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LEADERS TO
HEAL AND
TRANSFORM
THE WORLD.



CLAREMONT
SCHOOL OF
THEOLOGY



FOR SUCH A TIME
AS THIS.

CATALOG 2021 - 2022

CLAREMONT SCHOOL OF THEOLOGY

CATALOG: 2021-2022

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By matriculating, all students agree to abide by the School's rules and regulations. Claremont School of Theology at Willamette University 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.

Campuses:

CLAREMONT SCHOOL OF THEOLOGY

Main Campus

Claremont, California

Established in 1885 as the Maclay School of Theology in the San Fernando Valley, Claremont School of Theology has been part of the City of Claremont since 1957. CST is one of thirteen United Methodist seminaries approved by the University Senate of The United Methodist Church.

CLAREMONT SCHOOL OF THEOLOGY

Branch Campus

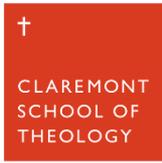
At Willamette University

Salem, Oregon

In 2017 CST entered an affiliation agreement with Willamette University, a leading liberal arts college in the Pacific Northwest, with an innovative and interdisciplinary approach to education. Established by Methodist missionary Jason Lee in 1842, Willamette University was the first university in the west.

Accreditation:

Claremont School of Theology is accredited by the Association of Theological Schools (ATS) in the United States and Canada (10 Summit Park Drive, Pittsburgh, PA 15275, 4127886505); the WASC Senior College and University Commission (1001 Marina Village Parkway, Suite 402, Alameda, CA 94501, 5107489001); and is listed by the University Senate of The United Methodist Church as one of thirteen United Methodist theological schools.



CLAREMONT SCHOOL OF THEOLOGY

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HISTORY

Claremont School of Theology traces its history to 1885 when Rev. Charles Maclay founded the Maclay College of Theology in San Fernando, California, a town that also attributes Maclay as its founder. Maclay's nephew, Judge Robert Widney Maclay, was instrumental in founding the Methodist-related University of Southern California in 1880 and the Maclay College of Theology became one of its branch schools.

By 1894, financial difficulties caused the school to relocate to the USC campus in Los Angeles so it could continue to live out its mission. In 1922, USC gained state accreditation and combined the The Maclay College of Theology with their Department of Religious Education to become the School of Religion on the Maclay Foundation.

In 1952, USC was seeking external funding for their medical school and other departments but legally, public funds could not be given to a religious institution so plans were made to disconnect from the Methodist Church. By 1956, the School of Religion had to choose to remain at USC teaching from the perspective of Religious Studies or leave USC to continue their mission of theological education to train persons for various forms of ministry. The faculty of the USC School of Religion chose to leave USC and form an independent corporation related to the then Southern California-Arizona Annual Conference of The Methodist Church. The new corporation was the Southern California School of Theology and, in 1957, settled on a vacant lot of land in Claremont. The first building was dedicated in January of 1960. The corporation was popularly known as the School of Theology at Claremont (STC). In 1996, the School's name changed to Claremont School of Theology (CST). During our years in Claremont, the School developed a world-renown reputation through our Center for Process Studies, the Clinebell Institute, the Ancient Biblical Manuscript Center, the Moore Multicultural Center, the Center for Sexuality and Religion, and the Center for Engaged Compassion, among others. Additional Master's and Doctoral degrees were developed to serve the needs of the changing world. Academic and ecumenical partners were cultivated, most notably with the Claremont Graduate University, the Disciples Seminary Foundation, the Episcopal Theological School at Claremont, the Evangelical Lutheran Church of America, and the African Methodist Episcopal Church. By 2011, an interfaith project resulted in the creation of two new graduate institutions that came under the School's umbrella, Claremont Lincoln University¹ and Bayan Claremont² (a new Islamic Graduate School), as well as partnerships with the Academy of Jewish Religion, California, and the University of the West (a Buddhist-affiliated institution). The result was rich faculty collaboration and cross-registration options for CST students. The School's years in Claremont were full of pioneering new avenues for theological education.

In order to continue our mission to the fullest, a decision was made to partner with Willamette University in Salem, OR. An Affiliation Agreement between CST and Willamette was signed in May 2019, and the CST incoming Class of 2019, began their studies at the Willamette campus. Today, Claremont School of Theology has two

¹ Claremont Lincoln became an independent institution in 2014.

² Bayan moved to Chicago Theological Seminary in 2019.

campuses. It's main campus is in Claremont, CA, with a branch campus at Willamette University.

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)

COMMITMENT TO EQUITY, DIVERSITY, AND INCLUSION

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 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).

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-credit 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 Integrated Psychotherapy
- 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-credit degree program that prepares 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 and wisdom.

MASTER OF DIVINITY

The Master of Divinity (M.Div.) is a 72-credit 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.

- Interfaith Chaplaincy
- Islamic Chaplaincy

- Ministerial Leadership Track

The M.Div. presupposes that individuals 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 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-credit 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. Students already matriculated in one CST master's program must apply for the dual degree prior to beginning their final year of study. The degrees are granted simultaneously (not sequentially).

DOCTOR OF MINISTRY

The Doctor of Ministry (D.Min.) is a 32-credit degree that offers opportunities for spiritual development as well as for growth in knowledge and pastoral competency. The D.Min. program concludes with a practical research 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 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. **Intensive Cohort D.Min. in Practical Theology related to Conflict, Healing, and Transformation in Korean Contexts:** The Intensive Cohort program is specifically designed for Korean and Korean American religious professionals who work in Korean or Korean-intercultural contexts. Courses are taught by faculty from CST and other Korean and Korean-American scholars. Instruction is in Korean.
3. **Hybrid D.Min. in Spiritual Renewal, Contemplative Practice, and Strategic Leadership:** Students in the Hybrid 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 spiritual leaders of any tradition, including leaders in transition.

DOCTOR OF PHILOSOPHY

The Doctor of Philosophy is a 48-credit 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 research languages, research methodologies, 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 the following concentrations:

Ph.D. in Practical Theology

- Education and Formation
- Spiritual Care and Counseling

Ph.D. in Religion

- Comparative Theology and Philosophy
- Contextual Theologies (Global Ph.D.)
- Hebrew Bible and Jewish Studies
- New Testament and Christian Origins
- Philosophy of Religion and Theology
- 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: Education and Formation or Spiritual Care and Counseling. 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, Association for Clinical Pastoral Education (ACPE) supervision, or Spiritually Integrated 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.
- ACPE Supervisor: prepares students to work as certified supervisors in CPE programs accredited by the Association for Clinical Pastoral Education, Inc.
- Spiritually Integrated Psychotherapy: 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 six areas of concentration: Comparative Theology and Philosophy; Contextual Theologies (Global Ph.D.), Hebrew Bible and Jewish Studies; New Testament and Christian Origins; Philosophy of Religion and Theology; 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 credits of graduate work appropriate to the field of study. These credits do not count towards the doctoral program.

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 with and differences from other traditions.

Contextual Theologies (Global Ph.D.)

The Claremont School of Theology offers a 48-credit Global Doctor of Philosophy in Contextual Theologies. The program is a cohort-based, distributive learning program that is primarily designed for students already engaged in theological education in Asia. The program is designed to give students broad and interdisciplinary training that will equip them to teach a variety of courses, as well as the opportunity to choose an area of concentration for their research. The program is done in collaboration with Chang Jung Christian University in Tainan, Taiwan.

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 literature in the context of post-biblical Judaism, classical Greek and Hellenistic literature, religion and philosophy, and the cultures of the early Roman Empire.

Philosophy of Religion and Theology

The Ph.D. concentration in Philosophy of Religion and Theology (PRT) offers religiously inclusive and critically informed study of profound philosophical and theological questions. With a cross-cultural approach, this program engages in the philosophical and theological examination of the central themes found in religious traditions, including topics such as religious epistemology and belief, religious language, religious experience, faith and reason, religion and science, metaphysics, concepts of truth, ethics and morality, diversity and pluralism, social and political issues, and the nature of religion itself.

Doing philosophy of religion and theology in a comparative and cross-cultural manner that engages diverse traditions and minority voices places this CST program at the forefront of religiously inclusive and critically informed work in the philosophy of religion and theology, in line with the leading edges in the field.

Process Studies

Process thought is a philosophical system that describes the world in fundamentally relational terms. According to process thought, every credit 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.

The Process Studies concentration 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 within broad arenas 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 coursework, outside studies (e.g., reading, papers, classes, or book reviews), Service Learning activities, 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.

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; Methodist/Wesleyan Studies; New Testament; Process Studies; Religion, Activism, and Social Justice; and Religion and Politics.

ACADEMIC RESOURCES AND FACULTY CENTERS

A number of nationally and internationally-renowned research and service centers are 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.

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 Global Methodism

www.facebook.com/groups/547186085298949/

The Claremont School of Theology Center for Global Methodism was launched 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 Jack Jackson, E. Stanley Jones 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.

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.

The Clinebell Institute (TCI)

The Clinebell Institute provides high-quality, low-cost professional pastoral care, counseling, and psychotherapy for students at the counseling center on the Salem, OR, campus as well as clinical training for students in Claremont, CA. The Center educates clergy and other professionals to integrate spirituality and psychotherapy and provides educational and enrichment programs to the general public.

Digital Theological Library (DTL)

The Digital Theological Library is a co-owned, born-digital library of religious and theological studies. The mission of the DTL is to provide its co-owning institutions with the highest quality digital resources in religious and theological studies at the lowest possible costs.

Use of the DTL's leased and purchased information resources is restricted to the DTL's co-owning institutions. Co-ownership is restricted to nonprofit graduate schools in religious and theological institutions without regard for religious affiliation. The DTL is an independently incorporated 501(c)3 nonprofit corporation. The DTL is governed by an executive committee elected by the co-owning institutions. The Digital Theological Library was initiated by **The Claremont School of Theology**.

All CST students, staff and faculty have access to the Digital Theological Library, the world's best digital library specializing in religious studies

(www.digitaltheologicallibrary.org). The DTL provides the vast majority of the CST library holdings from wherever you happen to be. Students, staff and faculty log in using the CST ID number.

Hatfield Library/Willamette University

CST print books are housed in the Hatfield Library at Willamette University.

Interlibrary Loan (ILL) services are provided through the Hatfield Library at Willamette University. Contact the Theology Librarian at the Hatfield Library about ILL needs.

Help Desk

The Claremont Campus hosts a Help Desk for IT service requests, housing maintenance requests, facilities set-up requests, and Sakai technical support via an online request system. The Salem Campus uses Willamette University's WITS service request system and the facilities service request system for IT technical support, maintenance, and set-up requests.

Sakai Learning Management System

All classes at CST utilize Sakai for online materials to support the classroom experience and to provide instruction for online courses. Incoming students receive an orientation on how to navigate the learning management system successfully.

Writing Support Services

The Writing Support Services are 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 Support Services 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. Please see our website <https://cst.edu/writing-support-service-resources/> to make an appointment or to access our online resources or make an appointment online at claremont.mywconline.com.

INSTITUTIONAL PARTNERSHIPS

WILLAMETTE UNIVERSITY

www.willamette.edu

In May of 2019 CST signed an Affiliation Agreement with Willamette University in Salem, Oregon. CST was drawn to Willamette University because the two institutions share common values and a commitment to high-quality education programs. Both institutions work to foster academic excellence and social engagement; both embrace lived cultural diversity and strive to deepen cultural fluency on every level of their institutions; and, both seek to expand the global reach of their institutions. These goals and values create a strong foundation for collaboration and will enhance the educational experiences of students from both institutions. Both Willamette University and CST have connections to The United Methodist Church.

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 Master's and Doctoral degrees in Religious Studies, with Buddhist and/or Comparative Religions concentrations.

DENOMINATIONAL AFFILIATIONS / SCHOOLS

While Claremont School of Theology is one of the 13 seminaries of the United Methodist Church, informal and formal relationships with other Christian denominations were viewed as essential from our beginnings in Claremont.

Disciples Seminary Foundation (DSF)

www.dsf.edu

As the first ecumenical partner of the School (1960), the Disciples Seminary Foundation of the Christian Church (Disciples of Christ) offers resources and services to Disciples and Credited 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.

Episcopal Theological School at Los Angeles/Bloy House

www.bloyhouse.org

With proper approvals, students at Claremont School of Theology may take courses at Bloy House and transfer the credits into their M.A. or M.Div. degree program. 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 Registrar bloyhouse@cest.edu, to discuss their educational options.

African Methodist Episcopal Church

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

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.

Methodist Theological Seminary in America and Henry Appenzeller University

Affiliated with the Korean Methodist Church, the Methodist Theological Seminary in America (MTSA) and Henry Appenzeller University (HAU) offer M.A. and M.Div. courses in Korean. Students intending to graduate from Claremont School of Theology must complete at least 24 credits of the degree (one-third of the M.Div. or one-half of the M.A.) with CST. Please note that it may take full-time students in the M.Div. degree 12-18 months of coursework depending on remaining requirements to satisfy the 24 credits). It is recommended that students take their Field Education requirement before beginning their coursework at CST.

2021-2022 ACADEMIC CALENDAR

Fall 2021:	
All Work from Spring Semester Incompletes Due	August 20
Fall 2020 Orientation	August 23
Fall 2020 Hybrid Classes	August 23-27
Fall 2020 On Campus/Fully On-Line/Blended Classes Begin	August 30
Labor Day Holiday (No Classes/Offices Closed)	September 6
Convocation	September 14
Last Day to Add Classes	September 14
Last Day to Receive Full-Refund for Dropped Classes	September 14
Last Day to Change Grade Options	September 21
Last Day to Receive Half Refund for Dropped Classes	September 28
Last Day to Defend for Ph.D. and D.Min. students (December 2020 Graduates)	October 1
The First Two Chapters of the Dissertation Ph.D. (Practical Theology) (May 2022 Graduates) due in Registrar's Office	October 1
Last Day to Register for Intensive Cohort D.Min. (Winter and Spring terms) in Korea	October 15
Last Day to Submit D.Min. Project Proposal Approval (May 2022 Graduates)	October 15
Last Day to Drop Fall Classes without "W- on transcript	October 26
Last Day to Change from Credit to Audit	October 26
Deadline for Final Draft D.Min. Projects/ Ph.D. Dissertation (December 2020 Graduates)	November 1
Deadline for First Draft of Ph.D. Dissertation (Practical Theology) (May 2022 Graduates)	November 1
Winter Term Start of Registration for Continuing Students	November 1
Last Day to Apply to Graduate in May 2022	November 5
Spring Term Start of Registration for Continuing Students	November 8
Fall Recess	November 22-26
Thanksgiving Holidays (Offices Closed)	November 26-27
Deadline for First Draft of D.Min. Projects (May 2022 Graduates)	December 1
Last Day to Submit M.A. Committee Forms for May 2022 Graduates	December 1
Last Day to Withdraw from Fall Classes with an official Withdrawal/"W"	December 10
Last Day for Matriculated Students to Change from Audit to Academic Credit (Letter Grade Only)	December 10
All Work from Summer Incompletes Due	December 13
Fall 2020 Classes End	December 13

Deadline for Submission to Inst. Repository of Final Drafts for Ph.D./ D.Min. Students (December Graduates)	December 15
Final Examinations	December 14-16
Holiday Break	December 20,2021 – December 31, 2021
Winter 2022:	
Fall Semester Grades Due to Registrar	January 3
Winter 2022 Intensive Classes	January 3-7
Intensive Cohort Doctor of Ministry (In Korea)	January 4-8
Last Day to Add Winter Session Classes	January 4
Last Day to Drop Winter Session Classes	January 6
Last Day to Receive Refund for Winter Session Classes	January 6
Last Day to Withdraw from Winter Session Classes	January 7
All Works from Fall Semester Incompletes Due	January 7
Spring 2022:	
Spring 2022 Orientation	January 10
Intensive Cohort Doctor of Ministry (In Korea)	January 10-14
Spring 2022 Hybrid Classes	January 11-15
Deadline for First Draft of Dissertation (Ph.D. Religion) (May 2022 Graduates)	January 15
Deadline for Second Draft of Dissertation (Ph.D. Practical Theology) (May 2022 Graduates)	January 15
First Draft of M.A. Thesis/Project Due in Office of the Registrar	January 15
All work form Fall Semester Incompletes Due	January 15
Martin Luther King Holiday (No Classes/Offices Closed)	January 17
Spring 2022 On Campus/Fully On-Line/Blended Classes Begin	January 18
Intensive Cohort Doctor of Ministry (in Korea)	January 18, January 24
Winter Term Grades Due to Registrar	January 21
Last Day to Add Classes	February 1
Last Day to Receive Full-Refund for Dropped Classes	February 1
Last Day to Change Grade Options	February 8
Deadline for Second Draft of D.Min. Project (May 2022 Graduates)	February 15
Last Day to Receive Half Refund for Dropped Classes	February 15

Deadline for Oral Defense of Ph.D. Dissertations (May 2022 Graduates)	March 1
Deadline for Oral Defense of D.Min. Projects (May 2022 Graduates)	March 8
Last Day to Register for Intensive Cohort D.Min. Summer Session	March 15
Spring Recess (No Classes)	March 21-25
Summer Term Start of Registration for Continuing Students	March 28
Deadline for M.A. Thesis/Project	March 28
Last Day to Drop Spring Classes	March 29
Last Day to Change from Credit to Audit	March 29
Deadline for Final Draft D.Min. Project/Ph.D. Dissertation (May 2022 Graduates)	April 1
Fall Term Start of Registration for Continuing Students	April 4
Easter Holidays (No Classes)	April 14-15
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
Last Day to Withdraw from Spring Classes	April 29
Last Day for Matriculated Students to Change from Audit to Academic Credit (Letter Grade Only)	April 29
All Work from Winter Semester Incompletes Due	May 2
Graduating Students Spring Grades Due to Registrar	May 2
Spring 2022 Classes End	May 2
Final Examinations	May 3-5
Commencement	May 17
Summer 2022	
Spring Semester Grades Due to Registrar	May 27
Memorial Day (No Classes/Offices Closed)	May 30
Summer Session	July 1-August 22
Last Day to Add Summer Classes	July 1
Intensive Cohort Doctor of Ministry	TBA
Last Day to Drop Summer Classes	July 2
Last Day to Receive Refund for Dropped Classes	July 2
Last Day to Withdraw from Summer Classes	August 21

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 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.

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 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/Accessibility Education

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 the Academic Dean.

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 consideration 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.

International Student Support

Claremont School of Theology is committed to supporting our international student community. Whether our international students are studying at our main campus in Claremont, CA, or our branch campus at Willamette University in Salem, OR, students have access to a team consisting of our Principal Designated School Official (PDSO) and Designated School Official (DSOs) to support our students with all questions regarding maintaining their international student status in the U.S. and at CST. For more information, please contact international@cst.edu.

STUDENT AND ALUMNI/AE ORGANIZATIONS

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.

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 at communitylife@cst.edu.

- **Claremont Sports Association:** This group meets for regular intramural sports (e.g. basketball, tennis, volleyball, etc.) and more to help strengthen the community amongst 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.
- **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, staff, and students at the School.
- **Sexuality and Gender Collaborative (SGC):** This group offers 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 24 credits 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.

Disciples Seminary Foundation Award

This award is given by the Disciples Seminary Foundation to a student who exemplifies Disciples Seminary Foundation's values of innovation, collaboration, and integrity in ministry with the Christian Church (Disciples of Christ).

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.

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.

Harry Hosier Spirit Award

Given in celebration of the life of and legacy of Harry Hosier from the *By Faith Magazine*, this annual award is given to an African-American graduating student who best exemplifies the spirit of Harry Hosier expressed in what is described as his elocution of faith, "I preach by faith, pray by faith, and do everything by faith."

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 LGBTQIA-identified persons and/or allies, LGBTQIA issues, and displayed a commitment for social change on issues of gender and sexuality.

Willis 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

Students looking to live on the Willamette University campus can lease a one-bedroom apartment in the University Apartments. Rooms are equipped for each individual with a standard-twin single bed, desk and chair, dresser, bookcase, lighting, blinds, data port, smoke detector, and closet space. All apartments are carpeted and have moveable furniture. Appliances include a refrigerator, gas stove, and oven and dishwasher. Kitchenware and microwaves are not provided.

Family housing is not available on Willamette's campus. No pets are allowed in Willamette University housing except service animals and emotional support animals through the Willamette University Office of Accessible Education.

Students looking to live on the Claremont campus may choose from four types of rooms located in West Housing and North Housing: a studio, 1 bedroom/1bathroom, 2 bedrooms/1 bathroom, or 3 bedrooms/2 bathrooms. There are carpeted and non-carpeted units. All apartments are unfurnished though a refrigerator, stove, and oven are included. There are a limited number of furnished apartments for short-term lease only. Pets are allowed.

CST Housing in Claremont offers discounted rental rates for CST students. The rent rates include utilities such as internet, gas, electricity, and water. Students can opt for a year lease ending on May 31 of the following year or a month-to-month lease. A year-long lease secures continuous occupation during summers and holidays and can easily be continued until a student finishes his or her degree program.

STUDENT ON-CAMPUS EMPLOYMENT

Currently enrolled CST students are eligible to apply for student employment positions on campus. Students may work no more than 20 hours total per week and may hold no more than two jobs at any given time. Students may hold a position for one school year without reapplication – this includes Fall, Spring, and Summer sessions. For ease of managing positions, re-application periods will typically be held in the Fall. Students may work in a department for no more than two consecutive school years, although re-application will occur at the one-year mark. Exceptions will be made only if there are no other applicants for the position at the re-application window. Students shall be required to execute a Confidentiality Agreement upon hire with CST.

ADMISSION

COMMITMENT TO EQUITY, DIVERSITY, AND INCLUSION

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").

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 after the completion of the M.Div. degree or equivalent.*
- 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 Intensive Cohort D.Min. program (Practical Theology related to 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 credits 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 Master's degree and significant ministerial leadership. Twelve semester credits of the 72-credit requirement may be fulfilled by 24 semester credits 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 Master's degree can be considered for admission.*

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:

- Master’s - 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:

- Master’s - 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 Bachelor’s or Master’s 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.

APPLICATION PROCESS AND MATERIALS

Individuals may apply for admission to a specific degree program by submitting the online application (www.cst.edu), paying the nonrefundable application fee, and providing the necessary supporting documentation outlined below on or before stated application deadlines, which are listed online at www.cst.edu. 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 or financial aid. For more information, please email admissions@cst.edu.

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. Credit cannot be transferred from other institutions into any CST doctoral program.

	M.A. M.T.S.	M.Div.	Non- Degree	D.Min.	Ph.D.
Application	√	√	√	√	√

Available online at www.cst.edu					
Application Fee (non-refundable) <i>Fee can be paid online, by check, or in person</i>	√	√	√	√	√
Personal Statement <i>Prompt for statement is included in the online application, and the statement should not be more than 1000 words.</i>	√	√		√	√
Resume/C.V. <i>Either format is acceptable</i>	√	√		√	√
Official Transcripts <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 an official transcript indicating conferral of at least a bachelor's degree by the end of the first semester.</i>	√	√	√	√	√
Letters of Recommendation <i>Three letters are required, 2 of which must be academic. For ministry related programs, we strongly encourage the third letter to be of an ecclesiastical nature. <i>Applicants who have been away from formal academic study for five years or more can select individuals who can speak to academic potential and professional accomplishments to fulfill the academic letter of recommendation requirement.</i></i>	3	3	0	3	3
English Proficiency <i>*Applicants whose first language is not English must submit one of the following exams: TOEFL iBT Scores – Preferred scores vary by program. See English Proficiency Requirements in this Catalog for details. IELTS Scores – Preferred scores vary by program. See English Proficiency Requirements in this Catalog for details.</i>	√	√	√	√*	√*
CPE Unit(s) completed <i>Completion of one unit of CPE is recommended prior to admission for applicants to the Spiritually Integrated</i>	1			1	1

<i>Psychotherapy track (M.A.), Spiritual Care and Counseling (Ph.D.), and Spiritually Integrated 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>					
CPE Supervisor Evaluation <i>Individuals applying to the Spiritually Integrated Psychotherapy track (M.A.), Spiritual Care and Counseling (Ph.D.), and Spiritually Integrated Psychotherapy and Spiritual Care and Counseling tracks (D.Min.) must submit a copy of their CPE Supervisor Evaluation.</i>	√			√	√
GRE Scores <i>Not Required</i>					
Sample Work <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 N. College Ave.
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 Master's-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 Doctor 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. 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 credits may be taken by anyone with Non-degree student status. Students formally admitted into the Graduate Certificate can take four courses or a maximum of 16 credits 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. All courses taken as a non-degree student must begin with the prefix T. Non-degree students are not eligible for Claremont School of Theology scholarships or federal financial aid. For information about transferring credits earned in the Non-degree status to a Masters degree, please refer to the transfer policies in the Registrar's section.

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

The concurrent or dual Master of Divinity/Master of Arts program is a 96-credit 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; Christian Mission; 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 Master's degree in the area of specialized ministry in which the deacon candidate will serve, or professional certification and a minimum of 8 credits of graduate coursework in the area of specialization. Admission is only for designated classes related to fulfilling the basic graduate theological requirements.

Candidates for deacon or elder shall have completed a minimum of one-half of the 27 semester hours of basic graduate theological studies in the Christian faith. These courses may be included within or in addition to a seminary degree. These basic graduate theological studies must include courses in Old Testament; New Testament; theology; church history; mission of the church in the world; evangelism; worship/liturgy; and United Methodist doctrine, polity and history.

Students from Other Institutions Taking United Methodist Classes at CST

Students from other institutions who wish to take UM classes required for ordination may receive "Transient Student" status at CST by contacting the Registrar's office and filling out a "Transient Student Request" form.

ADMISSION AFTER DISMISSAL OR WITHDRAWAL

Former Claremont School of Theology degree candidates may request reinstatement if no more than eight years have elapsed since withdrawal or dismissal. If dismissal occurred for reason(s) other than nonpayment, 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., master's-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 Master's 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 the 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 credits of work of "B" grade 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, a petition and evidence of meeting Field Education equivalency must contain a signed statement by the Director of Field Education and be submitted to the Committee on Academic Procedures who will inform the Registrar of the decision. For more details, see the section on Field Education Equivalencies on [p. 81](#).

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,” “I,” prefix code or “REL” prefix code through Willamette University.

Transfer of Credit to Other Schools

Transfer of credit is always at the discretion of the receiving school, generally depends on comparability of curricula, and may depend on comparability of accreditation.

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 contact the CST Registrar’s office and 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.

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/professional studies comes in the form of federal loans, merit scholarships, need-based grants, United Methodist grant, teaching/research assistant grants, federal work study and outside scholarships. A student's financial aid package can include funds from all the above resources 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. Our school code (Title IV code) is G01288. The FAFSA application is available every year on October 1st.

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 awards have 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 admitted to CST.

Understanding Your Financial Aid Award Letter

The funds outlined in the financial aid award letter are based on full-time enrollment status for your degree. Financial aid awards will be adjusted to reflect changes to your enrollment status. The number of credits 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. Federal regulations require institutions 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 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.

