarnett, 2019

Dottie Escobedo-Frank, 2020

JoAnn Yoon Fukumoto, 2019

Margaret Gong, 2019

Bishop Grant Hagiya, Designated Trustee

Steve Horswill-Johnston, 2019

Bishop Robert Hoshibata, Designated Trustee

Dan Hurlbert, 2020

Stephen Johnson, 2019

Nak In Kim, 2020

Sharon Rhodes-Wickett, 2019

David Richardson, 2019

Frank Rogers, Faculty Representative

Ali Sahabi, 2019

Diane Schuster, 2019

Nitin Shah, 2019

Catherine Taylor, Student Representative

Luan-Vu Tran, 2019

Tom Trotter, Honorary Trustee

Tom Wallace, 2019

Peter Wernett, 2019

Virginia Wheeler, 2019