MERIT SCHOLARSHIPS & GRANTS

Students are automatically considered for merit scholarships and grants upon admission to CST. The number of merit scholarships and grants given and the value of each can change annually, and doctoral scholarships are allocated at the discretion of the faculty in that particular discipline. Merit scholarships are communicated in writing by the admissions office and recorded in a student's financial aid award letter. Merit scholarship agreements are entered into by the institution and the student and is governed by the policies noted on the merit scholarship letter and this catalog. In general, to retain merit scholarships students must have and maintain a 2.8 for M.A. and 3.0 for Ph.D./D.Min.) and register at least half time. Please note, students awarded a Presidential, Deans or Korean Leadership scholarship come with their own academic performance and extracurricular activities requirements as outlined on your scholarship letter.

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

Merit-based:

- Presidential scholarship
- Dean's scholarship
- Korean Leadership scholarship
- 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. 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.

Denominational Grant:

- United Methodist Grants - The scholarship is awarded to students upon entering CST. Renewal of this scholarship is only provided to those who are "certified candidates" in the ordination process. To continue receiving the UM grant, proof must be submitted to the financial aid office.

Private Donor Scholarships:

- CST merit scholarships are typically funded by private donors. Students who are recipients of a merit scholarship funded by a private donor will be notified by the advancement office. You will be required to submit a letter of appreciation and participate in the annual scholarship donor luncheon.

Degree Change

Students who change degree programs are not guaranteed the same amount of financial assistance they received under their original program nor are they guaranteed additional

financial 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 financial eligibility.

Duration

Students must complete their degree in the time given as stated in the catalog of matriculation. financial support is not available beyond those limits. Please note, institutional aid is awarded for coursework only.

Withdrawal or Dismissal from CST

Students who withdraw from CST, become inactive or are dismissed from the School will forfeit their institutional awards.

Leave of Absence

Students who are on an approved leave of absence (LOA) may retain their merit scholarship when they return. This applies to all students, regardless of program or degree. The various components of the merit scholarship letter will still stand, such as amount, terms, etc. merit scholarships will be retained for one (1) leave of absence only; if a student chooses to take a second leave of absence during their program, that student will forfeit their merit 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. 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 Stafford Loans are loans offered 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 offered to graduate and 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 your loan(s) in the student portal – the loan you wish to borrow and the amount.
2. Complete the following:
 - Direct Unsubsidized Stafford Loan: Complete a Master Promissory Note (MPN) and Entrance Counseling at www.studentaid.gov. You may also check the status of your MPN and other necessary documentation.
 - Direct Grad PLUS Loan: To apply, log in to www.studentaid.gov/mpn. 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.

Outside/External Scholarships

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/external" scholarships will have the funds added to their award package.

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 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.

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 credit 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.

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. Petitions will be reviewed on a case-by-case basis by representatives from the Dean's Office, Registrar, and Financial Aid, and the Committee on Academic Procedures. 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 credits or the required grade point average (GPA) in the following Warning semester, the student may submit a petition to retain their 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 (master's 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 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 - Your financial aid award(s) will be credited to your student account assuming you have:

- Accepted your financial aid award(s)
- Completed an Annual Student Loan Acknowledgment each year you accept a new federal student loan.
- Completed a Master Loan Promissory Note
- Completed an Entrance Counseling
- Met Satisfactory Academic Progress (SAP) requirements

- Resolved any holds on your student account

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

Withdrawal, Drop or Dismissal from a Class

Withdrawing or dropping from a course(s) will impact one’s overall financial aid awards, which includes changes to:

- Institutional Aid
- Federal Aid
- Outside/External 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 2021-2022

Below is a sample nine-month budget for the 2021-2022 academic year. The amounts listed below are estimates and your individual expense budget may differ.

	M.Div., M.A., M.T.S.	D.Min. (All Tracks)	Ph.D. (In Coursework)
Tuition	\$26,520	\$14,080	\$37,560
Student Fees	(24 credits)	(16 credits)	(24 credits)
Books & Supplies	\$1,700	\$850	\$1,700
Room and Board	\$15,000	\$15,000	\$15,000
Transportation	\$4,000	\$2,000	\$4,000
Miscellaneous	\$3,000	\$1,500	\$3,000
Fees	\$500	\$250	\$500
Total	\$50,720	\$33,680	\$61,760

Tuition

M.A., M.Div., Non-Degree, Certificate	\$1,105 per credit
D.Min.	\$ 880 per credit
Ph.D.	\$1,565 per credit
Advanced Course of Study	\$ 220 per credit
Continuous Registration Fee (M.A./M.Div.)	\$1,105 per semester
Continuous Registration Fee (D.Min./Ph.D.)	\$1,565 per semester
Ph.D. Qualifying Exam Research; Dissertation Research Fee	\$1,565 per semester
D.Min. Project Completion Fee	\$ 880 per semester
M.A., M.T.S. Summative Exercise Research Fee	\$1,105 per semester
M.Div. Degree Completion Fee	\$1,105
Continuing Education Credits (CEU)	\$100 per CEU

Application and Admissions Fees

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

Audit Fees

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

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

Course Laboratory Fees

Supervision in the Pastoral Counseling and Pastoral Psychotherapy tracks (billed for: TSC3041, TSC3042, TSC3044, TSC3045, TSC4044, TSC4045, TSC4047, and TSC4048)	\$1,500
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CST 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 \$50 at 30 days past due,
1% of balance charged at 60
and 90 days
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

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 \$50 Late Payment Fee will be charged to all students who have not paid their tuition and fees by 30 days past the start of the Fall and Spring semesters. A \$50 Late Payment Fee will be charged to all students who have not paid their tuition and fees by the end of the first week of class for the Winter Term and Summer Session. Additional late fees of 1% of the balance are charged at 60 days past due and 90 days past due. No additional late fees are assessed after 90 days past due, but a registration hold may be placed on a student account until a payment plan is made. 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 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. 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 collection costs and attorney's fees.

Refunds

Students who withdraw by the add/drop deadline for each term may receive a full 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 Title IV (Federal Aid) Refund Policy found here.

All other students will be subject to either Claremont School of Theology's refund policy.

Claremont School of Theology Refund Policy

Refunds after the add/drop deadline are for tuition only; fees are not refundable. Refunds for Federal Aid recipients are based on federal guidelines and are subject to review by the Financial Aid Office. Students who withdraw from a course are eligible for a partial refund through the middle week of the term. Refunds shall be based on unused instructional time and shall be prorated on a weekly basis. No refunds shall be issued after the middle of the term. All questions regarding refunds should be directed to the Claremont School of Theology Business Office.

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 do not demean persons with disabilities.

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. Academic dishonesty includes 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. Instances of academic dishonesty also include misusing, tampering with, or forging academic documents or forms.

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 (Digital databases, 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.

Consequences for Academic Dishonesty, Including Plagiarism

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 CST's Writing Support Services 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.
- In serious cases, student status may be terminated by the School, or a degree previously granted may be revoked.

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 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 credits 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 credits 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 they are 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 submit their consent to the Registrar.

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.

Incomplete Requests

An Incomplete for a course will only be given in extenuating circumstances at the discretion of the professor if a majority of coursework has been completed satisfactorily. An Incomplete may affect Satisfactory Academic Progress (SAP) if the contingency grades place students below the acceptable GPA for their program. For SAP questions, students should contact the Financial Aid office. The Incomplete Grade Form must be submitted by the student on or before the last day of class for all semesters/terms. For extenuating circumstances that occur during finals, the dean's office may choose to accept late applications. The final date for students to submit work to change an Incomplete (or contingency grade) to a Final Grade is:

Semester of Incomplete	Work is Due on or Before
Fall Semester	February 1 of the following Spring Semester
Winter Term	March 1 of the following Spring Semester
Spring Semester	July 1 of the following Summer Term
Summer Term	October 1 of the following Fall Semester

Faculty must submit Final Grades by the deadline of grade submission for each semester or term. However, students granted an incomplete will receive a contingency grade based on the coursework completed so far, with unsubmitted work counted as a zero or an F. The contingency grade will be the grade of record until a replacement grade is received. If a replacement grade is not received, the contingency grade will be the student's final grade for the course.

If a student takes an Incomplete in the final semester of their program, graduation will be postponed.

Faculty should turn in grades for incompletes no later than two weeks after receiving the work from the Registrar.

Incomplete grades can be extended up to one semester with the permission of the Instructor and the Committee on Academic Procedures (CAP), however, all incompletes from a prior semester must be finished before a student can request an incomplete for a subsequent semester. A student may not request an incomplete grade for more than two consecutive semesters. Exceptions to this policy may be requested via petition to CAP. The Dean's office will act on CAPs behalf if the committee is not active.

All Registrar's Office forms are available on the School's website.

Waivers for Special Circumstances

When a grade of "Incomplete" has reverted to a contingency grade 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 contingency grade 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. Students may not request to add classes after the add/drop 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 for the various deadlines.

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 they fail or withdraw from all courses undertaken (except where there are extenuating circumstances) when enrolled in two or more subjects for which there is 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 credits 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 Evaluation 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 Dean, and the Associate Dean of Students 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 Dean.

The Dean's decision to grant the student's request will be made in writing and will include a statement reminding the student of federal regulations requiring that if he or she 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 he or she began the leave. It is also possible that the student's grace period for repayment of other Title IV loans may expire. Additionally, any institutional scholarships will be forfeited and any scholarship applied to the student's account in the semester s/he began the leave will be reversed. Any tuition owed for that semester will then become payable by the student.

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

absence petition process.

A student returning from a leave of absence must notify the Dean and Registrar in writing prior to registering for classes. When returning, the student must complete the coursework that he or she 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 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 credits 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 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/ETSLA 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 credits)*	7 years
Ph.D. in Religion (48 credits)*	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 at least one semester of Continuous Registration fees.

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 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, they 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 credits; reduce the number of credits 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.

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.

Student Health Insurance

CST offers a student health insurance plan. All full-time enrolled students are required to hold a personal health insurance policy. Students may either show proof of insurance and waive the CST policy or they may enroll in the CST plan and pay the appropriate annual fee.

Registration Limits

In the Fall and Spring semesters, registration is limited to 16 credits. In the Summer Term, registration is limited to 9 credits. In the Winter Term, registration is limited to two courses. Credits in addition to 12 credits per term are not covered by institutional financial aid.

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 the Episcopal Theological School of Los Angeles (Bloy House), the University of the West (UW), and Willamette University. 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. 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 of Los Angeles (ETSLA) and transfer the credits into a CST M.A. or M.Div. degree program with the permission of the ETSLA Dean. Financial Aid will not apply to the credits taken at ETSLA.

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 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. Such students may enroll only in courses with a prefix beginning with T and are not eligible for financial aid.

Course Numbering System

The place of a course in the curriculum is indicated by its number. Classes taught in English have course numbering prefixes that begin with ‘T.’ Classes taught in Korean have course numbering prefixes that begin with ‘I.’ The second and third letters of the prefixes indicate subject matter. The digits represent the academic level of the course. Prerequisite courses are numbered from 2000 through 2999 and carry no credit toward a degree. Master’s-level courses are numbered from 3000 through 3999 and are usually 3 credits. 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 from 4000 through 4999 and are 4 credits. 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 credits will be billed for the standard audit fee at the time of registration. Ph.D. students maintaining full-time enrollment after completing all required coursework may audit courses free up to a maximum of 32 credits. 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.

Online courses may be audited by degree program students who have the approval of the professor teaching the course and have enrolled as an auditor through the registrar.

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.

Full-Time and Part-Time Enrollment

During the Fall and Spring semesters, full-time enrollment is as follows:

- Masters' (M.A., M.T.S., M.Div.) students: 9 credits
- Doctor of Ministry (D.Min.) students: 8 credits
- Doctor of Philosophy (Ph.D.) students: 12 credits

However, master's students will often take up to 12 or 15 credits per semester to make timely progress toward degree completion. Once coursework has been completed, a doctoral student registered for the D.Min. Project Completion, PhD Qualifying Exams Research, or PhD Dissertation Research is considered full-time as long as enrollment is within the statute of limitation of the degree. When a Masters student is in their final semester and/or Winter Term before graduation, but remaining requirements being offered would require the student to be enrolled less than half-time, an M.Div. student may enroll in the M.Div. Degree Completion course and an M.A. or M.T.S student may register for the M.A./M.T.S. Research on Summative Exercise. These respective 0-credit courses will bring the student's enrollment to full-time status. Once a student has exceeded the statute of limitation for the degree and is enrolled in "Continuous Registration," it is considered to be less than half-time enrollment.

Registration Requirements in Lieu of Academic Classes

Students must be registered every semester during each academic year from the date of initial enrollment until graduation or termination.

Students who have completed coursework but have other requirements to satisfy before graduation AND are *within* the statute of limitation (number of years allowed) for the completion of the degree, must still be registered for every semester the student is doing research and/or writing for the M.A. Thesis/Major Paper/Project, D.Min. Project, Ph.D. Language Exams, Qualifying Exams, or Dissertation. Once coursework is completed and *before* the student has reached the statute of limitation, each semester, the student registers for the following course according to their degree program. Cost of the course is equivalent to one credit.

M.A. and M.T.S.

TMR3090: M.A./M.T.S. Research on Summative Exercise. (0-credit)
Register for this when working on the summative exercise in semesters when not enrolled in credit-bearing courses or when credit-bearing course enrollment in those semesters is less than half-time. This course will bring the student's enrollment to full-time status.

Mentoring D.Min. and Hybrid D.Min. (0-credit)

TDC4999: D.Min. Project Completion. Register for this in a semester when working on the Project. This course is considered full-time enrollment.

Intensive Cohort D.Min. (0-credit)

IDC4999: D.Min. Project Completion. Register for this in semesters when working on the Project. This course is considered full-time enrollment.

Ph.D.

TDR4080: Ph.D. Qualifying Exam Research. (0-credit)
Register for this in a semester with no courses, and *prior* to completion of qualifying exams and language/research tool requirements. This course is considered full-time enrollment.

TDR4090: Ph.D. Dissertation Research. (0-credit)

Register for this in semesters *after* completion of coursework, qualifying exams, and language/research tool requirements and *before* completion of the Dissertation. This course is considered full-time enrollment.

Students who have completed coursework but have *exceeded* the statute of limitation (number of years allowed) for the completion of the degree and have petitioned to and received permission from the Committee on Academic Procedures to continue, must register for “Continuous Registration” for every semester the student is doing research and/or writing for the M.A. Thesis/Major Paper/Project, D.Min. Project, Ph.D. Language Exams, Qualifying Exams, or Dissertation. Cost of the course is equivalent to one credit.

Courses for ***Continuous Registration*** for each program are as follows:

M.A. and M.T.S.

TCR3500: M.A./M.T.S. Continuous Registration. If a student is not registered for courses, has completed course work, and is past the statute of limitations for this degree program, they must register for Continuous Registration.

Mentoring D.Min. and Hybrid D.Min.

TCR4000: Doctoral Continuous Registration. If a student is not registered for courses or TDC4999 D.Min. Project Completion, has not yet completed the degree, and is past the statute of limitations for this degree program, they must register for Continuous Registration.

Intensive Cohort D.Min.

ICR4000: D.Min. Continuous Registration. If a student is not registered for courses or TDC4999 D.Min. Project Completion, has not yet completed the degree, and is past the statute of limitations for this degree program, they must register for Continuous Registration.

Ph.D.

TCR4500: PHD Doctoral Continuous Registration: If a student is not registered for courses, has completed all coursework, TDR4080, and TDR4090, has not completed the degree, and is past the statute of limitations for this degree program, they 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 in any semester constitutes non-enrollment and terminates the student’s status at the School. Students are not charged registration fees after their work for the degree is completed when this occurs between scheduled graduations. Details on the Statute of Limitations for each degree program can be found in the section above on ACADEMIC POLICIES AND PROCEDURES.

M.Div. Students who only have less than half-time enrollment (5 or less credits) left to graduate can register for the 0-credit M.Div. Degree Completion in their final semester or Winter Term.

M.Div.

TMC3000: M.Div. Degree Completion. Register for this class when coursework for the degree is almost completed but remaining requirements

being offered in one's final semester and/or Winter Term before graduation would require the student to be enrolled less than half-time. This course will bring the student's enrollment to full-time status.

Continuous Enrollment

On occasion, a student enrolled in a degree program but not taking courses at CST in a particular semester, will take a course(s) at another graduate institution that is not one of our partner schools and wants those credits transferred to CST to meet degree requirements. To do this, the student must petition the Committee on Academic Procedures. If approved, the student then enrolls in a 0-credit "Continuous Enrollment" course.

Course Modalities

- **Campus Classroom** – a course where instruction takes place with students and instructor physically present in an on-campus room. The course may use web/technology enhancements (such as Sakai and Zoom), but will be primarily campus-classroom-based.
- **Connected Campuses** – a Campus Classroom course in which classrooms on two campuses are connected synchronously by technological enhancements (e.g., Zoom).
- **Intensive** – a course where classes gather face-to-face over a short period of time (e.g., at least five days). Almost all instruction is campus-classroom-based and engaged during these intensive periods. Web and technology enhancements will probably be used, along with a small amount of instruction done online (using Sakai or similar technology).
- **Online Asynchronous**– a course where instruction and learning take place fully online. No campus-classroom meetings. No synchronous meetings are scheduled/required. Uses Sakai or similar technology.
- **Remote Synchronous** – a course that meets via video conferencing (e.g., Zoom) at the date/day and time noted on the schedule. No campus classroom meetings. Uses Sakai or similar technology.
- **Combined Synchronous** – a course that meets in a campus classroom and is simultaneously (synchronously) live-streamed (e.g., via Zoom) remotely to students not in the campus classroom, at the date/day and time noted on the schedule. Students choose to be present remotely or in the campus classroom. Uses Sakai or similar technology.
- **Hybrid** – a course with at least 5 consecutive days of intensive sessions with additional learning that is delivered remotely, extends beyond the intensive session, and may be synchronous or asynchronous. Uses Sakai or similar technology. May use Zoom or similar technology.
- **Blended** – a course that meets 3 to 7 times on campus throughout a term, with additional learning delivered asynchronously online. Uses Sakai or similar technology.

Directed Studies

Sometimes referred to as Independent Studies or Reading Courses, Directed Studies can be taken by 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. The school reserves the right to close Directed Studies at any time.

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 credits and a minimum of 180 hours of reading and consultation for 4 credits; 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 credits and distribution of Directed Study are limited within programs as follows:

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

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 are 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 academic credits) 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) academic credits; the student determines how many academic credits (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 Counseling 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 academic credits and the School pays a CPE Center's fees out of the tuition paid by the student.

Summary of Procedure for Enrollment in CPE

- MDiv students who wish to take CPE for elective credit should sign up for TSC3000. Students may enroll for 3 or 6 credits (3 credits over 2 semesters or 6 credits over one semester, depending on the length of time of the CPE Unit.)
- MDiv students in the Interfaith Chaplaincy track are required to take CPE in lieu of field education. These students should sign up for TSC 3001 and TSC 3002, if taking two semesters of 3-credits, or TSC3002 for 6-credits.
- 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 Counseling. Students register for TCE 3000, not for the field education class, only if substituting CPE for field education. CPE must be taken for 6 academic credits 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. MA students should register for TSC3000.
- DMin and PhD students taking CPE Units for their degree program should register for TSC4001/4002/4003, as required for their specific concentration.
- 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 are 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 CPE evaluations become part of the student's restricted record and are kept in the Registrar's files. No more than 6 academic credits will be issued for CPE.

DEGREE PROGRAM REQUIREMENTS

English Language Skills

Students for whom English is a second language are strongly encouraged to enroll in TTW206 Workshop in Theological Writing and 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 them to the Writing Support Services for assistance and possible evaluation. The Dean, in consultation with the Coordinator of Writing Support Services 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.

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, and for general education and enrichment. The tracks associated with this degree program include: Islamic Studies and Leadership, Islamic Education, Spiritually Integrated Psychotherapy and Interdisciplinary or Comparatives 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-credit 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 Integrated Psychotherapy; and Interdisciplinary or 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.

The Spiritually Integrated Psychotherapy track of the Master of Arts degree program requires two semesters of a counseling 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 (12,500 - 15,000 words), 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 Ph.D. 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. tracks 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. One member of the committee may be 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.

Policy on Defenses by Video Conference: In cases where a student or faculty member is not on the campus, the defense may be conducted via video conference. Students must seek approval from their faculty committee for the oral defense to be done via video conference. Oral defenses are public events for those with CST email addresses and must be scheduled through the Registrar. Students and faculty who are present remotely by video conference are responsible for obtaining the necessary technology and support needed at their own venue.

No student will also be allowed to graduate or participate in the commencement ceremony unless all academic work is complete, including Master's thesis, major paper or project.

Alternatives to Required Basic Courses

If a student can demonstrate that they have already taken a required basic course, they can, with permission of a faculty member in the field, replace the required basic course

with an advanced course in the same field.

Registration Requirements in lieu of Academic Classes

Students must be registered every semester during each academic year from the date of initial enrollment until graduation or termination.

Students who have completed coursework but have other requirements to satisfy before graduation AND are *within* the statute of limitation (number of years allowed) for the completion of the degree, must still be registered for every semester the student is doing research and/or writing for the M.A. Thesis/Major Paper/Project. Once coursework is completed and *before* the student has reached the statute of limitation, each semester, the student registers for the following course according to their degree program. Cost of the course is equivalent to one credit.

M.A. and M.T.S.

TMR3090: M.A./M.T.S. Research on Summative Exercise. Register for this when working on the summative exercise in semesters when not enrolled in credit-bearing courses or when credit-bearing course enrollment in those semesters is less than half-time. This course will bring the student's enrollment to full-time status.

Students who have completed coursework but have *exceeded* the statute of limitation (number of years allowed) for the completion of the degree and have petitioned to and received permission from the Committee on Academic Procedures to continue, must register for "Continuous Registration" for every semester the student is doing research and/or writing for the M.A. Thesis/Major Paper/Project. Cost of the course is equivalent to one credit.

The course for *Continuous Registration* is:

M.A. and M.T.S.

TCR3500: M.A./M.T.S. Continuous Registration. If a student is not registered for courses, has completed course work, and is past the statute of limitations for this degree program, they 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 in any semester constitutes non-enrollment and terminates the student's status at the School. Students are not charged registration fees after their work for the degree is completed when this occurs between scheduled graduations. Details on the Statute of Limitations for each degree program can be found in the section above on ACADEMIC POLICIES AND PROCEDURES.

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 credits
TDS3001 United Methodist History	2 credits

TDS3002 United Methodist Polity	2 credits
TDS3000 United Methodist Doctrine	2 credits
TDS3039 Christian Evangelism	3 credits
TDS3045 Christian Mission	3 credits

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

NOTE: Since these United Methodist classes are only required for ordination and not for graduation, CST considers them “Free Electives” for Master’s-level students and therefore can be passed with a grade of D-. However, that may not be sufficient according to the requirements of the Board of Ordained Ministry in a particular Annual Conference. United Methodist students should ask their Annual Conference in advance what grade is considered acceptable for meeting these course requirements.

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 to 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.

Applications are not being accepted for the 2021-2023 academic year.

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.

Applications are not being accepted for the 2021-2023 academic year.

SPIRITUALLY INTEGRATED 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 Integrated Psychotherapy take their clinical education at The Clinebell Institute for Pastoral Counseling and Psychotherapy, located on the CST campus in Claremont or Salem. 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 credits

First Year Requirements:

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

Second Year Requirements:

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

Theological/Religious Studies – 15 credits*

THC3007 History of World Christianities	3 credits
TEC3001 Introduction to Christian Ethics	3 credits
THB3007 The Hebrew Bible in Context: An Introduction	3 credits
TNT3003 The New Testament in Context: An Introduction	3 credits
TTH3036 Systematic Theology	3 credits

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

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

Electives – 12 credits

Courses in discipline, as approved by advisor

Summative Exercise – 0 credits

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 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 Integrated 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 2021-2022 academic year is \$1,500 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 Integrated 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 credits
TSC3042 (Spring, 1st year)	3 credits
TSC3043 (Summer, 1st year)	0 credits
TSC3044 (Fall, 2nd year)	3 credits
TSC3045 (Spring, 2nd year)	3 credits
TSC3046 (Summer, 2nd year, unless graduating)	0 credits

INTERDISCIPLINARY OR COMPARATIVE STUDIES TRACK

This track is designed for students who want 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 credits

TIR3001 Interreligious Dialogue and Leadership 3 credits

TIR3XXX Elective in Interreligious Studies OR
a course in another religious tradition other than one's own 3 credits

Free Electives - 39 credits

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 credits

TIS3063 Masters' Summative Exercise (Online only) 3 credits

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 credits

MASTER OF THEOLOGICAL STUDIES

The Master of Theological Studies (M.T.S.) is a 48-credit 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 credits

THB3007 The Hebrew Bible in Context: An Introduction	3 credits
TNT3003 The New Testament in Context: An Introduction	3 credits
THC3007 History of World Christianities	3 credits
TTH3036 Systematic Theology	3 credits
TEC3001 Introduction to Christian Ethics	3 credits

Interreligious Studies - 6 credits

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

Concentration - 12 credits

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

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

Spiritual Formation
Theology

Free Electives - 12 credits 12 credits

Summative Exercise - 3 credits

TIS3063 Masters' Summative Exercise (Online only) 3 credits

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 credits

Policy on Defenses by Video Conference: In cases where a student or faculty member is not on the campus, the defense may be conducted via video conference. Students must seek approval from their faculty committee for the oral defense to be done via video conference. Oral defenses are public events for those with CST email addresses and must be scheduled through the Registrar. Students and faculty who are present remotely by video conference are responsible for obtaining the necessary technology and support needed at their own venue.

Registration Requirements in lieu of Academic Classes

Students must be registered every semester during each academic year from the date of initial enrollment until graduation or termination.

Students must be registered every semester during each academic year from the date of initial enrollment until graduation or termination.

Students who have completed coursework but have other requirements to satisfy before graduation AND are *within* the statute of limitation (number of years allowed) for the completion of the degree, must still be registered for every semester the student is doing research and/or writing for the M.A. Thesis/Major Paper/Project. Once coursework is completed and *before* the student has reached the statute of limitation, each semester, the student registers for the following course until graduation. Cost of the course is equivalent to one credit.

M.A. and M.T.S.

TMR3090: M.A./M.T.S. Research on Summative Exercise. Register for this when working on the summative exercise in semesters when not enrolled in credit-bearing courses or when credit-bearing course enrollment in those semesters is less than half-time. This course will bring the student's enrollment to full-time status.

Students who have completed coursework but have *exceeded* the statute of limitation (number of years allowed) for the completion of the degree and have petitioned to and received permission from the Committee on Academic Procedures to continue, must register for "Continuous Registration" for every semester the student is doing research

and/or writing for the M.A. Thesis/Major Paper/Project. Cost of the course is equivalent to one credit.

The course for *Continuous Registration* is:

M.A. and M.T.S.

TCR3500: M.A./M.T.S. Continuous Registration. If a student is not registered for courses, has completed course work, and is past the statute of limitations for this degree program, they 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 in any semester constitutes non-enrollment and terminates the student's status at the School. Students are not charged registration fees after their work for the degree is completed when this occurs between scheduled graduations. Details on the Statute of Limitations for each degree program can be found in the section above on ACADEMIC POLICIES AND PROCEDURES.

THE MASTER OF DIVINITY

The Master of Divinity (M.Div.) is a 72-credit 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 people 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. However, 8 required classes must be taken in the hybrid mode and two required classes must be taken in the intensive mode (indicated below).

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

Hybrid and Intensive Courses

Hybrid courses include a week of class on campus with the remainder of the class taken online throughout the semester. Hybrid courses often have required pre-class reading and writing assignments. Please note that meet before semester face-to-face classes begin. On-campus sessions of hybrid courses are generally scheduled the last full week of August and the second full week of January.

Intensive courses meet for only one week on campus and often have required reading before class, plus assignments due after the last class session. Please note that meet before semester face-to-face classes begin. Intensive courses are scheduled the first full week of January.

Required Courses – 12 courses, 36 credits

TIR3001 Interreligious Dialogue and Leadership (Intensive)
THB3007 The Hebrew Bible in Context
THC3007 History of World Christianities
TRE3001 Introduction to Religious Education (Hybrid)
TTH3036 Systematic Theology
TNT3003 The New Testament in Context
TEC3001 Introduction to Christian Ethics
TWP3015 Introduction to Christian Worship and the Arts (Hybrid)
TSC3004 Theories and Practices of Spiritual Care
TWP3013 Preaching in the Worship Context (Hybrid)
TCE3075 Religious Leadership (Hybrid)
TRE3040 Vocational Praxis (Intensive)

Required Formation Sequence – 4 courses, 12 credits (Hybrid courses)

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

Free Electives and Denominational Studies – 8 courses, 24 credits

Total Credits to Complete M. Div. Degree Program – 72 credits

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 hybrid 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, hybrid, 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 newer-model 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 class on campus with the remainder of the class taken online throughout the semester. Hybrid courses often have required pre-class reading and writing assignments. On-campus sessions of hybrid courses are generally scheduled the last full week of August and the second full week of January.

Intensive courses meet for only one week on campus and often have required reading

before class, plus assignments due after the last class session. 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 – optional one- or two-week intensive classes on campus (or online)

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 8 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 Fluency

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 Credits

Free Electives and Denominational Studies – 24 credits

Electives are offered online or as intensives.

Total Credits to Complete M. Div. Program – 72 credits

Common to both the On-Campus and Hybrid Modes:

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 credits each), Evangelism, and Mission (3 credits each), 12 credits 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. Students are encouraged to work closely with their denominational and/or other faith leaders and with their academic advisor at Claremont to make sure that their particular program is tailored to their needs and own particular interests.

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 credits) 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 be allowed to graduate or participate in the commencement ceremony unless all academic work is complete.

Registration Requirements in lieu of Academic Classes

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

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 credits 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 credits of field-based learning.

Clinical Pastoral Education (CPE)

Master of Divinity students may take Clinical Pastoral Education (CPE) for up to 6 elective academic credits. 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. Students 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 academic credits in order to meet the field education requirement.

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. This dual 96-credit 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., 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-credit

Master of Divinity program and the 48-credit 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 credits. Whether through institutions where cross-registration does exist, local institutions where coursework would be transferred into CST, or through online courses taken from any institution world-wide, M.Div. students cannot take more than 18 credits through Concurrent Enrollment.

Joint Master of Divinity/Episcopal Theological School of Los Angeles Students

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

TIR3001 Interreligious Dialogue and Leadership	3 credits
TCE3080/3081 Field Education I and II*	6 credits
Free Electives	15 credits
Total credits at Claremont School of Theology	24 credits

* *Bloy House 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 ETSLA integration seminars each semester. In addition, at the end of the study year MSY

mentors would be required to write a letter to ETSLA identifying the ways in which the student had been given the opportunity to develop skills in worship, education, pastoral care, administration, and outreach. ETSLA 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 72 credits of theological education which consists of 1) courses from the curriculum at ACTS that qualify for transfer and that have received a grade of B- or higher; 2) 24 credits of required courses and free electives taken at Claremont School of Theology (see below) for the equivalent of one-third of their degree; 3) additional free electives to bring the total number of credits to 72.

Courses that must be taken at CST:

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

This program involves two Winter Terms (first full week of January). 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.

**Field Education is required if vocationally appropriate. If not, Field Education may be substituted with additional free electives with permission.*

INTERFAITH CHAPLAINCY TRACK (On-campus or Hybrid)

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 can be taken on-campus mode or hybrid mode. It 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 credits 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. Students can take on-campus, hybrid, intensive, and online courses.

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 be allowed to graduate or participate in the commencement ceremony unless all academic work is complete, including Masters' theses.

Denominational and Religious Requirements

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 credits) 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 two in another religious tradition. Students are advised that they may also need to use elective credits 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 credits

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

Specific Theological Studies Courses per Religious Tradition

Christianity (21 credits)	Islam (18 credits)
THB3007 The Hebrew Bible in Context: An Introduction (3 credits)	<i>Muslim students should consult the course listings each semester 12 credits in:</i>
TNT3003 The New Testament in Context: An Introduction (3 credits)	Sacred texts (3 credits)
THC3007 History of World Christianities (3 credits)	History (3 credits)
TTH3036 Systematic Theology (3 credits)	Theology/Teachings (3 credits)
TEC3001 Introduction to Christian Ethics (3 credits)	Ethics (3 credits)
Two courses in at least one other religious tradition (6 credits)	Two courses in at least one other religious tradition (6 credits)

Judaism (18 credits)	Buddhism (18 credits)
<i>Jewish students should consult the course listings each semester 12 credits in:</i>	<i>Buddhist students should consult the course listings each semester 12 credits in:</i>
Sacred texts (3 credits)	Sacred texts (3 credits)
History (3 credits)	History (3 credits)
Theology/Teachings (3 credits)	Theology/Teachings (3 credits)
Ethics (3 credits)	Ethics (3 credits)
Two courses in at least one other religious tradition (6 credits)	Two courses in at least one other religious tradition (6 credits)

Interreligious Competencies – 9 credits

TIR3001 Interreligious Dialogue and Leadership	3 credits
TSC3064 Interfaith Care and Counseling	3 credits
TCT3XXX or TIR3XXX in Comparative Theology or Interreligious studies	3 credits

Formation – 9 credits

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

Spiritual Care Requirements – 6 credits

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

Spiritual Care Electives – 12 credits

4 TSC3XXX in spiritual care and counseling 12 credits
 These may be taken at the University of the West (specific MDiv5XX classes that will be identified each semester).

Summative Course – 3 credits

TRE3040 Vocational Praxis	3 credits
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Free Electives – 12-15 credits (remaining credits 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 credits

**One "unit" of CPE is required in this degree. Each "unit" of CPE is worth 6 academic credits. 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 for 6 academic credits. With the support of their advisor, students may take additional units of CPE for 0-6 academic credits 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 credits: History, Doctrine, and Polity (2 credits each) Evangelism, and Mission (3 credits 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 credits 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.

Applications are not being accepted for the 2021-2023 academic year.

THE DOCTOR OF MINISTRY PROGRAM

The Doctor of Ministry (D.Min.) is a 32-credit degree that offers opportunities for spiritual development as well as for growth in knowledge and pastoral competency. The D.Min. program concludes with a practical research 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 take face-to-face, online, hybrid, or intensive classes. Students are empowered to follow their particular academic and ministerial interests under the personalized guidance of a faculty mentor.
2. **Intensive Cohort D.Min. in Practical Theology related to Conflict, Healing, and Transformation in Korean Contexts:** Students in the Cohort model attend classes in a two-week intensive format twice per year. Preparation for courses begins two months prior to classes and assignments are due after the session concludes. Instruction is in Korean.
3. **Hybrid D.Min. in Spiritual Renewal, Contemplative Practice and Strategic Leadership:** 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 D.Min. and the Hybrid D.Min. in 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 Intensive Cohort D.Min. in Practical Theology related to 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

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 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-credit courses with additional assignments suited to the D.Min. program. Up to 8 credits may be taken as Directed Study.

Spiritual Care and Counseling Focus

For students who intend to elect a mentor from the Spiritual Care and Counseling faculty, completion of one unit of Clinical Pastoral Education (CPE) and a CPE evaluation acceptable to the faculty in Spiritual Care and Counseling are prerequisite for admission and for beginning the clinical education portion of their program. Additionally, students choose a clinical education track and dedicate 8 of their required 32 credits 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	Required Clinical Pastoral Education (CPE) <i>Preferably taken during the first year of study</i>	4 credits
TSC4002	Required Clinical Pastoral Education (CPE)	4 credits

Spiritually Integrated 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: \$1500 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 Integrated Psychotherapy Residency as follows:

TSC4044 (Fall 1 st year)	4 credits
TSC4045 (Spring 1 st year)	4 credits
TSC4046 (Summer 1 st year)	0 credits

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 Integrated 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 Practical Research 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 Practical Research Project, 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 Practical Research Project

The purpose of the D.Min. degree is to strengthen the practice of ministry; therefore, the D.Min. Practical Research 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 ministry 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 curriculum includes a required course (Contexts of Ministry and Project) that will help students learn research methods and design. The parameters of the Research Project will be introduced and clarified in this course.

(i) Proposal

During the first year, students will be encouraged to identify an area of interest, and also research problems and questions. Students will begin to develop a draft project proposal as they access the relevant literature, and identify connections to their context and practice of ministry. By the end of the first year, students should be ready to submit to their mentor a research proposal of approximately 12 - 15 pages. The Research Project Proposal should include 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.

(ii) Project

The Practical Research 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 Integrated 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 Practical Research Project is to be 60 to 90 pages in length, excluding Table of Contents, Bibliography, and Appendices (charts, graphs, etc). All Practical Research Projects must meet specified editorial standards and digitized for distribution by the CST Institutional Repository.

Registration Requirements for the Research Project

After all course work is completed and before completion of the degree, students must register for TDC4999 D.Min. Project Completion. This course is 0 credits and designed to give students formal time to complete the Project.

Registration Requirements in lieu of Academic Classes

Students must be registered every semester during each academic year from the date of initial enrollment until graduation or termination.

Students who have completed coursework but have other requirements to satisfy before graduation AND are *within* the statute of limitation (number of years allowed) for the completion of the degree, must still be registered for every semester the student is doing research and/or writing for the D.Min. Research Project. Once coursework is completed and *before* the student has reached the statute of limitation, each semester, the student registers for the following course according to their degree program. Cost of the course is equivalent to one credit.

Mentoring D.Min. and Hybrid D.Min.

TDC4999: D.Min. Project Completion. Register for this in a semester when working on the Project. This course is considered full-time enrollment.

Students who have completed coursework but have *exceeded* the statute of limitation (number of years allowed) for the completion of the degree and have petitioned to and received permission from the Committee on Academic Procedures to continue, must register for “Continuous Registration” for every semester the student is doing research and/or writing for the D.Min. Research Project. Cost of the course is equivalent to one credit.

The course for *Continuous Registration* is:

Mentoring D.Min. and Hybrid D.Min.

TCR4000: Doctoral Continuous Registration. If a student is not registered for courses or TDC4999 D.Min. Project Completion, has not yet completed the degree, and is past the statute of limitations for this degree program, they 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 in any semester constitutes non-enrollment and terminates the student's status at the School. Students are not charged registration fees after their work for the degree is completed when this occurs between scheduled graduations. Details on the Statute of Limitations for each degree program can be found in the section above on ACADEMIC POLICIES AND PROCEDURES.

Oral Defense of the Practical Research Project

When the student's committee determines that the Practical Research 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 Defenses by Video Conference: In cases where a student or faculty member is not on the campus, the defense may be conducted via video conference. Students must seek approval from their faculty committee for the oral defense to be done via video conference. Oral defenses are public events for those with CST email addresses and must be scheduled through the Registrar. Students and faculty who are present remotely by video conference are responsible for obtaining the necessary technology and support needed at their own venue.

Readmission to the 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 Practical Research 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 and projects follow school policies for formatting and depositing into the institutional repository. Students, on the other hand, are responsible to do their own respective proof-reading, copy-editing, reference checking, and other editorial work.

The thesis secretary's signature is required on most Mentoring D.Min. forms. These forms are available on the School's website. Students should send the forms and appropriate proposal or drafts to the Registrar by the deadline listed on the 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, as well as the format and layout of the title page, copyright page, and table of contents.

INTENSIVE COHORT DOCTOR OF MINISTRY (in Practical Theology related to 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 three full years of academic study (8 courses for 32 credits) including the design and completion of a Project. 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. The degree must be completed within 5 years.

Course Requirements and Schedule

Eight courses are required for completion of coursework. Each intensive session offers courses twice per year, once in Oregon and once in Korea. The following course offerings may be revised based on institutional needs.

The D.Min. Program begins with a required one-day Orientation.

Core Courses – 8 credits

IDM4003	D.Min. Contexts of Ministry and Project	4 credits
IDP4060-01 (2 credits)/IDP4060-02 (4 credits)	D.Min. Practical Research Project (may be taken for 4 credits in one semester or 2 credits over 2 semesters)	4 credits
IDP4999	Project Completion	0 credits
<i>Students register for IDP4999 for 2 semesters (fall, spring, or summer) and can take courses simultaneously with IDP4999. If IDP4999 is the only course taken in the semester, it is considered full-time enrollment.</i>		

Elective Courses – 24 credits

(from the following courses)

I321/421	A Crosscultural and Theological Approach to Healing, Reconciliation and Transformation	4 credits
I422	Gender Related Conflicts, Healing and Transformation in the Korean Church	4 credits
I423	Interpreting Conflict, Healing and Reconciliation in the New Testament	4 credits
I424	Healing and Transformation through Preaching and Worship	4 credits
I425	Healing Relationships in Conflict: Marital Education and Therapy	4 credits
I431	Group Dynamics and Small Group Care and Counseling toward Healing	4 credits
I434	Interpreting Conflict, Healing and Reconciliation in the Old Testament	4 credits
I436	Liberating Spiritual Formation Toward Wholeness and Reconciliation	4 credits
I437	Conflict, Healing and Transformation in the Postcolonial World: A Preaching Focus	
I438	Transforming Self and Educational Ministry in the Multicultural World	
I439	Conflict, Healing and Reconciliation in Family Therapy	
I440	Conflict, Healing and Transformation in the Post-Human Era	
I441	Aging, Ageism, Generational Conflict, Healing and Reconciliation in Korean and Korean American Contexts	
I442	Crisis Care and Counseling	

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

Supporting Materials in Korean

Students in Korea have access to the Hyupsung University and Mokwon University libraries. Students must contact the program director in order to receive access. Students also have access to resources through Willamette University's Hatfield Library and the Digital Theological Library. Students should contact their advisor regarding any issues accessing materials.

Doctor of Ministry Practical Research Project Committee

By the completion of 28 credits, 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 Intensive Cohort 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 Practical Research 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, Context of Ministry and Project. 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 (Contexts of Ministry and Project). 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 Contexts of Ministry 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 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 Doctoral projects.

After all course work is completed and before completion of the degree, students must register for IDC4999 D.Min. Project Completion. This course is 0 credits and designed to give students formal time to complete the Project. This course is considered full-time enrollment and students will be charged the appropriate fees.

Registration Requirements in lieu of Academic Classes

Students must be registered every semester during each academic year from the date of initial enrollment until graduation or termination.

Students who have completed coursework but have other requirements to satisfy before graduation AND are *within* the statute of limitation (number of years allowed) for the completion of the degree, must still be registered for every semester the student is doing research and/or writing for the D.Min. Research Project. Once coursework is completed and *before* the student has reached the statute of limitation, each semester, the student registers for the following course according to their degree program. Cost of the course is equivalent to one credit.

Intensive Cohort D.Min.

IDC4999: D.Min. Project Completion. Register for this in semesters when working on the Project. This course is considered full-time enrollment.

Students who have completed coursework but have *exceeded* the statute of limitation (number of years allowed) for the completion of the degree and have petitioned to and received permission from the Committee on Academic Procedures to continue, must

register for “Continuous Registration” for every semester the student is doing research and/or writing for the D.Min. Research Project. Cost of the course is equivalent to one credit.

The course for *Continuous Registration* is:

Intensive Cohort D.Min.

ICR4000: D.Min. Continuous Registration. If a student is not registered for courses or TDC4999 D.Min. Project Completion, has not yet completed the degree, and is past the statute of limitations for this degree program, they 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 in any semester constitutes non-enrollment and terminates the student’s status at the School. Students are not charged registration fees after their work for the degree is completed when this occurs between scheduled graduations. Details on the Statute of Limitations for each degree program can be found in the section above on ACADEMIC POLICIES AND PROCEDURES.

Oral Defense of the Practical Research Project

When the student’s committee determines that the Practical Research 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 Defenses by Video Conference: In cases where a student or faculty member is not on the campus, the defense may be conducted via video conference. Students must seek approval from their faculty committee for the oral defense to be done via video conference. Oral defenses are public events for those with CST email addresses and must be scheduled through the Registrar. Students and faculty who are present remotely by video conference are responsible for obtaining the necessary technology and support needed at their own venue.

HYBRID DOCTOR OF MINISTRY (in Spiritual Renewal, Contemplative Practice, and Strategic Leadership)

The 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 are 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 3 years, and must be completed within 5 years.

Course Requirements and Schedule

The program consists of 32 credits of course work distributed as follows:

Core Courses – 12 credits

(January – one per January, normally 5 days long, in a cycle of 3 consecutive Januarys)

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

Elective Courses – 12 credits (Spring, Summer, Fall, or Winter)

Choose 3 courses (4 credits each) 12 credits

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:

D.Min. Project Courses — 8 credits

TDP4060-01 (2 credits)/TDP4060-02 (4 credits) D.Min. Project 8 credits
Students need to take 8 credits of TDP4060 in any combination (two 4-credit courses; four 2-credit courses; one 4-credit and two 2-credit courses).

TOTAL – 32 credits

Registration Requirements in lieu of Academic Classes

Students must be registered every semester during each academic year from the date of initial enrollment until graduation or termination.

Students who have completed coursework but have other requirements to satisfy before graduation AND are *within* the statute of limitation (number of years allowed) for the completion of the degree, must still be registered for every semester the student is doing research and/or writing for the D.Min. Research Project. Once coursework is completed and *before* the student has reached the statute of limitation, each semester, the student registers for the following course according to their degree program. Cost of the course is equivalent to one credit.

Mentoring D.Min. and Hybrid D.Min.

TDC4999: D.Min. Project Completion. Register for this in a semester when working on the Project. This course is considered full-time enrollment.

Students who have completed coursework but have *exceeded* the statute of limitation (number of years allowed) for the completion of the degree and have petitioned to and received permission from the Committee on Academic Procedures to continue, must register for "Continuous Registration" for every semester the student is doing research and/or writing for the D.Min. Research Project. Cost of the course is equivalent to one credit.

The course for *Continuous Registration* is:

Mentoring D.Min. and Hybrid D.Min.

TCR4000: Doctoral Continuous Registration. If a student is not registered for courses or TDC4999 D.Min. Project Completion, has not yet completed the degree, and is past the statute of limitations for this degree program, they 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 in any semester constitutes non-enrollment and terminates the student's status at the School. Students are not charged registration fees after their work for the degree is completed when this occurs between scheduled graduations. Details on the Statute of Limitations for each degree program can be found in the section above on ACADEMIC POLICIES AND PROCEDURES.

Prerequisites

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

Core Course Intensives – Hybrid 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 five days long. The course continues in an online/distance-learning format approximately seven weeks past the intensive. Each intensive includes:

- Exploration of content related to the Core Course topic
- Practical Research Project workshops

Practical Research Project – Hybrid 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. Practical Research 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 first 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.
- Share the research project through a presentation to faculty and student colleagues during the January intensive after the first draft is completed. This is required and must be done in person.
- Students planning to graduate in the minimum time (3 years) 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 the first day of the second January Core Course.
 - Engage in peer review and refinement of the proposal during the January intensive week.
 - Submit the final project proposal, with advisor approval, by March 1 following the second intensive week.
 - Submit the IRB protocol by April 1. Submit the first draft of the Project by the following December 1, before the third January Core Course.
 - Engage in peer review before the third January intensive week.
 - Present a summary of the project during the third January intensive week.
 - 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 Institutional Repository.

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 projects.

Policy on Defenses by Video Conference: In cases where a student or faculty member is not on the campus, the defense may be conducted via video conference. Students must seek approval from their faculty committee for the oral defense to be done via video conference. Oral defenses are public events for those with CST email addresses and must be scheduled through the Registrar. Students and faculty who are present remotely by video conference are responsible for obtaining the necessary technology and support needed at their own venue.

Project Timeline

Below is a timeline for those students who want to graduate in the minimum amount of time (3 years). For those who plan on a longer timeline, adjust as appropriate in consultation with faculty. Students who extend their time to completion must register for Doctoral Continuing Registration (TDI4000) each semester they are not in course work or D.Min. Research Project Colloquium (TDI4060).

Year One	16 Total Credits
Hybrid/Intensive Week	January Research Workshop
December 1	Requests for Project Advisor input on proposal due

Year Two	16 Total Credits
Hybrid/Intensive Week	January Research Workshop
First Day of January Research Workshop	Proposal 1st Draft Due
March 1	Final Draft of Proposal Due
April 1	Last date to seek IRB approval
December 1	Project 1st Draft Due

Year Three	
Hybrid/Intensive Week	January Research Workshop Present Projects ON CAMPUS
February 15	Project 2nd Draft Due
April 1	Project Final Draft Due
Date Grades Due to Registrar (varies by semester)	Final Draft must be submitted to Institutional Repository

All drafts must be sent to the registrar with the appropriate forms by the dates listed above. When the listed due date falls on a weekend, the due date will be the following Monday.

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-credit 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 Integrated Psychotherapy

Ph.D. in Religion

- Comparative Theology and Philosophy
- Contextual Theologies (Global Ph.D.)
- Hebrew Bible and Jewish Studies
- New Testament and Christian Origins
- Philosophy of Religion and Theology
- Process Studies
- Religion, Ethics, and Society

All Ph.D. students are required to complete several steps to receive the degree including course work, qualifying exams, language/research tool requirements, and completion of a dissertation. The specifics for each degree are laid out below. Ph.D. students must register for TDR4080 Ph.D. Qualifying Exam Research, *prior* to completion of qualifying exams and language/research tool requirements. Ph.D. students must register for TDR4090 Ph.D. Dissertation Research *after* completion of course work, qualifying exams, and language/research tool requirements, but before completion of the dissertation.

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: Education and Formation or Spiritual Care and Counseling. 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-credit 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 0-credit course offered during the Winter Term that is taken by Ph.D. students during their first year of study. 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 CST. This intensive class covers research methods and resources, bibliographic styles and documentation, as well as issues related to plagiarism, copyright, fair use, and permissions.

Teaching Skills for Doctoral Students Intensive

This 0-credit intensive is required for 2nd year students in Ph.D. programs. The workshop will focus on the "Teaching of Religion" in the many formats that it occurs. 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 Languages and Methods

In consultation with their advisor, all Practical Theology Ph.D. students must demonstrate competence in two languages relevant to their research, or one language and one research method. When English is not the student's primary language, the student, in consultation

with their advisor, has the option of being examined for research competency in their primary language to meet one of their research and language methods requirements.

Courses taken to meet the research language or empirical research method requirements cannot be counted toward the academic credits 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.

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 only take place during the Fall and Spring semesters. See the Ph.D. Exams LibGuide (<https://libguides.willamette.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.

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 their 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; 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, 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.

The process for taking qualifying examinations is described on the Ph.D. Exams LibGuide (<https://libguides.willamette.edu/PhDExams>). Students should contact the Exams Coordinator with questions.

Eligibility for Qualifying Exams

To be eligible to take qualifying examinations, the student must have completed all required credits, and any 0-credit courses (except clinical education courses), and all requirements for research languages and methods. Students who completed course work and are preparing for Qualifying Exams must register for TDR4080 Ph.D. Qualifying Exam Research. 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.

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 may be substituted for examinations where this is the examiner's normal procedure. If the paper for the cognate area will function as part of a comprehensive or qualifying exam, the student may consult with the CST faculty advisor on the bibliography and table of contents. If the final draft of the paper, after it is officially accepted by the registrar and sent to faculty for grading, is considered insufficient, it is recommended that faculty submit a grade of "conditional pass", offering extensive suggestions for revisions. A final "pass" can be submitted after the student has successfully rewritten the paper used as a qualifying exam.

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, an 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, the student accesses the Application for Ph.D. Qualifying Examinations form on the LibGuide (<https://libguides.willamette.edu/PhDExams>). The Exam Coordinator will then coordinate with the student and faculty to arrange the exams. Students should note any dates, deadlines, and other requirements on the LibGuide. The Application must be submitted to the Exam Coordinator one month before the date on which the proctored examinations are to begin. The Exam Coordinator and the student set the dates for the proctored examinations.

Taking Qualifying Examinations

The process for taking qualifying examinations is described on the Ph.D. Exams LibGuide (<https://libguides.willamette.edu/PhDExams>).

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.

Policy on Defenses by Video Conference: In cases where a student or faculty member is not on the campus, the defense may be conducted via video conference. Students must seek approval from their faculty committee for the oral defense to be done via video conference. Oral defenses are public events for those with CST email addresses and must be scheduled through the Registrar. Students and faculty who are present remotely by video conference are responsible for obtaining the necessary technology and support needed at their own venue.

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 (<https://libguides.willamette.edu/DMinPhD>). 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 their 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; 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 must register for TDR4090 Ph.D. Dissertation Research for two semesters. If the student does not graduate at the end of these two semesters, the student must register for TCR4500 Ph.D. 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 Defenses by Video Conference: In cases where a student or faculty member is not on the campus, the defense may be conducted via video conference. Students must seek approval from their faculty committee for the oral defense to be done via video conference. Oral defenses are public events for those with CST email addresses and must be scheduled through the Registrar. Students and faculty who are present remotely by video conference are responsible for obtaining the necessary technology and support needed at their own venue.

Registration Requirements in lieu of Academic Classes

Students must be registered every semester during each academic year from the date of initial enrollment until graduation or termination.

Students who have completed coursework but have other requirements to satisfy before graduation AND are *within* the statute of limitation (number of years allowed) for the completion of the degree, must still be registered for every semester the student is doing research and/or writing for the Ph.D. Language Exams, Qualifying Exams, or Dissertation. Once coursework is completed and *before* the student has reached the statute of limitation, each semester, the student registers for the following course according to their degree program. Cost of the course is equivalent to one credit.

Ph.D.

TDR4080: Ph.D. Qualifying Exam Research. Register for this in a semester with no courses, and *prior* to completion of qualifying exams and language/research tool requirements. This course is considered full-time enrollment.

TDR4090: Ph.D. Dissertation Research. Register for this in semesters *after* completion of coursework, qualifying exams, and language/research tool

requirements and *before* completion of the Dissertation. This course is considered full-time enrollment.

Students who have completed coursework but have *exceeded* the statute of limitation (number of years allowed) for the completion of the degree and have petitioned to and received permission from the Committee on Academic Procedures to continue, must register for “Continuous Registration” for every semester the student is doing research and/or writing for the Ph.D. Language Exams, Qualifying Exams, or Dissertation. Cost of the course is equivalent to one credit.

The course for *Continuous Registration* is:

Ph.D.

TCR4500: PHD Doctoral Continuous Registration: If a student is not registered for courses, has completed all coursework, TDR4080, and TDR4090, has not completed the degree, and is past the statute of limitations for this degree program, they 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 in any semester constitutes non-enrollment and terminates the student’s status at the School. Students are not charged registration fees after their work for the degree is completed when this occurs between scheduled graduations. Details on the Statute of Limitations for each degree program can be found in the section above on ACADEMIC POLICIES AND PROCEDURES.

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 Practical Research 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 in Claremont. 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 Theology Librarian in the Hatfield Library at Willamette University.

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 credits

Five 4-credit courses from the following areas:

- Spiritual Formation
- Religious Education
- Interreligious Education

Practical Theology – 8 credits

Practical Theology course from another area	4 credits
TIS4022 Research Methods in Practical Theology	4 credits

Electives – 12 credits

Three 4-credit 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 credits

Two 4-credit 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 credits

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.

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 Integrated 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 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 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-credit 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 credits

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

Practical Theology – 8 credits

TIS4xxx	Practical Theology course from another area	4 credits
TIS4022	Research Methods in Practical Theology	4 credits

Electives – 8 credits

Two 4-credit 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 credits

Two 4-credit 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 credits

As noted above, in addition to the required 8 credits of clinical education, students are required to take further clinical training as detailed below. No credit is granted beyond the 8 credits 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 st ACPE unit of CPE	4 credits
TSC4002 2 nd ACPE unit of CPE	4 credits
TSC4003 3 rd ACPE unit of CPE	0 credits

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 credits
TSC4022 2nd supervisory unit	4 credits
TSC4023 3rd supervisory unit	0 credits

Spiritually Integrated Psychotherapy Track

Usually starting after 24 credits 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 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 Integrated Psychotherapy Residency as follows:

First Residency Year

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

Second Residency Year

TSC4047	Fall	0 credits
TSC4048	Spring	0 credits
TSC4049	Summer	0 credits

Spiritually Integrated 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 TSC4041, TSC4042, TSC4044, and TSC4045. 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 2021-2022 academic year is \$1,500 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 Integrated 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.

DOCTOR OF PHILOSOPHY IN RELIGION

Program Concentrations:

- Comparative Theology and Philosophy (CTP)
- Contextual Theologies (CT/Global Ph.D.)
- Hebrew Bible and Jewish Studies (HBJS)
- New Testament and Christian Origins (NT)
- Philosophy of Religion and Theology (PRT)
- Process Studies (PS)
- Religion, Ethics, and Society (RES)

The Claremont School of Theology offers a 48-credit Doctor of Philosophy in Religion degree with seven areas of concentration: Comparative Theology and Philosophy; Contextual Theologies; Hebrew Bible and Jewish Studies; New Testament and Christian Origins; Philosophy of Religion and Theology; 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 0-credit course offered during the Winter Term that is taken by Ph.D. students during their first year of study. Only those in the Contextual Theologies (Global Ph.D.) concentration are exempt from this requirement. 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 0-credit intensive is required for 2nd year students in Ph.D. programs. Only those in the Contextual Theologies (Global Ph.D.) concentration are exempt from this requirement. 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. When English is not the student’s primary language, the student, in consultation with their advisor, has the option of being examined for research competency in their primary language to meet one of their research and language methods requirements.

The language requirements must be met before making application for qualifying examinations. 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 Ph.D. Exams LibGuide (<https://libguides.willamette.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 their 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; 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, 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 credits, including any 0-credit courses, and all language requirements. Students who completed course work and are preparing to take Qualifying Exams must register for TDR4080 Ph.D. Qualifying Exam Research.

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, the student accesses the Application for Ph.D. Qualifying Examinations form on the LibGuide (<https://libguides.willamette.edu/PhDExams>). The Exam Coordinator will then coordinate with the student and faculty to arrange the exams. Students should note any dates, deadlines, and other requirements on the LibGuide. The Application must be submitted to the Exam Coordinator one month before the date on which the proctored examinations are to begin. The Exam Coordinator 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 (<https://libguides.willamette.edu/PhDExams>).

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.

Policy on Defenses by Video Conference: In cases where a student or faculty member is not on the campus, the defense may be conducted via video conference. Students must seek approval from their faculty committee for the oral defense to be done via video conference. Oral defenses are public events for those with CST email addresses and must be scheduled through the Registrar. Students and faculty who are present remotely by video conference are responsible for obtaining the necessary technology and support needed at their own venue.

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 (<https://libguides.willamette.edu/DMinPhD>). 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 their 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.

Registration for Dissertation Research

Ph.D. students who have been advanced to candidacy must register for TDR4090 Ph.D. Dissertation Research for two semesters. If the student does not graduate at the end of these two semesters, the student must register for TCR4500 Ph.D. Continuous Registration for every subsequent semester.

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.

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 the 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 Defenses by Video Conference: In cases where a student or faculty member is not on the campus, the defense may be conducted via video conference. Students must seek approval from their faculty committee for the oral defense to be done via video conference. Oral defenses are public events for those with CST email addresses and must be scheduled through the Registrar. Students and faculty who are present remotely by video conference are responsible for obtaining the necessary technology and support needed at their own venue.

Registration Requirements in lieu of Academic Classes

Students must be registered every semester during each academic year from the date of initial enrollment until graduation or termination.

Students who have completed coursework but have other requirements to satisfy before graduation AND are *within* the statute of limitation (number of years allowed) for the completion of the degree, must still be registered for every semester the student is doing research and/or writing for the Ph.D. Language Exams, Qualifying Exams, or Dissertation. Once coursework is completed and *before* the student has reached the statute of limitation, each semester, the student registers for the following course according to their degree program. Cost of the course is equivalent to one credit.

Ph.D.

TDR4080: Ph.D. Qualifying Exam Research. Register for this in a semester with no courses, and *prior* to completion of qualifying exams and language/research tool requirements. This course is considered full-time enrollment.

TDR4090: Ph.D. Dissertation Research. Register for this in semesters *after* completion of coursework, qualifying exams, and language/research tool requirements and *before* completion of the Dissertation. This course is considered full-time enrollment.

Students who have completed coursework but have *exceeded* the statute of limitation (number of years allowed) for the completion of the degree and have petitioned to and received permission from the Committee on Academic Procedures to continue, must

register for “Continuous Registration” for every semester the student is doing research and/or writing for the Ph.D. Language Exams, Qualifying Exams, or Dissertation. Cost of the course is equivalent to one credit.

The course for *Continuous Registration* is:

Ph.D.

TCR4500: PHD Doctoral Continuous Registration: If a student is not registered for courses, has completed all coursework, TDR4080, and TDR4090, has not completed the degree, and is past the statute of limitations for this degree program, they 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 in any semester constitutes non-enrollment and terminates the student’s status at the School. Students are not charged registration fees after their work for the degree is completed when this occurs between scheduled graduations. Details on the Statute of Limitations for each degree program can be found in the section above on ACADEMIC POLICIES AND PROCEDURES.

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 Practical Research 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
- First 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 Theology Librarian in the Hatfield Library at Willamette University.

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 mastery of these fields in a culminating doctoral dissertation 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 qualifying exam 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 languages. 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 they receive 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.

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 their 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 credits 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 their 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 the student 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 who completed course work and are preparing for Qualifying Exams must register for TDR4080 Ph.D. Qualifying Exam Research. 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 the 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 an 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 India and/or Asia must be represented. With prior approval of their 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 their 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 qualifying exam 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.

CONTEXTUAL THEOLOGIES (GLOBAL Ph.D.)

The Global Doctor of Philosophy in Contextual Theologies is a cohort-based, 48-credit distributive learning program that is primarily designed for students already engaged in theological education in Asia. The program is designed to give students broad and interdisciplinary training that will equip them to teach a variety of courses, as well as an opportunity to choose an area of concentration for their research. The program is done in collaboration with Chang Jung Christian University (CJCU) in Tainan, Taiwan, and is offered in a hybrid format. Instruction throughout the program is in English.

Contextual Theologies (Global Ph.D.) Concentration Learning Outcomes

The Concentration Learning Outcomes for the Contextual Theologies concentration are intentionally broad in order to give students the greatest flexibility in focusing their studies in a particular theological discipline.

Contextual Theologies 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.

Common Requirements

All students in the program will take three years of course work, at the rate of two courses per semester. Students are also required to spend one semester in residence at CST.

All students in the program are required to complete six (6) core seminars:

1. Introduction to Contextual Theologies
2. Postcolonial Theory/Theologies
3. Asian Biblical Hermeneutics
4. Christian History and Mission in Asian Cultures
5. Interreligious & Intercultural Studies
6. Pedagogy & Teaching in Global Contexts.

Each of these seminars is taught by CST or CJCU faculty, normally in a hybrid format (e.g., a two week in-person intensive class with the remainder of the semester taken online).

Students are also required to take 6 additional courses from across the CST curriculum, 3 of which serve as an area of concentration. During their semester in residence, students are encouraged to work with faculty from their area of concentration. Areas of concentration include, Practical Theology, Biblical Studies, Comparative Theologies, Theology & Ethics, Process Studies, Interreligious Studies, Spiritual Formation and Religious Education, Worship and Preaching, Spiritual Care and Counseling.

With the exception of the semester in residence at CST, all courses for the degree will be delivered in a hybrid format. Students will participate in intensive two- and three-week seminars at Chang Jung Christian University in Tainan, Taiwan, and will complete course requirements on-line thereafter. Students must be prepared to attend intensive sessions in their entirety to complete the program. In this way, students are able to complete their degree without relocating to the United States. All students will have access to CST's Digital Theological Library – the largest digital theological collection in the world, as well as the CST faculty, the faculty of Chang Jung Christian University, and other international scholars.

Research Language Requirements

Students in the Ph.D. in Contextual Theologies Program must show competence in two research languages. For the program to be culturally relevant, we allow English to count as a required research language, but students have the flexibility to decide on a second research language which may be another Asian language beyond the student's first language, dependent upon the approval of the advisor. This makes it easier for students to conduct original research that has significance for their contexts. The issue of language and research raises an important question of comprehensive examination and dissertation committees. Committees are constituted in collaboration with faculty at partnering institutions. The language requirements must be met before making application for qualifying examinations. Credit toward the degree is not allowed for courses taken to enable a student to meet language requirements. Some special concentrations may require additional languages.

Qualifying Examinations

After completing coursework, students take four qualifying examinations and submit a dissertation proposal. The areas of study for the qualifying exams will be determined by the chair of the dissertation committee in consultation with the student depending on the student's area(s) of focus. There is an oral exam on all four written exams.

Dissertation Proposal

Students will work with their faculty dissertation committee to determine the required length of the dissertation proposal, the topics that need to be addressed, and the deadline for submission of the proposal.

HEBREW BIBLE AND JEWISH STUDIES (HBJS)

The Ph.D. 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.

The Hebrew Bible and Jewish Studies Concentration

1. Hebrew Bible (HB). The HB concentration 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. Students will choose a primary area of focus within the 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.

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 advisor 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 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: 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 or more graduate courses per area at CST 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-credits required for graduation. Students can audit these courses, but must formally enroll as an auditor and must request a written memo from the course professor certifying that the student has completed all work for the course and would have received a B+ or better.
3. Competence demonstrated by teaching experience means that a student has taught one course (or served as a teaching assistant in two courses) at an accredited undergraduate or graduate institution in the breadth area.
4. Competence demonstrated by research means that a student has published an article in a peer-reviewed journal or as a relevant book chapter (or had either accepted for publication), delivered a paper at an academic conference with a clearly recognizable national or international reputation (e.g., American Academy of Religion, American Philosophical Association, Association for Jewish Studies), or engaged in forms of Internet activity comparable to research qualifications mentioned and accepted by faculty.

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

Requirements for All Students – 28 credits

THB 4033 Aramaic	4 credits
Minimum 4 courses in Hebrew Bible with program advisor	16 credits
Additional Hebrew Bible Electives	16 credits
Free Electives	8 credits
One additional Semitic language, such as Akkadian, Ugaritic, Syriac, or Arabic	4 credits

Within the 48-credit degree, 16 credits are usually taken with the student’s program advisor. 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 credits 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 advisor 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 Hebrew Bible colloquium.

Qualifying Exams for Hebrew Bible and Jewish Studies

After completing coursework, students take four qualifying examinations and submit a dissertation proposal. The areas of study for the qualifying exams will be determined by the chair of the dissertation committee in consultation with the student depending on the student's area(s) of focus. 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 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 literature 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 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 in New Testament and Christian Origins 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
- 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 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-credits 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

TNT4033 Advanced Reading in New Testament Greek	4 credits
Up to four classes in related fields	12 credits
Up to two classes in Coptic, Syriac, or Aramaic	8 credits
New Testament Studies Courses (TNT4XXX)	20 credits

The Ph.D. in New Testament and Christian Origins requires 12 four-credit classes including TNT4033 Advanced Reading in New Testament Greek, up to 4 classes 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), and all 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.

PHILOSOPHY OF RELIGION AND THEOLOGY (PRT)

The Ph.D. concentration in Philosophy of Religion and Theology (PRT) offers religiously inclusive and critically informed study of profound philosophical and theological questions. With a cross-cultural approach, this program engages in the philosophical and theological examination of the central themes found in religious traditions, including topics such as religious epistemology and belief, religious language, religious experience, faith and reason, religion and science, metaphysics, concepts of truth, ethics and morality, diversity and pluralism, social and political issues, and the nature of religion itself.

Doing philosophy of religion and theology in a comparative and cross-cultural manner that engages diverse traditions and minority voices places this CST program at the forefront of religiously inclusive and critically informed work in the philosophy of religion and theology, in line with the leading edges in the field.

Philosophy of Religion and Theology Learning Outcomes

Graduates concentrating in Philosophy of Religion and Theology are expected to:

1. Demonstrate scholarly expertise in the field of philosophy of religion and theology, including knowledge of major thinkers and movements.
2. Develop doctoral-level competence in core philosophical and theological issues in the context of religion.
3. Conduct research in philosophy of religion and theology in a global-critical manner that engages diverse traditions and emphasizes minority voices.
4. Apply principles and insights from philosophy of religion and theology to practical concerns of belief and practice.

Philosophy of Religion and Theology Course Requirements

The Philosophy of Religion and Theology concentration requires 48 graduate credits. Coursework is chosen in consultation with one's faculty advisor.

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 a curriculum vitae, interviewing for jobs, etc. Senior 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.

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 their 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, through courses taken during the Ph.D. program at CST, or through publications that demonstrate an equivalent or higher level of mastery. If taken during Ph.D. studies at CST, the credits may be applied to the student's 48 credits of coursework.

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.

Research Language Competencies

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. Credit toward the degree is not allowed for courses taken to enable a student to meet language requirements. The language requirement is satisfied by students translating from a philosophy of religion and theology text written in that language. Students in the PRT concentration who transfer from qualifying institutions after having demonstrated research language competencies may be determined to have fulfilled the CST requirement on a case-by-case basis.

In the PRT concentration, the most common research languages are French and German. Sometimes English may be accepted as one of the research languages if English is not the native language of the student. In each case, the student will provide a rationale for the choice of languages, demonstrating that their two chosen languages are most pertinent to their research interests. The student's selection of research languages is considered approved when the student's advisor and at least one other PRT faculty member approve the selection.

Qualifying Exams

All students are required to take four written exams. The goal of qualifying examinations is to acquire and demonstrate breadth of knowledge, the ability to think critically in these areas, and the ability to reflect deeply about particular issues and thinkers. Students must have completed coursework, the language requirements, the 0-unit intensive courses (*Resources and Documentation* and *Teaching Skills for Doctoral Students*), and the interreligious requirement before taking their qualifying exams. Written exams are followed approximately one week later by a two-hour oral examination. The first hour of the oral exam is devoted to the student's written examinations, and the second hour is devoted to her dissertation proposal. 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 these timed examinations. The reading list and sample questions for each exam will be determined in dialogue between the student and the examining professor for that exam. It is the student's responsibility to work out an agreement on the reading list (normally 15-20 books per exam) 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.

Up to two (three only in special circumstances) of the written exams may take the form of a 35-40 page paper. This paper may not have been written previously for coursework,

conference presentation, or publication, and it is not meant to be used as a chapter of the dissertation. Like the sit-down exams, the qualifying paper must display breadth of knowledge of a specified field and the major authors and ideas within it, not the narrow focus of a typical research paper. Use of this option must be approved by the Chair of the student's dissertation committee as well as the examiner.

Qualifying Exams in Philosophy of Religion and Theology include the four areas:

1. Key Issues Exam: An exam on four central subfields or focus areas in philosophy of religion and theology. Examples of subfields include religious epistemology and belief, religious language, religious experience, faith and reason, religion and science, metaphysics, concepts of truth, ethics and morality, social and political thought, diversity and pluralism, modernity and postmodernity, theories of religion, interreligious theory, and the nature of religion itself. In consultation with the examiner, exams generally consist of 5-6 questions, of which the student writes on four. Each question identifies a theme within one or more subfields, and the student is asked to demonstrate her knowledge of the subfield(s) as she addresses the assigned theme. This exam is an opportunity for students to demonstrate a breadth of knowledge and critical thinking on major questions and topics in philosophy of religion and theology.

2. Historical Exam. An exam on key figures in philosophy of religion and theology from four different historical periods. For the purpose of this exam, the four periods are defined as: (1) Ancient (prior to 6th Century CE), (2) Middle Ages (6-15th Century CE), (3) Modern (16-18th Century CE), and (4) Contemporary (19th-21st Century CE). Students will select four figures (one per historical period) in consultation with the examiner. Examples of key figures include, but are not limited to:

- Part 1 (Ancient): Nagarjuna, Philo of Alexandria, Plato, Aristotle, Plotinus, Origen, Augustine, Irenaeus, Laozi, Confucius, etc.
- Part 2 (Middle Ages): Ibn Sina, Ibn 'Arabi, Thomas Aquinas, Al-Ghazali, Maimonides, Anselm of Canterbury, Shankara, Ramanuja, Longchenpa, Meister Eckhart, Hildegard of Bingen, Nicolas of Cusa, Pico della Mirandola, Giordano Bruno, etc.
- Part 3 (Modern): Martin Luther, John Calvin, Servetus, Descartes, Spinoza, Leibniz, David Hume, Immanuel Kant, Søren Kierkegaard, Swedenborg, GWF Hegel, Schelling, etc.
- Part 4 (Contemporary): Alfred North Whitehead, John Hick, Karl Barth, Karl Rahner, Raymond Panikkar, Gustavo Gutiérrez, Rosemary Radford Reuther, Mary Daly, James Cone, Dorothy Williams, Ludwig Wittgenstein, Henri Bergson, Henry Corbin, Alvin Plantinga, Paul Tillich, Bernard Loomer, John Cobb, Charles Hartshorne, Wolfhart Pannenberg, Juergen Moltmann, William James, Baha'u'llah, 'Abdu'l-Baha, Muhammad Iqbal, Arvind Sharma, Jacques Derrida, Gilles Deleuze, Martin Heidegger, Friedrich Nietzsche, Alane Locke, Swami Vivekananda, Kitaro Nishida, Hajime Tanabe, Keiji Nishitani, Masao Abe, Sri Aurobindo, etc.

This exam is an opportunity for students to demonstrate a breadth of knowledge and critical thinking on major figures in philosophy of religion and theology throughout history. Students and advisors can add a thinker not on this list as long as (a) both agree, and (b) the work of this thinker offers an example of a substantial position in the philosophy of religion and theology.

3. Comparative/Cross-Cultural Exam: An exam that compares and contrasts three or four religious traditions on core questions or topics in philosophy of religion and theology. Among the traditions chosen, at least one must be an Abrahamic religion, and at least one must be a religion of India and/or Asia and one minority, hybrid, native or primordial religious or spiritual and interreligious tradition. Through this exam, students will demonstrate skills in global-critical and comparative methods as well as breadth of knowledge of three or four different religious traditions. In consultation with the examiner, exams generally consist of 5-6 questions, of which the student writes on four. Each question names a theme in the philosophy of religion or theology, and the student is asked to compare and contrast the responses of (generally) three different religious and spiritual traditions to that topic.

4. Dissertation Area Exam: An exam on a field of study connected to the topic of the dissertation. This exam is not to consist of research for the dissertation itself. Instead, it will show mastery of a cognate field, that is, an area of study on which the argument of the dissertation will depend. The exam will focus on that field in general, not on specific topics within the field that the student plans to write on in the dissertation.

Dissertation Proposal

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 their 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. The document need not contain a full outline of the dissertation, although some sense of what the student 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 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.

Dissertation

The dissertation must be based on independent research and must demonstrate the student's competence in the field of study. All Ph.D. dissertations must meet specified editorial standards.

PROCESS STUDIES (PS)

Process thought is a philosophical system that describes the world in fundamentally relational terms. According to process thought, every credit 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 doctoral 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.

The Process Studies concentration 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 within broad arenas 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 coursework, outside studies (e.g., reading, papers, classes, or book reviews), Service Learning activities, 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
- 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 their 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 they receive a “pass” or “excellent pass.” If students make the case that the proposed research languages support their planned research but are less relevant than the usual research languages, they have to convince one faculty of the program if the others don’t have objections. Competency may be demonstrated through:

- Translation of a document in the language – receiving a pass/ high pass from a CST 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. Students may also satisfy this requirement by:

- Teaching a course at an accredited institution or serving as a teaching assistant in two courses in a tradition other than the student's own.
- 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 in a tradition other than the student's own.

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 they receive 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.

Teaching Skills for Doctoral Students Intensive

This requirement (detailed above in the general requirements for the Ph.D. in Religion) 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 who completed coursework and are preparing for Qualifying Exams must register for TDR4080 Ph.D. Qualifying Exam Research. 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 they are knowledgeable of the major conversations in philosophy of religion and philosophy of science.
- **Constructive Theology:** The student demonstrates that they are knowledgeable in major conversations in historical and contemporary Western Christian theology.
- **Postmodern/poststructuralist studies:** The student demonstrates that they are knowledgeable in methods and practices of postmodern/ poststructuralist studies.
- **Comparative Religious Studies:** The student demonstrates that they are knowledgeable in comparing and contrasting at least three religious traditions. With prior approval of their 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 cognate courses in other partner schools or institutions that have cross registration agreements with CST.

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-credit Ph.D. 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 students wish to pursue a different research language, they must first secure consent from their advisors and their own examiners (who is a faculty member at CST or another peer institution).

If students receive a “conditional pass” or “fail” in an approved language course (see the information above in the common requirements for the Ph.D. in Religion), they must repeat the exams until they receive a “pass” or “high pass.”

Dissertation Proposal

Before determining the topics for qualifying exams, students set up a meeting with their dissertation committee to discuss the qualifying exam areas and topics as well as the dissertation topic. At least one week before this meeting, the student should provide the members of the committee with a dissertation prospectus (approximately 7 pages in

length). The student should then come to the meeting prepared to discuss it with the committee, who will offer advice on the project with an eye to formulating the dissertation proposal and preparing for the exam on this topic. After the completion of the qualifying exams and successfully defending the exams in the Qualifying Exam Oral Defense, the student has one month to submit the final dissertation proposal (approximately 25 pages in length). Once the Dissertation Committee members have approved the dissertation proposal, the student submits the completed Form #6 to the Registrar.

Qualifying Exams

All students are required to take four written exams. The primary purpose of these exams is to demonstrate general knowledge of the study of religion (exam #1), foundational issues and figures in philosophical, religious, theological, and social ethics (exam #2), interdisciplinary tools and competency, particularly of one's secondary area (exam #3), and the subject-matter of one's dissertation topic (exam #4). Upon consent of the examiner in question and the dissertation advisor, students may elect to substitute one new paper of a minimum of 20 double-spaced pages in lieu of a written exam. This paper may not have been written previously for coursework, conference presentation, or publication. In such a case, the student should demonstrate breadth of knowledge therein, and not attempt to advance a novel thesis as in the case of an ordinary paper (i.e., the paper should be equivalent to a 20+ page summative exercise).

1. General Exam: theories and methods in the study of religion, comparative religion.
2. Ethics Exam: major philosophical and theological texts in the study of ethics in the West, from the classical to the contemporary period.
3. Interdisciplinary Exam: major figures and texts from the fields of sociology, political science, economics, etc. that have had an impact on the field of religion, ethics, and society.
4. Specialized Exam: major figures, texts, and issues that are central to one's dissertation research.

Applications for the Religion, Ethics, and Society concentration are not being accepted for the 2021-2023 academic years.

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 credits of non-degree coursework. A certificate will be awarded with the satisfactory completion of four courses totaling a minimum of 12 credits 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.

Credits earned with a letter grade of "B" or higher may be transferred into a Claremont School of Theology master's-level degree program, provided that the credits have not already been applied to a completed degree. When non-degree credits are transferred into a degree, students will need to pay the difference between non-degree tuition and the tuition rate for the degree program. Credits 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 credits into a degree program are responsible for fulfilling all degree requirements.

Students may take courses at the 3000-level (master's) only. All courses 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.

Specialized certificates are listed below in several fields of study. Others may be added, so prospective students should consult 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 four 3-credit classes that make up this certificate must be approved by the instructor of record for each course.

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. The five 2- and 3-credit classes that make up this certificate must be approved by the instructor of record for each course.

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. The four 3-credit classes that make up this certificate must be approved by the instructor of record for each course.

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. The 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. The four 3-credit classes that make up this certificate must be approved by the instructor of record for each course.

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/or New Testament, or biblical languages. The introductory courses in the field of study are required as part of the certificate unless the requirements are waived due to prior course work. The four 3-credit classes that make up this certificate must be approved by the instructor of record for each course.

Certificate in Theological Studies

The Certificate in “Theological Studies” is a certificate in a single theological discipline or a multidisciplinary approach to theology. Students may choose from a specific area like Religious Education or an interdisciplinary area like Liberation Theology Social Justice or Theology and the Arts. Prerequisites must be met for courses requiring those, i.e. in the Spiritual Care and Counseling department. The four 3-credit classes that make up this certificate must be approved by the instructor of record for each course.

Certificate in Military Chaplaincy

This 24-credit program offers professional development and continuing education for religious leaders seeking advanced education in spiritual care and chaplaincy. The certificate can supplement coursework completed in a relevant, previous terminal M.A. or M.T.S. program. Up to 12 credits taken in this certificate program with an earned letter grade can be transferred to a CST degree program at a later date.

The certificate requires eight courses:

TSC3004 Theories and Practices of Spiritual Care (or equivalent)	3 credits
TIR3001 Interreligious Dialogue and Leadership	3 credits
TSC3064 Interfaith Care and Counseling	3 credits
TSC3060 Short-term Counseling for Religious Contexts	3 credits
TSC3XXX Chaplaincy in Military Contexts	3 credits
TSC3XXX Ritual and Ceremony in Spiritual Care	3 credits
TSC3XXX Healing and Warrior Spirituality	2 credits
TSC3XXX Applied Suicide Intervention Skills Training	1 credit

And either:

TSC3032 Grief, Loss and Bereavement	3 credits
TSC3309 Counseling Couples and Families	3 credits

POLICY STATEMENTS

ANIMAL POLICY – CLAREMONT CAMPUS ONLY

This policy applies to the Claremont Campus of CST. For policies relating to the Willamette Campus, visit <https://willamette.edu/offices/policies/selected/all-campus/index.html>.

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 (<https://www.ci.claremont.ca.us/government/departments-divisions/code-enforcement/>), (<http://www.qcode.us/codes/claremont/>) (<https://www.ivhsspc.org/what-we-do/licensing/>)
- No more than three adult dogs or cats are allowed in residences.
- 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.

Note: While Willamette University does allow animals at work in their office on the Salem campus, CST offices maintain the prohibition of animals at work.

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.

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 the Associate Dean of Students, the Academic Dean, or the Associate Dean. 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.

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.

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.

Summary of Civil and Criminal Penalties for Violation of Federal Copyright Laws

Copyright infringement is the act of exercising, without permission or legal authority, one or more of the exclusive rights granted to the copyright owner under section 106 of the Copyright Act (Title 17 of the United States Code). These rights include the right to reproduce or distribute a copyrighted work. In the file-sharing context, downloading or uploading substantial parts of a copyrighted work without authority constitutes an infringement.

Penalties for copyright infringement include civil and criminal penalties. In general, anyone found liable for civil copyright infringement may be ordered to pay either actual damages or "statutory" damages affixed at not less than \$750 and not more than \$30,000 per work infringed. For "willful" infringement, a court may award up to \$150,000 per work infringed. A court can, in its discretion, also assess costs and attorneys' fees. For details, see Title 17, United States Code, Sections 504, 505.

Willful copyright infringement can also result in criminal penalties, including imprisonment of up to five years and fines of up to \$250,000 per offense. For more information, please see the Web site of the U.S. Copyright Office at www.copyright.gov, especially their FAQ's at www.copyright.gov/help/faq.

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 Associate Dean of Students of actions taken.
- Inform that claimant that the matter has been resolved.

DRUG-FREE CAMPUS POLICY (STATEMENT REQUIRED BY 34 CFR PART 86) – CLAREMONT CAMPUS

This policy applies to the Claremont Campus of CST. For policies relating to the Willamette Campus, visit <https://willamette.edu/offices/policies/selected/all-campus/index.html>.

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.**

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 Disability Services Officer/Title IX Coordinator, Clemette Haskins at chastins@cst.edu (office located on the first floor of the Colwell Building), Campus Diversity Officer, Sansu Woodmancy at swoodmancy@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 Human Resources at humanresources@cst.edu.

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, slingshot, 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 to amend weapons policy with Board approval at any time. The list of items above is not meant to be exclusive.

HARASSMENT POLICY

The School is committed to providing an educational environment free of unlawful harassment, discrimination, hostility, and coercion. (Please see the Title IX Policy for specifics on sexual harassment, assault, and discrimination based on sex.) 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.

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:

- Offensive, demeaning, disruptive behavior 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
- 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 comments are used
- Visual conduct such as derogatory photography, cartoons, drawing or gestures are used
- Retaliation for having reported or threatened to report harassment.

A student who believes they have 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 Campus Diversity Officer, the Title IX Coordinator, or the Vice President for Academic Affairs and Dean of Faculty.

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.

RESEARCH WITH HUMAN PARTICIPANTS POLICY

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.

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 Academic Dean 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

consent to release information form. Disability Services may then contact the appropriate school's disability services office and faculty of record regarding approved accommodations for those students.

CST students living or taking classes on the Salem campus at Willamette University may contact the Office of Accessible Education for housing accommodations requests, emotional support animal requests, or questions regarding accessibility of the Willamette campus.

POLICY ON INFANTS IN THE CLASSROOM

In general, infants under the care of students are not permitted in the classroom. However, faculty have the right to make an exception on a class-by-class basis.

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 Coordinator.

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

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.

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.

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 they have 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.

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 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.

TITLE IX COMPLAINT, INVESTIGATION, AND RESOLUTION PROCEDURES (INCLUDING SEXUAL MISCONDUCT)

Please note: CST abides by the latest Title IX regulations which may have changed since the publication of this catalog.

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 (hereinafter referred to as “CST”). Although two of the most common applications of the law are to 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 the **Title IX Coordinator Clemette Haskins (1325 North College Avenue, Claremont, CA 91711; chaskins@cst.edu; (909) 447-2590)**.

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.

CST's jurisdiction over the Title IX complaint applies to both on-campus and off-campus conduct when the Title IX Coordinator deems the conduct affects a substantial institutional interest. In particular, off-campus behaviors that have an actual or potential adverse impact on any member of the CST community or CST also 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. Supportive measures may be available during CST's Title IX investigation. Supportive measures are non-disciplinary, non-punitive individualized services offered to the complainant or respondent, as appropriate, as reasonably available, and without fee or charge to the parties to restore or preserve access to CST's education program or activity, including measures designed to protect the safety of all parties or CST's educational environment, and/or deter harassment, discrimination, and/or retaliation. Such measures may include: counseling, extensions of deadlines or other course-related adjustments, modifications of work or class schedules, campus escort services, mutual restrictions on contact between the parties, changes in work or housing locations, leaves of absences, increased security or monitoring of certain areas of the campus, and other similar measures.

CST must maintain as confidential any supportive measures provided to the complainant or respondent, to the extent that maintaining such confidentiality would not impair the ability of CST to provide the supportive measures.

The Title IX Coordinator is responsible for coordinating the effective implementation of supportive measures.

CST not only complies with the letter of Title IX's requirements, but also endorses the law's intent and spirit. This document outlines the School's procedures for receiving, investigating, and resolving complaints pertaining to Title IX.

Frequently Asked Questions

1. What is a complaint?

A complaint is an assertion or claim that Title IX has been violated. Complaints may be considered either formal or informal, and procedures for handling both are included in these procedures.

2. Who can be a "complainant" (the person(s) who report complaints)?

The complainant is an individual who is alleged to be the victim of conduct

that could constitute sexual harassment. Title IX protects access to participation in academic programs; this legislation applies directly to students (both matriculated and admitted but not yet matriculated). However, a complainant may file a complaint about actions/behaviors/issues the complainant has not directly experienced (i.e., witnessing an event). As such, complainants may include staff members, faculty members, etc.

3. Who can be designated as the “respondent” of a complaint?

The respondent is the individual who has been reported to be the perpetrator of conduct that could constitute sexual harassment. As such, respondents may be:

- A. Individual persons (faculty, staff, students, board members)
 - B. Authorized third parties (contracted or invited by the school)
 - C. Institution (policies, departments)
4. Which actions/behaviors/issues constitute the content of a possible Title IX complaint?
 - A. Discrimination
 - i. Sex and/or gender identity
 - B. Harassment
 - ii. Sexual
 - iii. Stalking
 - iv. Other
 - C. Violence
 - v. Dating violence
 - vi. Domestic violence
 - vii. Sexual assault
 5. Other
 - D. Sexual Exploitation

5. Are complaints not pertaining to Title IX covered under these procedures?

No. Consequences for violation of institutional policies may be handled administratively as outlined in the Employee Handbook, Faculty Handbook and students’ catalog of entry.

6. Who can receive complaints?

- A. Under Title IX regulation, complaints can be brought to any “responsible employee,” which is defined as anyone who may be reasonably considered to have some authority to bring a concern to resolution. The list of employees provided below serves as a suggestion for anyone seeking to

- bring a complaint or concern.
- B. All CST employees, including faculty, staff, and student workers (including Housing Assistants) who have a responsibility for student welfare are required to share with the Title IX Coordinator any report of sexual misconduct they receive or of which they become aware.
 - C. All members of the CST community, even those who are not obligated by this policy, are strongly encouraged to report information regarding any incident of sexual misconduct to the Title IX Coordinator.

Reporting an Incident

Emergency/Immediate Reporting Options

CST encourages all individuals to seek assistance from a medical provider and/or law enforcement immediately after an incident of sexual assault or violence. This is the best option to ensure preservation of evidence and to begin a timely investigative and remedial response. CST will assist any CST community member to get to a safe place and will provide transportation to the hospital, coordination with law enforcement, and information about CST's resources and complaint processes. Individuals can file reports with CST, with law enforcement agencies, or with both systems.

Assistance is available 24 hours a day, year-round, by calling 911 or the City of Claremont Emergency Services at (909) 626-1296. For the Salem Campus at Willamette University, please call Willamette University Campus Safety at (503) 370-6911 or the Salem Police Department non-emergency number at 503-588-6123.

Emergency Removal

CST can act to remove a student Respondent entirely or partially from its education program or activities on an emergency basis when an individualized safety and risk analysis has determined that an immediate threat to the physical health or safety of any student or other individual justifies removal. This risk analysis is performed by the Title IX Coordinator using its standard objective violence risk assessment procedures.

In all cases in which an emergency removal is imposed, the student will be given notice of the action and the option to request to meet with the Title IX Coordinator prior to such action/removal being imposed, or as soon thereafter as reasonably possible, to show cause why the action/removal should not be implemented or should be modified.

This meeting is not a hearing on the merits of the allegation(s), but rather is an administrative process intended to determine solely whether the emergency removal is appropriate. When this meeting is not requested in a timely manner, objections to the emergency removal will be deemed waived. A Complainant and their Advisor may be permitted to participate in this meeting if the Title IX Coordinator determines it is equitable to do so. There is no appeal process for emergency removal decisions.

A Respondent may be accompanied by an Advisor of their choice when meeting with the Title IX Coordinator for the show cause meeting. The Respondent will be given access to a written summary of the basis for the emergency removal prior to the meeting to allow for adequate preparation.

The Title IX Coordinator has sole discretion under this policy to implement or stay an emergency removal and to determine the conditions and duration. Violation of an emergency removal under this policy will be grounds for discipline, which may include expulsion.

CST will implement the least restrictive emergency actions possible in light of the circumstances and safety concerns. As determined by the Title IX Coordinator, these actions could include, but are not limited to: removing a student from housing, temporarily re-assigning an employee, restricting a student's or employee's access to or use of facilities or equipment, allowing a student to withdraw or take grades of incomplete without financial penalty, authorizing an administrative leave, and suspending student employment.

At the discretion of the Title IX Coordinator, alternative coursework options may be pursued to ensure as minimal an academic impact as possible on the parties.

Where the Respondent is an employee, existing provisions for interim action are applicable.

Anonymous Reporting

Any individual may make an anonymous report concerning an act of sexual misconduct. An individual may report the incident without disclosing their name, identifying the respondent or requesting any action. Depending on the level of information available about the incident or the individuals involved, however, CST's ability to respond to an anonymous report may be limited. Anonymous reports may be made in writing or by phone to the Title IX Coordinator, Clemette Haskins at chaskins@cst.edu or (909) 447-2590.

Amnesty for Students Who Report Sexual Misconduct

CST encourages reporting incidents of sexual misconduct and seeks to remove any barriers to reporting by making the procedures for reporting transparent and straightforward. CST recognizes that an individual who has been drinking or using drugs at the time of the incident may be hesitant to make a report because of the potential disciplinary consequences for their their own conduct. An individual who reports sexual misconduct, either as a complainant or a third party witness, will not be subject to disciplinary action by CST for their own personal consumption of alcohol or drugs at or near the time of the incident, provided that any such violations did not and do not place the health or safety of any other person at risk. CST may, however, initiate an educational discussion or pursue other educational remedies regarding alcohol or other drugs.

Time Frame for Reporting

CST does not limit the timeframe for filing a report of sexual misconduct. Reports can be submitted at any time following an incident, although CST's ability to take any action may be negatively affected by the length of time between the alleged incident and the report.

Informal Complaints

1. As members of the CST community, anyone is permitted to speak to anyone they wish regarding their experiences; speech is not restricted. This includes speaking about the complaint with others that may assist or support the complainant in presenting the complaint.
2. Confidentiality will be attempted, but cannot be guaranteed.
3. Complainants are encouraged to bring informal complaints to any of the following suggested administrators:
 - A. Andrew Dreitzer
 - B. Clemette Haskins
 - C. Sansu Woodmancy
4. Resolution may involve voluntary mediation.
5. Bystander Intervention: CST expects all community members to take reasonable and prudent actions to prevent or stop an act of sexual misconduct. Taking action may include direct intervention, calling law enforcement, or seeking assistance from a person in authority. Community members who choose to exercise this positive moral obligation will be supported by CST and protected from retaliation.

Formal Complaints

1. Preliminary Notes:
 - a. Any filing of a formal complaint does not preclude the complainant's right to file criminal charges, civil charges, or a complaint with the Office of Civil Rights at any time.
 - b. Resolution for all formal complaints will be attempted to be completed in 60-90 business days. Extenuating circumstances including the complexity and severity of a complaint may arise that require the complaint process to extend that time period. In general, a complainant and respondent can expect to receive periodic updates as to the status of the review or investigation. In the event that the investigation and resolution exceed this time frame, CST will notify all parties in writing of the need for additional time and best efforts will be made to complete the process in a timely manner.
 - c. CST's legal counsel may be consulted at any time in the formal complaint process.
 - d. At all times, complainants are protected from retaliation.
 - e. All formal complaints will be documented in Complaint Files, and will be kept in confidential custody of the Title IX Coordinator.

2. Formal complaints are initiated by submission of the “Formal Complaint Form” to the Title IX Coordinator. It is a document filed by a complainant or signed by the Title IX Coordinator alleging sexual harassment against a respondent and requesting CST investigate the allegation(s). Information about the availability of forms will be distributed by the Title IX Coordinator in September, January, June, and if any changes are made between these times.
3. Title IX Coordinator then makes an initial assessment into the complaint to determine whether a Title IX Investigation is required.
 - a. The Title IX Coordinator works with the Complainant to ensure they are aware of the right to have an Advisor.
 - b. The Title IX Coordinator works with the Complainant to determine whether the Complainant prefers a supportive and remedial response, an informal resolution option, or a formal investigation and grievance process.
 - c. If a supportive and remedial response is preferred, the Title IX Coordinator works with the Complainant to identify their wishes, assesses the request, and implements accordingly. No Formal Grievance Process is initiated, though the Complainant can elect to initiate one later, if desired.
 - d. At this time, the Title IX Coordinator can determine that the content of the complaint does not meet the criteria for a Title IX Complaint, and can dismiss the complaint. If dismissed, the Title IX Coordinator will report the dismissal to the complainant and make recommendations for alternate avenues for resolution.
 - e. If the complainant wishes to appeal the dismissal of a filed formal complaint, a “Complaint Decision Appeal Form” must be filed with the Title IX Coordinator. Complainants have 45 days from receipt of the notice of dismissal to file their appeal.
 - f. Appeals at this point will be heard by an Investigative Body (see below).
4. CST must dismiss a formal complaint or any allegations therein if, at any time during the investigation or hearing, it is determined that:
 - a. The conduct alleged in the formal complaint would not constitute sexual harassment as defined above, even if proved; and/or
 - b. The conduct did not occur in an educational program or activity controlled by CST (including buildings or property controlled by recognized student organizations), and/or the CST does not have control of the Respondent; and/or
 - c. The conduct did not occur against a person in the United States; and/or
 - d. At the time of filing a formal complaint, the Complainant is not participating in or attempting to participate in the education program or activity of CST.

5. CST may dismiss a formal complaint or any allegations therein if, at any time during the investigation or hearing:
 - a. Complainant notifies the Title IX Coordinator in writing that the Complainant would like to withdraw the formal complaint or any allegations therein; or
 - b. The Respondent is no longer enrolled in or employed by CST; or
 - c. Specific circumstances prevent CST from gathering evidence sufficient to reach a determination as to the formal complaint or allegations therein.

Upon any dismissal, CST will promptly send written notice of the dismissal and the rationale for doing so simultaneously to the parties. This dismissal decision is appealable by any party under the procedures for appeal below.

Counterclaims

CST is obligated to ensure that the grievance process is not abused for retaliatory purposes. CST permits the filing of counterclaims but uses an initial assessment, described above, to assess whether the allegations in the counterclaim are made in good faith. Counterclaims by a Respondent may be made in good faith, but are, on occasion, made for purposes of retaliation, instead. Counterclaims made with retaliatory intent will not be permitted. Counterclaims determined to have been reported in good faith will be processed using the grievance procedures below. Investigation of such claims may take place after resolution of the underlying initial allegation, in which case a delay may occur. Counterclaims may also be resolved through the same investigation as the underlying allegation, at the discretion of the Title IX Coordinator. When counterclaims are not made in good faith, they will be considered retaliatory and may constitute a violation of this policy.

Right to an Advisor

The parties may each have an Advisor of their choice present with them for all meetings, interviews, and hearings within the resolution process, if they so choose. The parties may select whoever they wish to serve as their Advisor as long as the Advisor is eligible and available.

Choosing an Advisor who is also a witness in the process creates potential for bias and conflict-of-interest. A party who chooses an Advisor who is also a witness can anticipate that issues of potential bias will be explored by the hearing Decision-maker(s).

a. Who Can Serve as an Advisor

The Advisor may be a friend, mentor, family member, attorney, or any other individual a party chooses to advise, support, and/or consult with them throughout the resolution process. The parties may choose Advisors from inside or outside of the CST community.

The Title IX Coordinator will also offer to assign a trained Advisor for any party if the party so chooses. If the parties choose an Advisor from the pool available from CST, the Advisor will be trained by CST and be familiar with the CST's resolution process.

If the parties choose an Advisor from outside the pool of those identified by CST, the Advisor may not have been trained by CST and may not be familiar with CST policies and procedures.

Parties also have the right to choose not to have an Advisor in the initial stages of the resolution process, prior to a hearing.

b. Advisor's Role in Meetings and Interviews

The parties may be accompanied by their Advisor in all meetings and interviews at which the party is entitled to be present, including intake and interviews. Advisors should help the parties prepare for each meeting and are expected to advise ethically, with integrity, and in good faith.

CST cannot guarantee equal Advisory rights, meaning that if one party selects an Advisor who is an attorney, but the other party does not or cannot afford an attorney, CST is not obligated to provide an attorney.

c. Advisors in Hearings/CST-Appointed Advisor

Under U.S. Department of Education regulations under Title IX, a form of indirect questioning is required during the hearing, but must be conducted by the parties' Advisors. The parties are not permitted to directly question each other or any witnesses. If a party does not have an Advisor for a hearing, CST will appoint a trained Advisor for the limited purpose of conducting any questioning of the other party and witnesses.

A party may reject this appointment and choose their own Advisor, but they may not proceed without an Advisor. If the party's Advisor will not conduct questioning, CST will appoint an Advisor who will do so thoroughly, regardless of the participation or non-participation of the advised party in the hearing itself. Extensive questioning of the parties and witnesses will also be conducted by the Decision-maker(s) during the hearing.

d. Pre-Interview Meetings

Advisors may request to meet with the administrative officials conducting interviews/meetings in advance of these interviews or meetings. This pre-meeting allows Advisors to clarify and understand their role and CST's policies and procedures.

e. Advisor Violations of CST Policy

All Advisors are subject to the same CST policies and procedures, whether they are attorneys or not. Advisors are expected to advise their advisees without disrupting proceedings. The parties are expected to ask and respond to questions on their own behalf throughout the investigation phase of the resolution process. Although the Advisor generally may not speak on behalf of their advisee, the Advisor may consult with their advisee, either privately as needed, or by conferring or passing notes during any

resolution process meeting or interview. For longer or more involved discussions, the parties and their Advisors should ask for breaks to allow for private consultation.

Any Advisor who oversteps their role as defined by this policy will be warned only once. If the Advisor continues to disrupt or otherwise fails to respect the limits of the Advisor role, the meeting will be ended, or other appropriate measures implemented. Subsequently, the Title IX Coordinator will determine how to address the Advisor's non-compliance and future role.

f. Sharing Information with the Advisor

CST expects that the parties may wish to have CST share documentation and evidence related to the allegations with their Advisors. Parties may share this information directly with their Advisor or other individuals if they wish. Doing so may help the parties participate more meaningfully in the resolution process.

CST also provides a consent form that authorizes CST to share such information directly with their Advisor. The parties must either complete and submit this form to the Title IX Coordinator or provide similar documentation demonstrating consent to a release of information to the Advisor before CST is able to share records with an Advisor.

g. Privacy of Records Shared with Advisor

Advisors are expected to maintain the privacy of the records shared with them.

h. Expectations of an Advisor

CST generally expects an Advisor to adjust their schedule to allow them to attend CST meetings when planned, but may change scheduled meetings to accommodate an Advisor's inability to attend, if doing so does not cause an unreasonable delay.

CST may also make reasonable provisions to allow an Advisor who cannot attend in person to attend a meeting by telephone, video conferencing, or other similar technologies as may be convenient and available.

i. Expectations of the Parties with Respect to Advisors

A party may elect to change Advisors during the process and is not obligated to use the same Advisor throughout. The parties are expected to inform the Investigator(s) of the identity of their Advisor at least two (2) business days before the date of their first meeting with Investigators (or as soon as possible if a more expeditious meeting is necessary or desired).

The parties are expected to provide timely notice to the Title IX Coordinator if they change Advisors at any time. It is assumed that if a party changes Advisors, consent to share information with the previous Advisor is terminated, and a release for the new Advisor must be secured. Parties are expected to inform the Title IX Coordinator of the identity of their hearing Advisor at least two (2) business days before the hearing.

Resolution Processes

Resolution proceedings are private. All persons present at any time during the resolution process are expected to maintain the privacy of the proceedings in accordance with CST policy. Although there is an expectation of privacy around what Investigators share with parties during interviews, the parties have discretion to share their own knowledge and evidence with others if they so choose, with the exception of information the parties agree not to disclose related to Informal Resolution, discussed below. CST encourages parties to discuss any sharing of information with their Advisors before doing so.

a. Informal Resolution

Informal Resolution can include three different approaches:

- When the Title IX Coordinator can resolve the matter informally by providing supportive measures (only) to remedy the situation.
- When the parties agree to resolve the matter through an alternate resolution mechanism as described below, usually before a formal investigation takes place.
- When the Respondent accepts responsibility for violating policy, and desires to accept a sanction and end the resolution process.

To initiate Informal Resolution, a Complainant needs to submit a formal complaint, as defined above. A Respondent who wishes to initiate Informal Resolution should contact the Title IX Coordinator.

It is not necessary to pursue Informal Resolution first in order to pursue a Formal Grievance Process, and any party participating in Informal Resolution can stop the process at any time and begin or resume the Formal Grievance Process.

Prior to implementing Informal Resolution, CST will provide the parties with written notice of the reported misconduct and any sanctions or measures that may result from participating in such a process, including information regarding any records that will be maintained or shared by CST.

CST will obtain voluntary, written confirmation that all parties wish to resolve the matter through Informal Resolution before proceeding and will not pressure the parties to participate in Informal Resolution.

b. Alternate Resolution Mechanism

Alternate Resolution is an informal mechanism by which the parties reach a mutually agreed upon resolution of an allegation. All parties must consent to the use of an Alternate Resolution mechanism.

The Title IX Coordinator may look to the following factors to assess whether Alternate Resolution is appropriate, or which form of Alternate Resolution may be most successful for the parties:

- The parties' amenability to Alternate Resolution;
- Likelihood of potential resolution, considering any power dynamics between the parties;
- The parties' motivation to participate;
- Civility of the parties;
- Results of a violence risk assessment/ongoing risk analysis;
- Disciplinary history;
- Whether an emergency removal is needed;
- Skill of the Alternate Resolution facilitator with this type of allegation;
- Complaint complexity;
- Emotional investment/capability of the parties;
- Rationality of the parties;
- Goals of the parties;
- Adequate resources to invest in Alternate Resolution (time, staff, etc.)

The ultimate determination of whether Alternate Resolution is available or successful is to be made by the Title IX Coordinator. The Title IX Coordinator maintains records of any resolution that is reached, and failure to abide by the resolution agreement may result in appropriate responsive/disciplinary actions. Results of complaints resolved by Informal Resolution or Alternate Resolution are not appealable.

c. Respondent Accepts Responsibility for Alleged Violations

The Respondent may accept responsibility for all or part of the alleged policy violations at any point during the resolution process. If the Respondent indicates an intent to accept responsibility for all of the alleged misconduct, the formal process will be paused, and the Title IX Coordinator will determine whether Informal Resolution can be used according to the criteria above.

If Informal Resolution is applicable, the Title IX Coordinator will determine whether all parties and CST are able to agree on responsibility, sanctions, and/or remedies. If so, the Title IX Coordinator implements the accepted finding that the Respondent is in violation of CST policy and implements agreed-upon sanctions and/or remedies, in coordination with other appropriate administrator(s), as necessary.

This result is not subject to appeal once all parties indicate their written assent to all agreed upon terms of resolution. When the parties cannot agree on all terms of resolution, the Formal Grievance Process will resume at the same point where it was paused.

When a resolution is accomplished, the appropriate sanction or responsive actions are promptly implemented in order to effectively stop the harassment or discrimination, prevent its recurrence, and remedy the effects of the discriminatory conduct, both on the Complainant and the community.

d. Negotiated Resolution

The Title IX Coordinator, with the consent of the parties, may negotiate and implement an agreement to resolve the allegations that satisfies all parties and CST. Negotiated Resolutions are not appealable.

Grievance Process Pool

The Formal Grievance Process relies on a pool of administrators (“the Pool”) to carry out the process. Members of the Pool are announced in an annual distribution of this policy to all students, employees, prospective students, and prospective employees.

a. Pool Member Roles

Members of the Pool are trained annually, and can serve in in the following roles, at the direction of the Title IX Coordinator:

- To investigate complaints
- To serve as a hearing facilitator (process administrator, no decision-making role)
- To serve as a Decision-maker regarding the complaint
- To serve as an Appeal Decision-maker

b. Pool Member Training

The Pool members receive comprehensive, trauma-informed annual training. This training includes, but is not limited to:

- The scope of the CST’s Discrimination and Harassment Policy and Procedures
- How to conduct investigations and hearings that protect the safety of Complainants and Respondents, and promote accountability
- Implicit bias
- Disparate treatment and impact
- Reporting, confidentiality, and privacy requirements
- Applicable laws, regulations, and federal regulatory guidance
- How to implement appropriate and situation-specific remedies
- How to investigate in a thorough, reliable, and impartial manner
- How to uphold fairness, equity, and due process
- How to weigh evidence
- How to conduct questioning
- How to assess credibility
- Impartiality and objectivity
- How to render findings and generate clear, concise, evidence-based rationales
- The definitions of all offenses
- How to apply definitions used by CST with respect to consent (or the absence or negation of consent) consistently, impartially, and in accordance with policy
- How to conduct an investigation and grievance process including hearings, appeals, and informal resolution processes

- How to serve impartially by avoiding prejudgment of the facts at issue, conflicts of interest, and bias
- Any technology to be used at a live hearing
- Issues of relevance of questions and evidence
- Issues of relevance to create an investigation report that fairly summarizes relevant evidence
- How to determine appropriate sanctions in reference to all forms of harassment, discrimination, and/or retaliation allegations
- Recordkeeping

Specific training is also provided for Appeal Decision-makers, intake personnel, Advisors (who are CST employees), Chairs, and other CST employees responsible for carrying out the procedures of this Policy. All Pool members are required to attend these trainings annually.

Formal Grievance Process: Notice of Investigation and Allegations

The Title IX Coordinator will provide written notice of the investigation and allegations (the “NOIA”) to the Respondent upon commencement of the Formal Grievance Process. This facilitates the Respondent’s ability to prepare for the interview and to identify and choose an Advisor to accompany them. The NOIA is also copied to the complainant, who is to be given advance notice of when the NOIA will be delivered to the Respondent.

The NOIA will include:

- A meaningful summary of all of allegations,
- The identity of the involved parties (if known),
- The precise misconduct being alleged,
- The date and location of the alleged incident(s) (if known),
- The specific policies implicated,
- A description of the applicable procedures,
- A statement of the potential sanctions/responsive actions that could result,
- A statement that the CST presumes the Respondent is not responsible for the reported misconduct unless and until the evidence supports a different determination,
- A statement that determinations of responsibility are made at the conclusion of the process and that the parties will be given an opportunity to inspect and review all directly related and/or relevant evidence obtained during the review and comment period,
- A statement about the CST policy on retaliation,
- Information about the privacy of the process,
- Information on the need for each party to have an Advisor of their choosing and suggestions for ways to identify an Advisor,
- A statement informing the parties that the CST’s Policy prohibits knowingly making false statements, including knowingly submitting false information during the resolution process,
- Detail on how the party may request disability accommodations during the interview process,
- The name(s) of the Investigator(s), along with a process to identify, in

advance of the interview process, to the Title IX Coordinator any conflict of interest that the Investigator(s) may have, and

- An instruction to preserve any evidence that is directly related to the allegations.

Amendments and updates to the NOIA may be made as the investigation progresses and more information becomes available regarding the addition or dismissal of various charges.

Notice will be made in writing and may be delivered by one or more of the following methods: in person, or emailed to the parties' CST-issued email or designated accounts. Once mailed, emailed, and/or received in-person, notice will be presumptively delivered.

Resolution Timeline

CST will make a good faith effort to complete the resolution process within a sixty-to-ninety (60-90) business day time period, including appeal, which can be extended as necessary for appropriate cause by the Title IX Coordinator, who will provide notice and rationale for any extensions or delays to the parties as appropriate, as well as an estimate of how much additional time will be needed to complete the process.

Appointment of Investigators

Once the decision to commence a formal investigation is made, the Title IX Coordinator appoints Pool members to conduct the investigation, usually within two (2) business days of determining that an investigation should proceed.

Ensuring Impartiality

Any individual materially involved in the administration of the resolution process [including the Title IX Coordinator, Investigator(s), and Decision-maker(s)] may neither have nor demonstrate a conflict of interest or bias for a party generally, or for a specific Complainant or Respondent.

The Title IX Coordinator will vet the assigned Investigator(s) to ensure impartiality by ensuring there are no actual or apparent conflicts of interest or disqualifying biases. The parties may, at any time during the resolution process, raise a concern regarding bias or conflict of interest, and the Title IX Coordinator will determine whether the concern is reasonable and supportable. If so, another Pool member will be assigned and the impact of the bias or conflict, if any, will be remedied. If the source of the conflict of interest or bias is the Title IX Coordinator, concerns should be raised with Dean Kujawa-Holbrook.

The Formal Grievance Process involves an objective evaluation of all relevant evidence obtained, including evidence that supports that the Respondent engaged in a policy violation and evidence that supports that the Respondent did not engage in a policy violation. Credibility determinations may not be based solely on an individual's status or participation as a Complainant, Respondent, or witness.

CST operates with the presumption that the Respondent is not responsible for the reported misconduct unless and until the Respondent is determined to be responsible for a policy violation by the applicable standard of proof.

Investigation Timeline

Investigations are completed expeditiously, normally within thirty (30) business days, though some investigations may take weeks or even months, depending on the nature, extent, and complexity of the allegations, availability of witnesses, police involvement, etc.

CST will make a good faith effort to complete investigations as promptly as circumstances permit and will communicate regularly with the parties to update them on the progress and timing of the investigation.

Delays in the Investigation Process and Interactions with Law Enforcement

CST may undertake a short delay in its investigation (several days to a few weeks) if circumstances require. Such circumstances include, but are not limited to: a request from law enforcement to temporarily delay the investigation, the need for language assistance, the absence of parties and/or witnesses, and/or accommodations for disabilities or health conditions.

CST will communicate in writing the anticipated duration of the delay and reason to the parties, and provide the parties with status updates if necessary. CST will promptly resume its investigation and resolution process as soon as feasible. During such a delay, CST will implement supportive measures as deemed appropriate.

CST's action(s) or processes are not typically altered or precluded on the grounds that civil or criminal charges involving the underlying incident(s) have been filed or that criminal charges have been dismissed or reduced.

Steps in the Investigation Process

All investigations are thorough, reliable, impartial, prompt, and fair. Investigations involve interviews with all relevant parties and witnesses; obtaining available, relevant evidence; and identifying sources of expert information, as necessary.

All parties have a full and fair opportunity, through the investigation process, to suggest witnesses and questions, to provide evidence and expert witnesses, and to fully review and respond to all evidence on the record.

The investigator, not the parties, is responsible for gathering relevant evidence. The Investigator(s) typically take(s) the following steps, if not already completed (not necessarily in this order):

- Determine the identity and contact information of the complainant
- In coordination with campus partners (e.g., the Title IX Coordinator), initiate or assist with any necessary supportive measures

- Identify all policies implicated by the alleged misconduct and notify the Complainant and Respondent of all of the specific policies implicated
- Assist the Title IX Coordinator with conducting a prompt initial assessment to determine if the allegations indicate a potential policy violation
- Commence a thorough, reliable, and impartial investigation by identifying issues and developing a strategic investigation plan, including a witness list, evidence list, intended investigation timeframe, and order of interviews for all witnesses and the parties
- Meet with the Complainant to finalize their interview/statement, if necessary
- Prepare the initial Notice of Investigation and Allegation (NOIA). The NOIA may be amended with any additional or dismissed allegations
- Notice should inform the parties of their right to have the assistance of an Advisor, who could be a member of the Pool or an Advisor of their choosing present for all meetings attended by the party
- Provide each interviewed party and witness an opportunity to review and verify the Investigator's summary notes (or transcript) of the relevant evidence/testimony from their respective interviews and meetings
- Make good faith efforts to notify the parties of any meeting or interview involving the other party, in advance when possible
- When participation of a party is expected, provide that party with written notice of the date, time, and location of the meeting, as well as the expected participants and purpose
- Ask each party the opportunity to suggest witnesses and questions they wish the Investigator(s) to ask of the other party and witnesses, and document in the report which questions were asked, with a rationale for any changes or omissions.
- Interview all available, relevant witnesses and conduct follow-up interviews as necessary.
- Ask for and review all available evidence to the extent that such items are reasonably available (e.g., emails, text messages, social media postings, clothes, medical records, CCTV video footage, etc.) understanding that CST lacks the power to subpoena evidence.
- Complete the investigation promptly and without unreasonable deviation from the intended timeline.
- Provide regular status updates to the parties throughout the investigation.
- Prior to the conclusion of the investigation, provide the parties and their respective Advisors (if so desired by the parties) with a list of witnesses whose information will be used to render a finding.
- Write a comprehensive investigation report fully summarizing the investigation, all witness interviews, and addressing all relevant evidence. Appendices including relevant physical or documentary evidence will be included.
- Prior to the conclusion of the investigation, provide the parties and their respective Advisors (if so desired by the parties) a secured electronic or hard copy of the draft investigation report as well as an opportunity to inspect and review all of the evidence obtained as part of the investigation that is directly related to the reported misconduct, including evidence upon which CST does not intend to rely in reaching a determination, for a ten

(10) business day review and comment period so that each party may meaningfully respond to the evidence. The parties may elect to waive the full ten days. Each copy of the materials shared will be watermarked on each page with the role of the person receiving it (e.g., Complainant, Respondent, Complainant's Advisor, Respondent's Advisor).

- The Investigator(s) may elect to respond in writing in the investigation report to the parties' submitted responses and/or to share the responses between the parties for additional responses.
- The Investigator(s) will incorporate relevant elements of the parties' written responses into the final investigation report, include any additional relevant evidence, make any necessary revisions, and finalize the report. The Investigator(s) should document all rationales for any changes made after the review and comment period.
- The Investigator will incorporate any relevant feedback, and the final report is then shared with all parties and their Advisors through secure electronic transmission or hard copy at least ten (10) business days prior to a hearing. The parties are also provided with a file of any directly related evidence that was not included in the report.

Role and Participation of Witnesses in the Investigation

Witnesses (as distinguished from the parties) who are employees of CST are expected to cooperate with and participate in CST's investigation and resolution process. Failure of such witnesses to cooperate with and/or participate in the investigation or resolution process constitutes a violation of policy and may warrant discipline.

Although in-person interviews for parties and all potential witnesses are ideal, circumstances (e.g., study abroad, summer break) may require individuals to be interviewed remotely. Skype, Zoom, FaceTime, WebEx, or similar technologies may be used for interviews if the Investigator(s) determine that timeliness or efficiency dictate a need for remote interviewing. CST will take appropriate steps to reasonably ensure the security/privacy of remote interviews.

Recording of Interviews

No unauthorized audio or video recording of any kind is permitted during investigation meetings. If Investigator(s) elect to audio and/or video record interviews, all involved parties must be made aware of audio and/or video recording.

Evidentiary Considerations in the Investigation

The investigation does not consider: 1) incidents not directly related to the possible violation, unless they evidence a pattern; 2) questions and evidence about the Complainant's sexual predisposition or prior sexual behavior, unless such questions and evidence about the Complainant's prior sexual behavior are offered to prove that someone other than the Respondent committed the conduct alleged by the Complainant, or if the questions and evidence concern specific incidents of the Complainant's prior sexual behavior with respect to the Respondent and are offered to prove consent.

Within the boundaries stated above, the investigation can consider character evidence generally, if offered, but that evidence is unlikely to be relevant unless it is fact evidence or relates to a pattern of conduct.

Referral for Hearing

Provided that the complaint is not resolved through Informal Resolution, once the final investigation report is shared with the parties, the Title IX Coordinator will refer the matter for a hearing.

The hearing cannot be less than ten (10) business days from the conclusion of the investigation –when the final investigation report is transmitted to the parties and the Decision-maker–unless all parties and the Decision-maker agree to an expedited timeline.

The Title IX Coordinator will select an appropriate Decision-maker from the Pool depending on whether the Respondent is an employee or a student.

Hearing Decision-maker Composition

CST will designate a single Decision-maker or a three-member panel from the Pool, at the discretion of the Title IX Coordinator. The single Decision-maker will also Chair the hearing. With a panel, one of the three members will be appointed as Chair by the Title IX Coordinator.

The Decision-maker(s) will not have had any previous involvement with the investigation. The Title IX Coordinator may elect to have an alternate from the Pool sit in throughout the hearing process in the event that a substitute is needed for any reason.

Those who have served as Investigators will be witnesses in the hearing and therefore may not serve as Decision-makers. Those who are serving as Advisors for any party may not serve as Decision-makers in that matter.

The Title IX Coordinator may not serve as a Decision-maker or Chair in the matter but may serve as an administrative facilitator of the hearing if their previous role(s) in the matter do not create a conflict of interest. Otherwise, a designee may fulfill this role. The hearing will convene at a time determined by the Chair or designee.

Evidentiary Considerations in the Hearing

Any evidence that the Decision-maker(s) determine(s) is relevant and credible may be considered. The hearing does not consider: 1) incidents not directly related to the possible violation, unless they evidence a pattern; 2) questions and evidence about the Complainant's sexual predisposition or prior sexual behavior, unless such questions and evidence about the Complainant's prior sexual behavior are offered to prove that someone other than the Respondent committed the conduct alleged by the Complainant, or if the questions and evidence concern specific incidents of the Complainant's prior sexual behavior with respect to the Respondent and are offered to prove consent.

Previous disciplinary action of any kind involving the Respondent may be considered in determining an appropriate sanction upon a determination of responsibility, assuming CST uses a progressive discipline system. This information is only considered at the sanction stage of the process, and is not shared until then.

The parties may each submit a written impact statement prior to the hearing for the consideration of the Decision-maker(s) at the sanction stage of the process when a determination of responsibility is reached.

After post-hearing deliberation, the Decision-maker renders a determination based on the preponderance of the evidence; whether it is more likely than not that the Respondent violated the Policy as alleged.

Notice of Hearing

No less than ten (10) business days prior to the hearing, the Title IX Coordinator or the Chair will send notice of the hearing to the parties. Once mailed, emailed, and/or received in-person, notice will be presumptively delivered.

The notice will contain:

- A description of the alleged violation(s), a list of all policies allegedly violated, a description of the applicable procedures, and a statement of the potential sanctions/responsive actions that could result.
- The time, date, and location of the hearing and a reminder that attendance is mandatory, superseding all other campus activities.
- Any technology that will be used to facilitate the hearing.
- Information about the option for the live hearing to occur with the parties located in separate rooms using technology that enables the Decision-maker(s) and parties to see and hear a party or witness answering questions. Such a request must be raised with the Title IX Coordinator at least five (5) business days prior to the hearing.
- A list of all those who will attend the hearing, along with an invitation to object to any Decision-maker on the basis of demonstrated bias. This must be raised with the Title IX Coordinator at least two (2) business days prior to the hearing.
- Information on how the hearing will be recorded and on access to the recording for the parties after the hearing.
- A statement that if any party or witness does not appear at the scheduled hearing, the hearing may be held in their absence, and the party's or witness's testimony and any statements given prior to the hearing will not be considered by the Decision-maker(s). For compelling reasons, the Chair may reschedule the hearing.
- Notification that the parties may have the assistance of an Advisor of their choosing at the hearing and will be required to have one present for any questions they may desire to ask. The party must notify the Title IX Coordinator if they do not have an Advisor, and CST will appoint one. Each party must have an Advisor present. There are no exceptions.
- A copy of all the materials provided to the Decision-maker(s) about the matter, unless they have been provided already.

- An invitation to each party to submit to the Chair an impact statement pre-hearing that the Decision-maker will review during any sanction determination.
- An invitation to contact the Title IX Coordinator to arrange any disability accommodations, language assistance, and/or interpretation services that may be needed at the hearing, at least seven (7) business days prior to the hearing.
- Whether parties can or cannot bring mobile phones/devices into the hearing.

Hearings for possible violations that occur near or after the end of an academic term (assuming the Respondent is still subject to this Policy) and are unable to be resolved prior to the end of term will typically be held immediately after the end of the term or during the summer, as needed, to meet the resolution timeline followed by CST and remain within the 60-90 business day goal for resolution.

In these cases, if the Respondent is a graduating student, a hold may be placed on graduation and/or official transcripts until the matter is fully resolved (including any appeal). A student facing charges under this Policy is not in good standing to graduate.

Alternative Hearing Participation Options

All parties have the right to a range of options for providing testimony and participating in the hearing process. If a party or parties prefer not to attend or cannot attend the hearing in person, the party should request alternative arrangements from the Title IX Coordinator at least five (5) business days prior to the hearing. Alternate arrangements will enable the parties and the decision-maker(s) to hear and see each other.

The Title IX Coordinator can arrange to use technology to allow remote testimony without compromising the fairness of the hearing. Remote options may also be needed for witnesses who cannot appear in person. Any witness who cannot attend in person should let the Title IX Coordinator know at least five (5) business days prior to the hearing so that appropriate arrangements can be made.

Pre-Hearing Preparation

The Title IX Coordinator will provide the names of persons who will be participating in the hearing, all pertinent documentary evidence, and the final investigation report to the parties at least ten (10) business days prior to the hearing.

Any witness scheduled to participate in the hearing must have been first interviewed by the Investigator(s), unless all parties and the Chair assent to the witness's participation in the hearing. The same holds for any evidence that is first offered at the hearing. If the parties and Chair do not assent to the admission of evidence newly offered at the hearing, the Chair may delay the hearing and instruct that the investigation needs to be re-opened to consider that evidence.

The parties will be given a list of the names of the Decision-maker(s) at least five (5) business days in advance of the hearing. All objections to any Decision-maker must be raised in writing, detailing the rationale for the objection, and must be submitted to the Title IX Coordinator as soon as possible and no later than one day prior to the hearing. Decision-makers will only be removed if the Title IX Coordinator concludes that their bias or conflict of interest precludes an impartial hearing of the allegation(s).

The Title IX Coordinator will give the Decision-maker(s) a list of the names of all parties, witnesses, and Advisors at least five (5) business days in advance of the hearing. Any Decision-maker who cannot make an objective determination must recuse themselves from the proceedings when notified of the identity of the parties, witnesses, and Advisors in advance of the hearing. If a Decision-maker is unsure of whether a bias or conflict of interest exists, they must raise the concern to the Title IX Coordinator as soon as possible.

During the ten (10) business day period prior to the hearing, the parties have the opportunity for continued review and comment on the final investigation report and available evidence. That review and comment can be shared with the Chair at the pre-hearing meeting or at the hearing and will be exchanged between each party by the Chair.

Pre-Hearing Meetings

The Chair may convene a pre-hearing meeting(s) with the parties and/or their Advisors to invite them to submit the questions or topics they (the parties and/or their Advisors) wish to ask or discuss at the hearing, so that the Chair can rule on their relevance ahead of time to avoid any improper evidentiary introduction in the hearing or provide recommendations for more appropriate phrasing. However, this advance review opportunity does not preclude the Advisors from asking a question for the first time at the hearing or from asking for a reconsideration based on any new information or testimony offered at the hearing. The Chair must document and share with each party their rationale for any exclusion or inclusion at a pre-hearing meeting.

The Chair, **only** with full agreement of the parties, may decide in advance of the hearing that certain witnesses do not need to be present if their testimony can be adequately summarized by the Investigator(s) in the investigation report or during the hearing.

At each pre-hearing meeting with a party and their Advisor, the Chair will consider arguments that evidence identified in the final investigation report as relevant is, in fact, not relevant. Similarly, evidence identified as directly related but not relevant by the Investigator(s) may be argued to be relevant. The Chair may rule on these arguments pre-hearing and will exchange those rulings between the parties prior to the hearing to assist in preparation for the hearing. The Chair may consult with legal counsel and/or the Title IX Coordinator or ask either or both to attend pre-hearing meetings.

The pre-hearing meeting(s) will not be recorded. The pre-hearing meetings may be conducted as separate meetings with each party/advisors with all parties/advisors present at the same time, remotely, or as a paper-only exchange. The Chair will work with the parties to establish the format.

Hearing Procedures

At the hearing, the Decision-maker(s) has the authority to hear and make determinations on all allegations of discrimination, harassment, and/or retaliation and may also hear and make determinations on any additional alleged policy violations that have occurred in concert with the discrimination, harassment, and/or retaliation, even

though those collateral allegations may not specifically fall within the policy on Equal Opportunity, Harassment, and Nondiscrimination.

Participants at the hearing will include the Chair, any additional panelists, the Investigator(s) who conducted the investigation, the parties, Advisors to the parties, any called witnesses, and anyone providing authorized accommodations or assistive services.

The Chair will answer all questions of procedure. Anyone appearing at the hearing to provide information will respond to questions on their own behalf.

The Chair will allow witnesses who have relevant information to appear at a portion of the hearing in order to respond to specific questions from the Decision-maker(s) and the parties and the witnesses will then be excused.

Joint Hearings

In hearings involving more than one Respondent or in which two (2) or more Complainants have accused the same individual of substantially similar conduct, the default procedure will be to hear the allegations jointly.

However, the Title IX Coordinator may permit the investigation and/or hearings pertinent to each Respondent to be conducted separately if there is a compelling reason to do so. In joint hearings, separate determinations of responsibility will be made for each Respondent with respect to each alleged policy violation.

The Order of the Hearing – Introductions and Explanation of Procedure

The Chair explains the procedures and introduces the participants. This may include a final opportunity for challenge or recusal of the Decision-maker(s) on the basis of bias or conflict of interest. The Chair will rule on any such challenge unless the Chair is the individual who is the subject of the challenge, in which case the Title IX Coordinator will review and decide the challenge.

The hearing facilitator may attend to: logistics of rooms for various parties/witnesses as they wait; flow of parties/witnesses in and out of the hearing space; ensuring recording and/or virtual conferencing technology is working as intended; copying and distributing materials to participants, as appropriate, etc.

Investigator Presents the Final Investigation Report

The Investigator(s) will then present a summary of the final investigation report, including items that are contested and those that are not, and will be subject to questioning by the Decision-maker(s) and the parties (through their Advisors). The Investigator(s) will be present during the entire hearing process, but not during deliberations.

Neither the parties nor the Decision-maker(s) should ask the Investigator(s) their opinions on credibility, recommended findings, or determinations, and the Investigators, Advisors, and parties will refrain from discussion of or questions about

these assessments. If such information is introduced, the Chair will direct that it be disregarded.

Testimony and Questioning

Once the Investigator(s) present their report and are questioned, the parties and witnesses may provide relevant information in turn, beginning with the Complainant, and then in the order determined by the Chair. The parties/witnesses will submit to questioning by the Decision-maker(s) and then by the parties through their Advisors (“cross-examination”).

All questions are subject to a relevance determination by the Chair. The Advisor, who will remain seated during questioning, will pose the proposed question orally, electronically, or in writing (orally is the default, but other means of submission may be permitted by the Chair upon request if agreed to by all parties and the Chair), the proceeding will pause to allow the Chair to consider it (and state it if it has not been stated aloud), and the Chair will determine whether the question will be permitted, disallowed, or rephrased.

The Chair may invite explanations or persuasive statements regarding relevance with the Advisors, if the Chair so chooses. The Chair will then state their decision on the question for the record and advise the party/witness to whom the question was directed, accordingly. The Chair will explain any decision to exclude a question as not relevant, or to reframe it for relevance.

The Chair will limit or disallow questions on the basis that they are irrelevant, unduly repetitious (and thus irrelevant), or abusive. The Chair has final say on all questions and determinations of relevance. The Chair may consult with legal counsel on any questions of admissibility. The Chair may ask Advisors to frame why a question is or is not relevant from their perspective but will not entertain argument from the Advisors on relevance once the Chair has ruled on a question.

If the parties raise an issue of bias or conflict of interest of an Investigator or Decision-maker at the hearing, the Chair may elect to address those issues, consult with legal counsel, and/or refer them to the Title IX Coordinator, and/or preserve them for appeal. If bias is not in issue at the hearing, the Chair should not permit irrelevant questions that probe for bias.

Refusal to Submit to Cross-Examination and Inferences

If a party or witness chooses not to submit to cross-examination at the hearing, either because they do not attend the meeting, or they attend but refuse to participate in questioning, then the Decision-maker(s) may not rely on any prior statement made by that party or witness at the hearing (including those contained in the investigation report) in the ultimate determination of responsibility. The Decision-maker(s) must disregard that statement. Evidence provided that is something other than a statement by the party or witness may be considered.

If the party or witness attends the hearing and answers some cross-examination questions, only statements related to the cross-examination questions they refuse to answer cannot be relied upon. However, if the statements of the party who is refusing to submit to cross-examination or refuses to attend the hearing are the subject of the allegation itself (e.g., the case is about verbal harassment or a quid pro quo offer), then those statements are not precluded from admission.

The Decision-maker(s) may not draw any inference solely from a party's or witness's absence from the hearing or refusal to answer cross-examination or other questions.

If charges of policy violations other than sexual harassment are considered at the same hearing, the Decision-maker(s) may consider all evidence it deems relevant, may rely on any relevant statement as long as the opportunity for cross-examination is afforded to all parties through their Advisors, and may draw reasonable inferences from any decision by any party or witness not to participate or respond to questions.

If a party's Advisor of choice refuses to comply with CST's established rules of decorum for the hearing, CST may require the party to use a different Advisor. If a CST-provided Advisor refuses to comply with the rules of decorum, CST may provide that party with a different Advisor to conduct cross-examination on behalf of that party.

Recording Hearings

Hearings (but not deliberations) are recorded by CST for purposes of review in the event of an appeal. The parties may not record the proceedings and no other unauthorized recordings are permitted.

The Decision-maker(s), the parties, their Advisors, and appropriate administrators of CST will be permitted to listen to the recording in a controlled environment determined by the Title IX Coordinator. No person will be given or be allowed to make a copy of the recording without permission of the Title IX Coordinator.

Deliberation, Decision-making, and Standard of Proof

The Decision-maker(s) will deliberate in closed session to determine whether the Respondent is responsible or not responsible for the policy violation(s) in question. If a panel is used, a simple majority vote is required to determine the finding.

When there is a finding of responsibility on one or more of the allegations, the Decision-maker(s) may then consider the previously submitted party impact statements in determining appropriate sanction(s).

The Chair will ensure that each of the parties has an opportunity to review any impact statement submitted by the other party(ies). The Decision-maker(s) may – at their discretion – consider the statements, but they are not binding.

The Decision-maker(s) will review the statements and any pertinent conduct history provided by the administration and will determine the appropriate sanction(s).

The Chair will then prepare a written deliberation statement and deliver it to the Title IX Coordinator, detailing the determination, rationale, the substantive evidence used in support of its determination, the evidence not relied upon in its determination, credibility assessments, and any sanctions.

This report is typically three (3) to five (5) pages in length and must be submitted to the Title IX Coordinator within two (2) business days of the end of deliberations, unless the Title IX Coordinator grants an extension. If an extension is granted, the Title IX Coordinator will notify the parties.

Notice of Outcome

Using the deliberation statement, the Title IX Coordinator will work with the Chair to prepare a Notice of Outcome letter. The Title IX Coordinator will then share the letter, including the final determination, rationale, and any applicable sanction(s) with the parties and their Advisors within seven (7) business days of receiving the Decision-maker(s)' deliberation statement.

The Notice of Outcome will then be shared with the parties simultaneously. Notification will be made in writing and may be delivered by one or more of the following methods: in person, mailed to the local or permanent address of the parties as indicated in official CST records, or emailed to the parties' CST-issued email or otherwise approved account. Once mailed, emailed, and/or received in-person, notice will be presumptively delivered.

The Notice of Outcome will articulate the specific policy(ies) reported to have been violated, including the relevant policy section, and will contain a description of the procedural steps taken by CST from the receipt of the misconduct report to the determination, including any and all notifications to the parties, interviews with parties and witnesses, site visits, methods used to obtain evidence, and hearings held.

The Notice of Outcome will specify the finding on each alleged policy violation; the findings of fact that support the determination; conclusions regarding the application of the relevant policy to the facts at issue; a statement of, and rationale for, the result of each allegation to the extent CST is permitted to share such information under state or federal law; any sanctions issued which CST is permitted to share according to state or federal law; and any remedies provided to the Complainant designed to ensure access to the CST's educational or employment program or activity, to the extent CST is permitted to share such information under state or federal law (this detail is not typically shared with the Respondent unless the remedy directly relates to the Respondent).

The Notice of Outcome will also include information on when the results are considered by CST to be final, any changes that occur prior to finalization, and the relevant procedures and bases for any available appeal options.

Statement of the Rights of the Parties

- The right to an equitable investigation and resolution of all credible allegations of prohibited harassment or discrimination made in good faith to CST officials.

- The right to timely written notice of all alleged violations, including the identity of the parties involved (if known), the precise misconduct being alleged, the date and location of the alleged misconduct (if known), the implicated policies and procedures, and possible sanctions.
- The right to timely written notice of any material adjustments to the allegations (e.g., additional incidents or allegations, additional Complainants, unsubstantiated allegations) and any attendant adjustments needed to clarify potentially implicated policy violations.
- The right to be informed in advance of any public release of information regarding the allegation(s) or underlying incident(s), whenever possible.
- The right not to have any personally identifiable information released to the public without consent provided, except to the extent permitted by law.
- The right to be treated with respect by CST officials.
- The right to have CST policies and procedures followed without material deviation.
- The right not to be pressured to mediate or otherwise informally resolve any reported misconduct involving violence, including sexual violence.
- The right not to be discouraged by CST officials from reporting sexual harassment, discrimination, and/or retaliation to both on-campus and off-campus authorities.
- The right to be informed by CST officials of options to notify proper law enforcement authorities, including local police, and the option(s) to be assisted by CST authorities in notifying such authorities, if the party so chooses. This also includes the right not to be pressured to report, as well.
- The right to have allegations of violations of this Policy responded to promptly and with sensitivity by CST officials.
- The right to be informed of available interim actions and supportive measures, such as counseling; advocacy; health care; student financial aid, visa, and immigration assistance; or other services, both on campus and in the community.
- The right to a CST-implemented no-contact order when a person has engaged in or threatens to engage in stalking, threatening, harassing, or other improper conduct.
- The right to be informed of available assistance in changing academic, living, and/or working situations after an alleged incident of discrimination, harassment, and/or retaliation, if such changes are reasonably available. No

formal report, or investigation, either campus or criminal, needs to occur before this option is available. Such actions may include, but are not limited to:

- Relocating an on-campus student's housing to a different on-campus location
 - Assistance from CST staff in completing the relocation
 - Changing an employee's work environment (e.g., reporting structure, office/workspace relocation)
 - Transportation accommodations
 - Visa/immigration assistance
 - Arranging to dissolve a housing contract and a pro-rated refund
 - Exam, paper, and/or assignment rescheduling or adjustment
 - Receiving an incomplete in, or a withdrawal from, a class (may be retroactive)
 - Transferring class sections
 - Temporary withdrawal/leave of absence (may be retroactive)
 - Campus safety escorts
 - Alternative course completion options.
-
- The right to have CST maintain such actions for as long as necessary and for supportive measures to remain private, provided privacy does not impair CST's ability to provide the supportive measures.
 - The right to receive sufficiently advanced, written notice of any meeting or interview involving the other party, when possible.
 - The right to ask the Investigator(s) and Decision-maker(s) to identify and question relevant witnesses, including expert witnesses.
 - The right to provide the Investigator(s)/Decision-maker(s) with a list of questions that, if deemed relevant by the Investigator(s)/Chair, may be asked of any party or witness.
 - The right to have inadmissible prior sexual history or irrelevant character evidence excluded by the decision-maker.
 - The right to know the relevant and directly related evidence obtained and to respond to that evidence.
 - The right to fair opportunity to provide the Investigator(s) with their account of the alleged misconduct and have that account be on the record.
 - The right to receive a copy of the investigation report, including all factual, policy, and/or credibility analyses performed, and all relevant and directly related evidence available and used to produce the investigation report, subject to the privacy limitations imposed by state and federal law, prior to the hearing, and the right to have at least ten (10) business days to review the report prior to the hearing.

- The right to respond to the investigation report, including comments providing any additional relevant evidence after the opportunity to review the investigation report, and to have that response on the record.
- The right to be informed of the names of all witnesses whose information will be used to make a finding, in advance of that finding, when relevant.
- The right to regular updates on the status of the investigation and/or resolution.
- The right to have reports of alleged Policy violations addressed by Investigators, Title IX Coordinators, and Decision-maker(s) who have received relevant annual training.
- The right to a Hearing Panel that is not single-sex in its composition, if a panel is used.
- The right to preservation of privacy, to the extent possible and permitted by law.
- The right to meetings, interviews, and/or hearings that are closed to the public.
- The right to petition that any CST representative in the process be recused on the basis of disqualifying bias and/or conflict of interest.
- The right to have an Advisor of their choice to accompany and assist the party in all meetings and/or interviews associated with the resolution process.
- The right to the use of the appropriate standard of evidence, preponderance of the evidence, to make a finding after an objective evaluation of all relevant evidence.
- The right to be present, including presence via remote technology, during all testimony given and evidence presented during any formal grievance hearing.
- The right to have an impact statement considered by the Decision-maker(s) following a determination of responsibility for any allegation, but prior to sanctioning.
- The right to be promptly informed in a written Notice of Outcome letter of the finding(s) and sanction(s) of the resolution process and a detailed rationale of the decision (including an explanation of how credibility was assessed), delivered simultaneously (without undue delay) to the parties.
- The right to be informed in writing of when a decision by CST is considered final and any changes to the sanction(s) that occur before the decision is finalized.
- The right to be informed of the opportunity to appeal the finding(s) and sanction(s) of the resolution process, and the procedures for doing so in accordance with the standards for appeal established by CST.

- The right to a fundamentally fair resolution as defined in these procedures.

Sanctions

Factors considered when determining a sanction/responsive action may include, but are not limited to:

- The nature, severity of, and circumstances surrounding the violation(s)
- The respondent’s disciplinary history
- Previous allegations or allegations involving similar conduct
- The need for sanctions/responsive actions to bring an end to the discrimination,
- harassment, and/or retaliation
- The need for sanctions/responsive actions to prevent the future recurrence of
- discrimination, harassment, and/or retaliation
- The need to remedy the effects of the discrimination, harassment, and/or retaliation on the complainant and the community
- The impact on the parties
- Any other information deemed relevant by the Decision-maker(s)

The sanctions will be implemented as soon as is feasible, either upon the outcome of any appeal or the expiration of the window to appeal without an appeal being requested.

The sanctions described in this policy are not exclusive of, and may be in addition to, other actions taken or sanctions imposed by external authorities.

Withdrawal or Resignation While Charges Pending

a. Students: If a student has an allegation pending for violation of the Policy on Equal Opportunity, Harassment, and Nondiscrimination, CST may place a hold on a student’s ability to graduate and/or to receive an official transcript/diploma.

Should a student decide to not participate in the resolution process, the process proceeds absent their participation to a reasonable resolution. Should a student Respondent permanently withdraw from CST, the resolution process ends, as CST no longer has disciplinary jurisdiction over the withdrawn student.

However, CST will continue to address and remedy any systemic issues, variables that may have contributed to the alleged violation(s), and any ongoing effects of the alleged harassment, discrimination, and/or retaliation. The student who withdraws or leaves while the process is pending may not return to CST. Such exclusion applies to all campuses of CST. A hold will be placed on their ability to be readmitted. They may also be barred from CST property and/or events.

If the student Respondent only withdraws or takes a leave for a specified period of time (e.g., one semester or term), the resolution process may continue remotely and that student is not permitted to return to CST unless and until all sanctions have been satisfied.

b. Employees: Should an employee respondent resign with unresolved allegations pending, the resolution process ends, as CST no longer has disciplinary jurisdiction over the resigned employee.

However, CST will continue to address and remedy any systemic issues, variables that contributed to the alleged violation(s), and any ongoing effects of the alleged harassment or discrimination.

The employee who resigns with unresolved allegations pending is not eligible for rehire with the CST, and the records retained by the Title IX Coordinator will reflect that status.

All CST responses to future inquiries regarding employment references for that individual will include that the former employee resigned during a pending disciplinary matter.

Appeals

Any party may file a request for appeal (“Request for Appeal”), but it must be submitted in writing to the Title IX Coordinator within 7 days of the delivery of the Notice of Outcome.

A single Appeal Decision-maker will chair the appeal. No appeal will have been involved in the process previously, including any dismissal appeal that may have been heard earlier in the process.

The Request for Appeal will be forwarded to the Appeal Chair for consideration to determine if the request meets the grounds for appeal (a Review for Standing).

This review is not a review of the merits of the appeal, but solely a determination as to whether the request meets the grounds and is timely filed.

a. Grounds for Appeal

Appeals are limited to the following grounds:

- A. Procedural irregularity that affected the outcome of the matter;
- B. New evidence that was not reasonably available at the time the determination regarding responsibility or dismissal was made, that could affect the outcome of the matter; and
- C. The Title IX Coordinator, Investigator(s), or Decision-maker(s) had a conflict of interest or bias for or against Complainants or Respondents generally or the specific Complainant or Respondent that affected the outcome of the matter.

If any of the grounds in the Request for Appeal do not meet the grounds in this Policy, that request will be denied by the Appeal Chair and the parties and their Advisors will be notified in writing of the denial and the rationale.

If any of the grounds in the Request for Appeal meet the grounds in this Policy, then the Appeal Chair will notify the other party(ies) and their Advisors, the Title IX Coordinator, and, when appropriate, the Investigators and/or the original Decision-maker(s).

The other party(ies) and their Advisors, the Title IX Coordinator, and, when appropriate, the Investigators and/or the original Decision-maker(s) will be mailed, emailed, and/or provided a hard copy of the request with the approved grounds and then be given 5 business days to submit a response to the portion of the appeal that was approved and involves them. All responses will be forwarded by the Chair to all parties for review and comment.

The non-appealing party (if any) may also choose to raise a new ground for appeal at this time. If so, that will be reviewed to determine if it meets the grounds in this Policy by the Appeal Chair and either denied or approved. If approved, it will be forwarded to the party who initially requested an appeal, the Investigator(s) and/or original Decision-maker(s), as necessary, who will submit their responses in 5 business days, which will be circulated for review and comment by all parties.

Neither party may submit any new requests for appeal after this time period. The Appeal Chair will collect any additional information needed and all documentation regarding the approved grounds and the subsequent and the chair will render a decision in no more than 7 business days, barring exigent circumstances, applying the preponderance of the evidence standard.

A Notice of Appeal Outcome will be sent to all parties simultaneously including the decision on each approved ground and rationale for each decision. The Notice of Appeal Outcome will specify the finding on each ground for appeal, any specific instructions for remand or reconsideration, any sanctions that may result which CST is permitted to share according to state or federal law, and the rationale supporting the essential findings to the extent CST is permitted to share under state or federal law.

Notification will be made in writing and may be delivered by one or more of the following methods: in person, mailed to the local or permanent address of the parties as indicated in official institutional records, or emailed to the parties' CST-issued email or otherwise approved account. Once mailed, emailed and/or received in-person, notice will be presumptively delivered.

b. Sanctions Status During the Appeal

Any sanctions imposed as a result of the hearing are stayed during the appeal process. Supportive measures may be reinstated, subject to the same supportive measure procedures above.

If any of the sanctions are to be implemented immediately post-hearing, but pre-appeal, then emergency removal procedures (detailed above) for a hearing on the justification for doing so must be permitted within 48 hours of implementation.

CST may still place holds on official transcripts, diplomas, graduations, and course registration pending the outcome of an appeal when the original sanctions included separation.

c. Appeal Considerations

- Decisions on appeal are to be deferential to the original decision, making changes to the finding only when there is clear error and to the sanction(s)/responsive action(s) only if there is a compelling justification to do so.
- Appeals are not intended to provide for a full re-hearing (de novo) of the allegation(s). In most cases, appeals are confined to a review of the written documentation or record of the original hearing and pertinent documentation regarding the specific grounds for appeal.
- An appeal is not an opportunity for Appeal Decision-makers to substitute their judgment for that of the original Decision-maker(s) merely because they disagree with the finding and/or sanction(s).
- The Appeal Chair/Decision-maker(s) may consult with the Title IX Coordinator on questions of procedure or rationale, for clarification, if needed. Documentation of all such consultation will be maintained.
- Appeals granted based on new evidence should normally be remanded to the original Investigator(s) and/or Decision-maker(s) for reconsideration. Other appeals may be remanded at the discretion of the Title IX Coordinator or, in limited circumstances, decided on appeal.
- Once an appeal is decided, the outcome is final: further appeals are not permitted, even if a decision or sanction is changed on remand (except in the case of a new hearing).
- In rare cases where a procedural error cannot be cured by the original Decision-maker(s) (as in cases of bias), the appeal may order a new hearing with a new Decision-maker(s).
- The results of a new hearing can be appealed, once, on any of the three available appeal grounds.
- In cases in which the appeal results in reinstatement to CST or resumption of privileges, all reasonable attempts will be made to restore the Respondent to their prior status, recognizing that some opportunities lost may be irreparable in the short term.

Long-Term Remedies/Other Actions

Following the conclusion of the resolution process, and in addition to any sanctions implemented, the Title IX Coordinator may implement additional long-term remedies or actions with respect to the parties and/or the campus community that are intended to stop the harassment, discrimination, and/or retaliation, remedy the effects, and prevent reoccurrence.

These remedies/actions may include, but are not limited to:

- Referral to counseling and health services
- Education to the individual and/or the community
- Permanent alteration of housing assignments
- Permanent alteration of work arrangements for employees
- Provision of campus safety escorts
- Climate surveys
- Policy modification and/or training
- Provision of transportation accommodations
- Implementation of long-term contact limitations between the parties
- Implementation of adjustments to academic deadlines, course schedules, etc.

At the discretion of the Title IX Coordinator, certain long-term support or measures may also be provided to the parties even if no policy violation is found.

When no policy violation is found, the Title IX Coordinator will address any remedies owed by CST to the respondent to ensure no effective denial of educational access.

CST will maintain the privacy of any long-term remedies/actions/measures, provided privacy does not impair the CST's ability to provide these services.

Failure to Comply with Sanctions and/or Interim and Long-term Remedies and/or Responsive Actions

All Respondents are expected to comply with the assigned sanctions, responsive actions, and/or corrective actions within the timeframe specified by the final Decision-maker(s) (including the Appeal Chair/Panel).

Failure to abide by the sanction(s)/action(s) imposed by the date specified, whether by refusal, neglect, or any other reason, may result in additional sanction(s)/action(s), including suspension, expulsion, and/or termination from CST and may be noted on a student's official transcript.

A suspension will only be lifted when compliance is achieved to the satisfaction of the Title IX Coordinator.

Recordkeeping

CST will maintain for a period of seven years records of:

1. Each sexual harassment investigation including any determination regarding responsibility and any audio or audiovisual recording or transcript required under federal regulation;
2. Any disciplinary sanctions imposed on the respondent;
3. Any remedies provided to the Complainant designed to restore or preserve equal access to the CST's education program or activity;
4. Any appeal and the result therefrom;

5. Any Informal Resolution and the result therefrom;
6. All materials used to train Title IX Coordinators, Investigators, Decision-makers, and any person who facilitates an Informal Resolution process. CST will make these training materials publicly available on upon request and
7. Any actions, including any supportive measures, taken in response to a report or formal complaint of sexual harassment, including:
 - a. The basis for all conclusions that the response was not deliberately indifferent;
 - b. Any measures designed to restore or preserve equal access to CST's education program or activity; and
 - c. If no supportive measures were provided to the Complainant, document the reasons why such a response was not clearly unreasonable in light of the known circumstances.

CST will also maintain any and all records in accordance with state and federal laws.

Disabilities Accommodations in the Resolution Process

CST is committed to providing reasonable accommodations and support to qualified students, employees, or others with disabilities to ensure equal access to CST's resolution process.

Anyone needing such accommodations or support should contact the Title IX coordinator who will review the request and, in consultation with the person requesting the accommodation, determine which accommodations are appropriate and necessary for full participation in the process.

Revision of this Policy and Procedures

This Policy and procedures supersede any previous policy(ies) addressing harassment, sexual misconduct, discrimination, and/or retaliation under Title IX and will be reviewed and updated annually by the Title IX Coordinator. CST reserves the right to make changes to this document as necessary, and once those changes are posted online, they are in effect.

During the resolution process, the Title IX Coordinator may make minor modifications to procedures that do not materially jeopardize the fairness owed to any party, such as to accommodate summer schedules. The Title IX Coordinator may also vary procedures materially with notice (on the institutional website, with the appropriate effective date identified) upon determining that changes to law or regulation require policy or procedural alterations not reflected in this Policy and procedures.

If government laws or regulations change – or court decisions alter – the requirements in a way that impacts this document, this document will be construed to comply with the most recent government regulations or holdings.

This document does not create legally enforceable protections beyond the protection of the background state and federal laws which frame such policies and codes, generally.

This Policy and procedures are effective August 14, 2020.

Definitions of Terms

Sexual Harassment

Acts of sexual harassment may be committed by any person upon any other person, regardless of the sex, sexual orientation, and/or gender identity of those involved. Sexual Harassment, as an umbrella category, includes the offenses of sexual harassment, sexual assault, domestic violence, dating violence, and stalking, and is defined as:

Conduct on the basis of sex/gender or that is sexual that satisfies one or more of the following:

1. Quid Pro Quo:
 - a. an employee of CST,
 - b. conditions the provision of an aid, benefit, or service of CST,
 - c. on an individual's participation in unwelcome sexual conduct.

2. Sexual Harassment:
 - a. unwelcome conduct,
 - b. determined by a reasonable person,
 - c. to be so severe, and
 - d. pervasive, and,
 - e. objectively offensive,
 - f. that it effectively denies a person equal access to CST's education program or activity

3. Sexual assault, defined as:
 - a. Sex Offenses, Forcible:
 - i. Any sexual act directed against another person,
 - ii. without the consent of the Complainant,
 - iii. including instances in which the Complainant is incapable of giving consent.
 - b. Sex Offenses, Non-forcible:
 - i. Incest:
 1. Non-forcible sexual intercourse,
 2. between persons who are related to each other,
 3. within the degrees wherein marriage is prohibited by California law.
 - c. Statutory Rape:
 - i. Non-forcible sexual intercourse,
 - ii. with a person who is under the statutory age of consent of 18.
 - d. Dating Violence, defined as:
 - i. violence,
 - ii. on the basis of sex,
 - iii. committed by a person,
 - iv. who is in or has been in a social relationship of a romantic or intimate nature with the Complainant.
 - v. The existence of such a relationship shall be determined based on the Complainant's statement and with

consideration of the length of the relationship, the type of relationship, and the frequency of interaction between the persons involved in the relationship. For the purposes of this definition—

1. Dating violence includes, but is not limited to, sexual or physical abuse or the threat of such abuse.
 2. Dating violence does not include acts covered under the definition of domestic violence.
- e. Domestic Violence , defined as:
- i. violence,
 - ii. on the basis of sex,
 - iii. committed by a current or former spouse or intimate partner of the Complainant,
 - iv. by a person with whom the Complainant shares a child in common, or
 - v. by a person who is cohabitating with, or has cohabitated with, the Complainant as a spouse, domestic partner, or intimate partner, or
 - vi. by a person similarly situated to a spouse of the Complainant under the domestic or family violence laws of California , or
 - vii. by any other person against an adult or youth Complainant who is protected from that person’s acts under the domestic or family violence laws of California.
- f. Stalking , defined as:
- i. engaging in a course of conduct,
 - ii. on the basis of sex,
 - iii. directed at a specific person, that
 - iv. would cause a reasonable person to fear for the person’s safety, or
 - v. the safety of others; or
 - vi. Suffer substantial emotional distress.

For the purposes of this definition—

- vii. Course of conduct means two or more acts, including, but not limited to, acts in which the Respondent directly, indirectly, or through third parties, by any action, method, device, or means, follows, monitors, observes, surveils, threatens, or communicates to or about a person, or interferes with a person’s property.
- viii. Reasonable person means a reasonable person under similar circumstances and with similar identities to the Complainant.
- ix. Substantial emotional distress means significant mental suffering or
- x. anguish that may but does not necessarily require medical or other professional treatment or counseling.

CST reserves the right to impose any level of sanction, ranging from a reprimand up to and including suspension or expulsion/termination, for any offense under this policy.

Retaliation

Protected activity under this policy includes reporting an incident that may implicate this policy, participating in the grievance process, supporting a complainant or respondent, assisting in providing information relevant to an investigation, and/or acting in good faith to oppose conduct that constitutes a violation of this Policy.

Acts of alleged retaliation should be reported immediately to the Title IX Coordinator and will be promptly investigated. CST will take all appropriate and available steps to protect individuals who fear that they may be subjected to retaliation.

CST and any member of CST's community are prohibited from taking or attempting to take materially adverse action by intimidating, threatening, coercing, harassing, or discriminating against any individual for the purpose of interfering with any right or privilege secured by law or policy, or because the individual has made a report or complaint, testified, assisted, or participated or refused to participate in any manner in an investigation, proceeding, or hearing under this policy and procedure.

The exercise of rights protected under the First Amendment does not constitute retaliation.

Charging an individual with a code of conduct violation for making a materially false statement in bad faith in the course of a grievance proceeding under this policy and procedure does not constitute retaliation, provided that a determination regarding responsibility, alone, is not sufficient to conclude that any party has made a materially false statement in bad faith.

Additional Recourse

Sexual misconduct and retaliation are violations of federal and state law. This policy is intended to supplement and not replace such laws. Whether or not the internal complaint procedures described in this policy are utilized, anyone who believes that they are the victim of sexual misconduct, or retaliation may file a complaint with the Office of Civil Rights, United States Department of Education, 400 Maryland Avenue, SW, Washington, D.C. 20202-1100, Customer Service Hotline #: (800) 421-3481, Facsimile: (202) 453-6012, TDD#: (877) 521-2172, Email: OCR@ed.gov, Website: <http://www.ed.gov/ocr/>

For complaints involving employees:

- Equal Employment Opportunity Commission (EEOC): Roybal Federal Building, 255 East Temple St., 4th Floor, Los Angeles, CA 90012
- California Department of Fair Employment and Housing (DFEH): DFEH Headquarters: 2218 Kausen Drive, Suite 100, Elk Grove, CA 95758; 800-884-1684 (voice), 800-700-2320 (TTY).

- Bureau of Labor and Industries (BOLI): 800 NE Oregon Street, Suite 1045, Portland, OR 97232; 971-673-0761.
- Equal Employment Opportunity Commission (EEOC): Federal Office Building, 909 First Avenue, Seattle, WA, 98104

In addition to CST’s internal complaint procedures, a victim of sexual misconduct has the right to pursue criminal prosecution and/or civil litigation (including the right to seek a temporary restraining order and injunction prohibiting harassment pursuant to California Civil Code, section 527.6). CST will provide full and prompt cooperation and assistance in notifying the proper law enforcement personnel if the victim chooses to pursue such legal action.

Resources For Persons Who Experience Sexual Misconduct

CST’s primary concern is with the health, safety, and well-being of the members of the CST community. If you or someone you know may have experienced any form of sexual misconduct, we urge you to seek immediate assistance. Student assistance can be obtained from:

- Local emergency services, which can be reached by calling 911, or the City of Claremont Emergency Services at (909) 626-1296.
- All members of the staff and faculty at CST are responsible parties, who are equipped to refer persons who experience sexual misconduct to the Title IX Coordinator for assistance in finding resources on a case-by-case basis.

TOBACCO AND SMOKE FREE CAMPUS ENVIRONMENT– CLAREMONT CAMPUS

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 Students.
- 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.

VEHICLE POLICY – CLAREMONT CAMPUS ONLY

This policy applies to the Claremont Campus of CST. For policies relating to the Willamette Campus, visit <https://willamette.edu/offices/policies/selected/all-campus/index.html>.

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 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 Disabled Parking Placard from any state.

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.

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 of 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 the Executive Team
- 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.

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.

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

Language Designations

T	Courses taught in English
I	Courses taught in Korean

Course Codes by Discipline

CE	Contextual Education
CG	Global Contextual Theologies
CT	Comparative Theologies
CS	Contextual Studies
DT	Dharma Traditions
DS	Denominational Studies
ES	Ethics, Politics & Society
HB	Hebrew Bible
HC	History of Christianity
HS	Historical Studies
IE	Interreligious Education
IR	Interreligious Studies
IS	Interdisciplinary Studies
JS	Jewish Studies
LA	Leadership and Administration
MU	Muslim Studies
NT	New Testament
PS	Process Studies
RA	Religion and the Arts
RE	Religious Education
RS	Religious Studies
SC	Spiritual Care and Counseling
SF	Spiritual Formation
TS	Textual Studies
TH	Theology
TW	Theological Writing (no credit)
US	Urban Studies
WP	Worship, Preaching & the Arts
WR	World Religions

Degree Specific Course Codes

CR	Continuous Registration
DC	Doctoral Project Completion
DM	Doctoral Ministry Contexts
DP	Doctoral Project
DR	Exam & Dissertation Research
MC	M.Div. Degree Completion
MR	M.A./M.T.S. Research on Summative Exercise

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.

TCE3086 MA Internship

MA students may take TCE3086 as an elective for one or two semesters, with their advisor's permission. For 3 credits, 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 credits 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.

TCG3000/4000 Introduction to Contextual Theologies

Contextual theologies were sprouted in the late 1960's. In this course, students will be introduced to recapture the nature of theology, revisiting the history of theologies from contextual perspectives, and re-anchoring the resources and methods of doing theologies in particular contexts. Close attention will be given to the role of cultural resources from students' respective backgrounds and contexts, and be encouraged to do a living theology from their particular realities.

TCG3005/4005, THB3086/4086 Asian and Asian-American Biblical Hermeneutics

Cultural readings and interpretations of the Bible have gained more and more attention in the field of biblical studies in the last two decades. In this course, students will be introduced to the practices, methods, and theory that constitute Asian and Asian American biblical hermeneutics. Close attention will be given to the interpretation of specific texts and students will be encouraged to explore implications for teaching and preaching in their particular contexts.

TCS3000 Cultural Fluency

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.

TCT/TIR/TPS3008/4008, TSF3021/4021 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 anti-ecological 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.

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.

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 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.

TDT3003/4003 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 marketisation 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.

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. Prerequisite: THB3007.

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. Prerequisite: THB3007.

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 Post-Exilic 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, socio-political 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. Prerequisite: 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 Ph.D. 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). Same course as TSF3019/4019.

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.

TIE3001/4001 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.

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.

TIE3054/4054 Peace Education

This course is an introduction to peace education and peace building approaches. Definitions, theory, skills and practices will be covered that are relevant for religious and interreligious leaders, educators, members of faith communities as well as members of secular society. Peace education and peace building are integral in fulfilling the mission of the church and religious communities for a better world. Students will learn various models and aspects of peace education and discern relevant applications in their own contexts culminating in designing a peace education plan for implementation.

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.

TIR3041/4041 EcoArt and Decolonial Spiritualities to Postpone the End of the World

In 2019, Indigenous Brazilian activist Ailton Krenak wrote an influential book that was entitled *Ideas to Postpone the End of the World*. In it, he argues that because the world has ended for Indigenous peoples across the Americas many times, there is much to be learned from their ways of knowing and relating to the earth. Though we are faced with the unsettling challenges of global pandemics, wild fires, climate catastrophe, continued extractivist and exploitive practices of late-stage racial-capitalism, colonialism, cisnet patriarchy, and so much more, we are also capable of leaning into spiritual, artistic, and

ecological practices from around the globe that continue to offer imaginative and creative possibilities to interrogate, resist, and create new ways of tending to ourselves, our communities, our common home and all our relations. Same as TSF3041/4041.

TIR3043/4043 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. Same as TPS3086/4086.

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.

TIR3082/4082 Jainism and Ecology

This course serves as an introduction to the field of Jainism and ecology. In this course, we will explore how Jainism, a religious tradition that originated in South Asia, adopts a more normative and relational attitude towards non-human forms of life, disavows anthropocentric thinking, and merges with the idea of "Ecological Civilization." The course has four broad segments. *First*, we will learn how Jain cosmological, and its consequent ethics view the natural world and human-nonhuman relationship. *Second*, we will examine and analyze Jainism's worldview (beliefs, perspectives, knowledge, understandings) on ecology. *Third*, we will be exploring the Jain approaches (non-violence, non-possession, and non-absolutism) towards ecocultural ethics. *Fourth*, we will learn about practices of the lived Jain tradition, and then analyze and synthesize those practices as the responses to environmental degradation and crisis.

TIR3088/4093 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.

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.)

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.

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 humanity was one of the most urgent concerns for the authors of the New Testament. The question of how we should live in the world and with our fellow humans is an equally urgent question for men and women in the 21st century. This class focuses on ethics in the Gospels, Paul's understandings of ethics or right action, and ethics in the Book of Revelation. Questions of gender, sexuality, and asceticism will also play an important role. The course will balance between biblical perspectives and contemporary ethical and theological views, both with and inside the Church. Other topics will include the nature of evil, perspectives on the afterlife, embodiment, and violence.

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 New Testament writings (e. g. Mark, Luke, First Corinthians, some deutero-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 Ph.D. Colloquium

Seminar style forum for discussion of scholarly and professional issues in the 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. Same as 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. Same 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 be 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 religion 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. Same as TIR3043/4043.

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 Ph.D. Colloquium

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

TRA3099 Special Topics in Religions and the Arts

When offered, this course will present special topics of interest in the area of Religions 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 a 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. Same as TPS3026.

TRE3040 Vocational Praxis

This is a required course for all Master 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.

TRE4074 Education and Formation Ph.D. Colloquium

Seminar-style forum for discussion of scholarly and professional issues in Education and Formation.

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 and for students enrolled in the Interfaith Chaplaincy concentration of the M.Div. 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 corequisite: 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 corequisite: 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 corequisite: 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 corequisite: 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 corequisite: 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. Students 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 corequisite: TSC3004 or an equivalent.

TSC3041, 3042, 3043; TSC3044, 3045, 3046 Spiritually Integrative Psychotherapy

Required clinical training for M.A. 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 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 corequisite: 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 corequisite: TSC3004 or an equivalent.

TSC3057/4057 Womanist Pastoral Theology and Spiritual Care

This course utilizes pastoral theological method by engaging resources in theology, psychology and culture. As such, key texts in womanist theology, womanist pastoral theology, and Black psychology will be resourced to strengthen students' developing theories and practices of care. Students will be encouraged to think critically about the ways that gender and race impact their own identities and that of care receivers. Additionally, students will develop pastoral theologies and practices of care intended to deconstruct patriarchal and racist norms. An ultimate goal will be for students to function as theorists, clergy and/or clinicians capable of fostering liberation and healing amongst individuals, families and communities against the strain of gendered and racial oppression. Pre-requisite: TSC3004

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 corequisite: 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 corequisite: 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 corequisite: 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- or corequisite: TSC3004 or an equivalent.

TSC3075/4075 Spiritually Integrated Psychotherapy

Students develop working knowledge of integration between psychotherapy and spirituality. Students, who complete this course and who are eligible to be licensed mental health providers, may receive 20 hours of clinical consultation (additional fee applies) to become the Association of Clinical Pastoral Education's "Certified Spiritually Integrated Psychotherapists." For additional information, consult the acpe.edu website. Pre- or corequisite: TSC3004 or an equivalent.

TSC3081/4081 – Chaplaincy in Military Contexts

Military Chaplains have provided specialized spiritual care and ethical guidance to service-members since they were first introduced in English armies in the 1600's. Apart from other chaplaincy contexts, military chaplains play a critical role in issues of crisis and advising on ethical dilemmas. What is the role of the chaplain when their commander gets an order to consider civilian casualties? What are the limits of absolute confidentiality and a suicidal service-member? This course will introduce the skills, challenges, and major issues of military chaplaincy through a series of case studies and scenarios-based discussions to explore the theories and practices needed for chaplaincy in the military context. The course is appropriate for those preparing for ministries in healthcare, military, prison, higher education, and other types of chaplaincy, but will focus on unique skills for military chaplaincy.

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 Integrated Psychotherapy Residency

Required clinical training for D.Min. and Ph.D. students in the Spiritually Integrated 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 are required.

TSC4085 Spiritual Care and Counseling Ph.D. Colloquium

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; Therese 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.

TSF3041/4041 EcoArt and Decolonial Spiritualities to Postpone the End of the World

In 2019, Indigenous Brazilian activist Ailton Krenak wrote an influential book that was entitled *Ideas to Postpone the End of the World*. In it, he argues that because the world has ended for Indigenous peoples across the Américas many times, there is much to be learned from their ways of knowing and relating to the earth. Though we are faced with the unsettling challenges of global pandemics, wild fires, climate catastrophe, continued extractivist and exploitive practices of late-stage racial-capitalism, colonialism, cis-het patriarchy, and so much more, we are also capable of leaning into spiritual, artistic, and ecological practices from around the globe that continue to offer imaginative and creative possibilities to interrogate, resist, and create new ways of tending to ourselves, our communities, our common home and all our relations. Same as TIR3041/4041.

TSF3042/4042 Decolonizing Shame for Theology

This course examines theories about the effect of shame through decolonial/deimperial frameworks, identifying the political, cultural, social, economic, and theological contexts of modern and postmodern theories about shame, and how these theories contributed to concepts of individual, communal, and theological identity. Students in this course will construct public theologies around shame that attend to these differing contexts, with a

goal toward destabilizing and dismantling systems of oppression that use shame as a mechanism of control. Same as TTH3032/4032.

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.

TSF4047 Compassion Based Approaches to Conflict

Teaches compassion-based conflict transformation perspectives and processes that are vital for strategic leadership and grounded in contemplative practices. Themes may include approaches to conflicted situations in inter-cultural and/or inter-religious contexts, neuroscientific understandings of the nature of contemplative practice, explorations of contemplative practices from a variety of spiritual/religious traditions, and working constructively with difficult emotions and stances within persons, between individuals, and within & across groups.

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.

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.

TTH3032/4032 Decolonizing Shame for Theology

This course examines theories about the effect of shame through decolonial/deimperial frameworks, identifying the political, cultural, social, economic, and theological contexts of modern and postmodern theories about shame, and how these theories contributed to concepts of individual, communal, and theological identity. Students in this course will construct public theologies around shame that attend to these differing contexts, with a goal toward destabilizing and dismantling systems of oppression that use shame as a mechanism of control. Same as TSF3042/4042.

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 quaerens 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.

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.

COURSES TAUGHT IN THE KOREAN LANGUAGEPh.

I420 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 social) 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 assignments are available in both Korean and English, Translation of assigned reading from English into Korean will be provided as needed.

I421 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.

I422 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.

I423 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.

I424 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.

I427 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

I431 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.

I434 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.

I435 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.

I436 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 oneself 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.

I437 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.

I438 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 themselves 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.

I439 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.

IDM441 Ageing, Ageism, Generational Conflict, Healing and Reconciliation in Korean and Korean-American Contexts

This course attempts to explore the way to heal the conflict between old and young generation in Korea through the understanding of aging and ageism. This course provides a perspective on the nature of aging and the characteristics of the elderly and explores the issues in ageism that causes the marginalization of the elderly based on cognitive, emotional, behavioral, and institutional discrimination. This course also explores biblical and theological concept of aging and addresses theories for understanding the life stage of the elderly and strategies for facilitating optimum pastoral care of Korean elderly.

ICR4000 D.Min. Continuous Registration

D.Min. students who are not taking courses or registered for TDC4999 D.Min. Project Completion must register for this course. Continuous Registration is taken only after a student have exceeded the statute of limitations for a degree program.

IDC4999 D.Min. Project Completion

After all course work is completed and before completion of the degree, students must register for TDC4999 D.Min. Project Completion. This course is 0 credits and designed to give students formal time to complete the Project.

IDP4060-01 (2 credits)/TDP4060-02 (4 credits) D.Min. Project

This course focuses on designing, researching, and writing the Professional Research Project with faculty guidance.

DEGREE SPECIFIC COURSES

TCR3000 M.Div. Continuous Registration

M.Div. students who are not taking courses but have not yet finished the degree must register for this course. Continuous Registration is taken only after a student has met the statute of limitations for a degree program.

TCR3500 M.A./M.T.S. Continuous Registration

M.A./M.T.S.. students who are not taking courses but have not yet finished the degree must register for this course. Continuous Registration is taken only after a student has met the statute of limitations for a degree program.

TCR4000 D.Min. Continuous Registration

D.Min. students who are not taking courses nor registered for TDC4999 D.Min. Project Completion must register for this course. Continuous Registration is taken only after a student has met the statute of limitations for a degree program. CAP must approve an extension of a student's time to degree before a student may sign up for Continuous Registration.

TCR4500 Ph.D. Continuous Registration

Ph.D. students not taking courses or registered for TDR4080 Ph.D. Qualifying Exam Research or TDR4090 Ph.D. Dissertation Research must register for this course. Continuous Registration is taken only after a student has met the statute of limitations for a degree program.

TDC4999 D.Min. Project Completion (0-credit)

After all course work is completed and before completion of the degree, students must register for TDC4999 D.Min. Project Completion. This course is 0 credits and designed to give students formal time to complete the Project.

TDM4003 D.Min. Contexts of Ministry and Project

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. (iv) review the necessary tasks of research, writing,

presentation, documentation and bibliographic forms that the doctoral Project will require.

TDP4060-01 (2 credits)/TDP4060-02 (4 credits) D.Min. Project

This course focuses on designing, researching, and writing the Professional Research Project with faculty guidance.

TDR4080 Ph.D. Qualifying Exam Research (0-credit)

Ph.D. students must register for TDR4080 Ph.D. Qualifying Exam Research, *prior* to completion of qualifying exams and language/research tool requirements.

TDR4090 Ph.D. Dissertation Research (0-credit)

Ph.D. students must register for TDR4090 Ph.D. Dissertation Research *after* completion of course work, qualifying exams, and language/research tool requirements, but before completion of the dissertation.

TIS3063 Master's Summative Exercise

The Masters' Summative Exercise prepares students to complete their final Summative Exercise for the M.A. or M.T.S. degree programs. This course assists students in identifying a manageable and appropriate research topic for their final master's thesis, major paper, or project in relation to each person's educational and vocational goals, and helps them begin the drafting process. Students develop and practice good research skills and cultivate an understanding of various research methodologies. Attention is given to the organization and design of the final thesis, major paper, or project, as well as the initial writing phase. Students should complete the course with enough materials to present a rough first draft of their summative exercise on the first day of their final semester before graduation.

TIS4080 Resources and Documentation for Doctoral Students

The Ph.D. Resources and Documentation for Doctoral Students Intensive is a one week, required 0-credit course offered during the Winter Term that is taken by Ph.D. students during their first year of study. 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.

TIS4082 Teaching Colloquium for Doctoral Students

This non-credit intensive is required for 2nd 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 teaching skills and strategies that create dynamic classroom experiences.

TMC3000: M.Div. Degree Completion (0-credit)

Register for this class when coursework for the degree is almost completed but remaining requirements being offered in one's final semester and/or Winter Term before graduation

would require the student to be enrolled less than half-time. This course will bring the student's enrollment to full-time status.

TMR3090: M.A./M.T.S. Research on Summative Exercise (0-credit)

Register for this when working on the summative exercise in semesters when not enrolled in credit-bearing courses or when credit-bearing course enrollment in those semesters is less than half-time. This course will bring the student's enrollment to full-time status.

WILLAMETTE UNIVERSITY COURSE/S

REL0323 The Bible in American Culture

An examination of the unique role the Bible has played in American culture, from the colonial era to the present. Topics include the Bible and literacy in colonial America; the Bible and the formation of the American ethos of conquest and manifest destiny; the Bible as a weapon in the battle over slavery, women's rights, and GLBTI rights, and as a tool in maintaining white supremacy; the Bible in American politics; and Biblical themes (especially apocalyptic) in literature and film.

EPISCOPAL THEOLOGICAL SCHOOL OF LOS ANGELES COURSES

See www.bloyhouse.org.

THE FACULTY



Duane R. Bidwell

Professor of Practical Theology, Spiritual Care, and Counseling

Accreditation Liaison Officer

B.S., Texas Christian University; M.Div., Ph.D., Brite Divinity School

Duane R. Bidwell specializes in comparative approaches to mental health and spirituality and in Buddhist-Christian studies. His expertise includes complex religious bonds, suicide intervention, spiritual direction, solution-focused therapy, and narrative therapy. He is an ordained minister of the Presbyterian Church (USA) and practitioner of vipassana (insight meditation) in the Theravada Buddhist tradition.

Duane has published 40 peer-reviewed articles and chapters, and his work has been featured on National Public Radio, CNN, the Canadian Broadcasting Corporation, and Interfaith Radio. His most recent book, *When One Religion Isn't Enough: The Lives of Spiritually Fluid People* (Beacon Press, 2018), is a Christian Century bestseller and a Library Journal "Best Book of 2018."

Duane is a board member of the Taos Institute, the Society for Buddhist-Christian Studies, and Ophelia's Jump Productions. He previously served on the board of the American Association of Pastoral Counselors and as co-editor of *The Journal of Pastoral Theology*.

Education

PhD in Pastoral Theology and Pastoral Counseling, Brite Divinity School, Texas Christian University

MDiv in Pastoral Theology and Pastoral Counseling, Brite Divinity School, Texas Christian University

BS in Journalism and Political Science, Texas Christian University

Publications

When One Religion Isn't Enough: The Lives of Spiritually Fluid People (Boston: Beacon, 2018)

Spirituality, Social Construction, and Relational Processes (Ed.) (Chagrin Falls, OH: WorldShare, 2016)

"Leading and Facilitating Spiritual Reflection," co-authored with Victor Gabriel, in *Introduction to Chaplaincy and Spiritual Care*, ed. W. Cadge and S. Rambo (Chapel Hill, NC: University of North Carolina Press, in press).

"The Human Is Not Bound: Buddhist-Christian Thought, Spiritual Care, and Complex Religious Bonds," *Buddhist-Christian Studies* 41, 2021.

"Social Construction, Practical Theology, and the Practices of Religious Communities," in *The Sage Handbook of Constructionist Practices*, ed. S. McNamee, M. Gergen, C. Camargo-Borges, and E. Rasera, pp. 630-639 (Thousand Oaks CA: Sage, 2020).

Awards and Distinctions

Excellence in Teaching Award, General Board for Higher Education and Ministry of The United Methodist Church, 2018
Fisher Faculty Teaching Award, 2016
Fisher Faculty Mentor Award, 2014

More About Duane: Duane lives in Claremont with Karee J. Galloway, a curriculum editor. They have one son. Duane volunteers as a fire lookout in the San Bernardino Mountains, hand-builds pottery, and enjoys hiking, rock climbing, and good food.



Kathleen (Kathy) 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 the founding pastor of a deaf church. Her research and teaching interests center on feminist liturgy, multicultural worship, emergent worship styles, comparative ritual practices, Liturgical Art, and ministry with persons with disabilities. Her latest book, *Rhythms of Religious Ritual: The Yearly Cycles of Jews, Christians, and Muslims*, was written in collaboration with interfaith colleagues at Bayan, Claremont, the Academy of Jewish Religion, CA, and the St. Athanasius and St. Cyril Coptic Seminary, and is about the yearly ritual cycles of Jews, Christians, and Muslims.

Other publications include: *Art in Service of the Sacred* with Catherine Kapikian (Nashville: Abingdon Press, 2006); *Wising Up: Ritual Resources for Women of Faith in their Journey of Aging* with Heather Murray Elkins (Cleveland: Pilgrim Press, 2005); *Culturally-Conscious Worship: Worship in Multicultural Contexts* (St. Louis: Chalice Press, 2000); *Worship Across Cultures: A Handbook of United Methodist Worship Practices* (Nashville: Abingdon Press, 1998); and, *A Healing Homiletic: Preaching and Disabilities* (Nashville: Abingdon Press, 1996)



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 21st 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.

Prior to joining the faculty at CST, Dr. Clayton taught or held research professorships at Williams College, California State University, Harvard University, Cambridge University, and the University of Munich.

Some of his publications include: *The Predicament of Belief: Science, Philosophy, and Christian Minimalism*, (Oxford University Press, 2011); *Religion and Science: The Basics (2011)*; *Transforming Christian Theology: For Church and Society*, (Fortress Press, 2010); *In Quest of Freedom (2009)*; *Adventures in the Spirit: God, World, Divine Action* (Fortress Press, 2008); *The Re-Emergence of Emergence: The Emergentist Hypothesis from Science to Religion* (Oxford University Press, 2008); *Signs of Solidarity: Mind and Emergence: From Quantum to Consciousness* (Oxford University Press, 2006); *Evolution and Ethics: Human Morality in Biological and Religious Perspective* (2006)



Andrew Dreitcer

Acting Vice President for Academic Affairs and Dean of Faculty

Professor of Spirituality

Director of Spiritual Formation

Co-Director of the Center for Engaged Compassion

B.A., Wabash College; M.Div., Yale Divinity School; Ph.D.,

Graduate Theological Union

Dr. Dreitcer’s current research and teaching interests lie in the exploration of the nature and experience of contemplative practices across religious traditions, the [relationship between spiritual practices and neuro-scientific understandings](#), the ways in which contemplative practices form compassionate actions and attitudes of living, and [Christianity as a spiritual path of engaged compassion](#). He is also the director of the Hybrid-Online D.Min. in “[Spiritual Renewal, Contemplative Practice, and Strategic Leadership](#).”

Dr. Dreitcer 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.

Dr. Dreitcer’s publications include: *Living Compassion: Loving Like Jesus* (Upper Room Books, 2017) — Named One of the Best Spiritual Books of 2017 by Spirituality and Practice; and, *Beyond the Ordinary: Spirituality for Church Leaders* (Eerdmans, 2001)

He serves as a Fellow at [Mind & Life Institute](#), and as a board member at “[Contemplative Development Mapping Project](#)” (aka “[The Dark Night Project](#)”), Brown University



Roland Faber

Kilsby Family/John B. Cobb Jr., Professor of Process Studies
M.A., Ph.D., University of Vienna

Dr. Faber’s research interests include Theopoetics and Eco-Process Theology; De/Constructive Theologies; Process Philosophies and Theologies; Poststructuralism and Mysticism, Transreligious Discourse, Religious Pluralism, Whitehead and Deleuze, Baha’i Studies; and Cosmology. He is the Founder and Executive Director of the Whitehead Research Project, and Co-Director of the Center for Process Studies.

A prolific writer, Dr. Faber’s publications include: *The Cosmic Spirit: Awakenings at the Heart of All Religions, the Earth, and the Multiverse* (Wipf & Stock, 2021); *Depths As Yet Unspoken: Whiteheadian Excursions in Mysticism, Multiplicity, and Divinity* (Pickwick Publications, 2020); *The Ocean of God: On the Transreligious Future of Religions* (Anthem Press, 2019); *The Garden of Reality* (Lexington Books, 2018); *The Becoming of God: Process Theology, Philosophy, and Multireligious Engagement* (Cascade Books, 2017); *The Divine Manifold* (Lexington Books, 2014); *Secrets of Becoming: Negotiating Whitehead, Deleuze, and Butler* (Fordham University Press, 2011); *Event and Decision: Ontology and Politics in Badiou, Deleuze, and Whitehead* (Cambridge Scholars Publishing, 2010); *Beyond Metaphysics?: Explorations in Alfred North Whitehead’s Late Thought* (Rodopi Press, 2010); and, *God as Poet of the World: Exploring Process Theologies* (Westminster John Knox Press, 2008)



Fitriyah, Lailatul

Assistant Professor of Interreligious Education

Fitriyah is a Ph.D Candidate at the World Religions and World Church Program in the Department of Theology at the University of Notre Dame. Her dissertation research focuses on the construction of feminist theologies in postcolonial Southeast Asia in which she looks at the lives of Indonesian female migrant workers in Singapore as sites for theological knowledge production within the frameworks of Islam and Christianity. Her work ranges from comparative analysis of Christian and Islamic feminisms, feminist interreligious dialogue, migration, religion and decoloniality, and Critical Muslim Studies. She holds an MA in International Peace Studies from the Kroc Institute for International Peace Studies-University of Notre Dame. Between 2015-2016, she was a Nostra Aetate Fellow at the Pontifical Council for Interreligious Dialogue (PCID), Vatican City.

Fitriyah regularly writes about the nexus of oppression suffered by religious and gendered minorities in Indonesia with the Indonesian political process, and colonial legacies in the country. Her two upcoming research projects deal with the growth of interreligious relationships as a survival system within the communities of Indonesian female migrant workers in Malaysia, Singapore, and Hong Kong, and the construction of anti-patriarchal epistemologies among Muslim and Christian women of the working class

in Indonesia that interrogate patriarchy as a form of religious authority, as well as coloniality as a condition for knowledge production in Indonesia.

Her research interests include Comparative Muslim-Christian feminist theologies; Muslim-Christian relations; Feminist interreligious dialogue; Islam and Christianity in Southeast Asia; Religion, gender and migration; Critical Muslim studies; Decoloniality and border thinking; and, Islamic peacebuilding process.

Publications include: “Contours of the Divine Feminine: Islamic and Christian Feminist Theologies in Indonesia” *The Muslim World* 110 (Autumn 2020): 553-571; “Interstitial Theology and Interreligious Reconciliation in Post-War Maluku: The Work of Elifas Maspaitella and Jacklevyn Manuputty” *Interreligious Relations* Issue 11 (2019): 1-12; “Religious Peacebuilding in Post-War Maluku: Tiwery’s Theology of the Mother (Teologi Ina) and Nunusaku-based Cosmology” *Interreligious Relations* Issue 10 (2019): 1-12; and, “Can We Stop Talking About the ‘Hijab’?: Islamic Feminism, Intersectionality, and the Indonesian Muslim Female Migrant Workers” In Saraswati, L.A., Barbara Shaw, and Heather Rellihan, eds. *Introduction to Women’s, Gender, and Sexuality Studies Reader: Intersectional and Interdisciplinary Approaches*, Second Edition. Oxford University Press (November, 2020).

Fitriyah is the Founder/Coordinator of Feminist Theologies in Global Context Colloquium, at the University of Notre Dame, and Instructor of Record, Theologizing Women: Introduction to Christian and Muslim Feminist Theologies (University of Notre Dame).



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*

Dr. 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.

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 Practical Theology, Spiritual Care, and Counseling

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, Georgia, Dr. Grier's writing, speaking, counseling, and community leadership privileges the experiences of the most vulnerable and marginalized people in society. Privileging the experiences of people on the margins of society, Grier enjoys nurturing cultures of self-awareness, resistance, healing, and liberation to make possible flourishing for everyone in the human village. He works to engage faith communities, clinical counseling practice, academic institutions, organizations, and the general public on issues related to racism, sexism, Black male identity, liberating faith, and depth understandings of people's personalities and ways of relating to one another. As a professor, 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. He also served as Associate Staff Minister at Third Baptist Church of Chicago.

Dr. Grier's publications include: Care for the Mental and Spiritual Health of Black Men: Hope to Keep Going (Lexington Books, 2019). In addition to teaching, he is also the Founder and Managing Director of Coloring Mental Health Collective, LLC, and a Counselor at The Clinebell Institute in Salem.



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

Dr. Jackson is a Wesleyan scholar whose research centers on the theology and practices of mission and evangelism both in global contexts in the increasingly post Christian West. Dr. Jackson brings extensive experience in global Christianity and Methodism to Claremont, having studied, taught, or made presentations in England, South Africa, South Korea, Israel, China, Costa Rica, Honduras, Brazil, and Colombia. Dr. Jackson helps lead the [Center for Global Methodism](#) at CST which facilitates training, research, teaching, and formation for the Methodist and Wesleyan community globally.

Central to Dr. Jackson's current work is helping prepare persons for Christian leadership in general and pastoral ministry in particular. He is an Elder in the Florida Conference of The United Methodist Church and served a number of churches over his fifteen years in pastoral ministry. He teaches regularly in the Cal-Pac Course of Study and previously in

Candler School of Theology's Florida Course of Study program. Jackson is a frequent guest preacher at churches and leads workshops for pastors and laity on Theology and practices of mission, Basics of United Methodist History and Theology, Evangelism in Local Churches, and Growing Healthy Churches.

Some of Dr. Jackson's publications include: "Early Methodism's Four Doors of Evangelism" (*Circuit Rider*, Nov. 2010); "Collecting and Preserving Disciples: Verbal Proclamation in Early Methodist Evangelism" (*Wesley and Methodist Studies*, 2010); "St. Francis: Patron Saint of Evangelism through Social Ministry?" (*Witness: The Journal of the Academy for Evangelism in Theological Education*, 2009); "Word and Deed: Evangelism and Social Witness for United Methodism's Next 40 Years," *The United*



Methodist Church at 40: Considering Our History, Teaching Our Traditions, Anticipating Our Future (Candler School of Theology, August 2008); "Speaking the Word: Proclamation as Declaration in an X-Files World," *Cliff College Research Symposium* (Calver, U.K., March 2008); "Laying the Foundation: Sixteenth- and Seventeenth-Century Influences of British Religious Traditions on Early Methodism," *The*

Christmas Conference (Southern Methodist University, Dallas, Texas, December 2007); "Evangelism in the Wesleyan Tradition," *Cliff College Research Symposium* (Calver, U.K., June 2007); and, "The Four-Fold Pattern of Proclamation in Early Methodism," *Cliff College Research Symposium* (Calver, U.K., November 2006).

Jordan, Belva Brown

Disciples Seminary Foundation President, interim
Associate Professor of the Practice of Ministry

An ordained minister of the Christian Church (Disciples of Christ), Belva Brown Jordan has focused her three decades 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 Interim President of the Disciples Seminary Foundation. Her research and teaching interests focus on various aspects of organizational dynamics, ministry, collaborative leadership, and theomusicology.



Yohana A. Junker

Assistant Professor of Art, Religion, and Culture and
Louisville Institute Postdoctoral Scholar
*B.A., Universidade Metodista de São Paulo; M.T.S.,
Christian Theological Seminary; Ph.D., Graduate
Theological Union*

Dr. Junker's research probes the intersections among the fields of art history, eco-criticism, and decolonial studies, with special attention to contemporary Indigenous and diasporic art practices. In her writing, art, and activism, she explores the human capacity to imagine and retrieve generative ways of being even in the face of impossibility. She also investigates the ways artists create poetic spaces that allow viewers to come together, to reclaim agency and

restore a sense of purpose, a thirst for justice, and a desire for transformation. Her artwork is central to her scholarship and activism.

Dr. Junker has contributed chapters for the following forthcoming volumes: *Georgetown Companion in Interreligious Studies* (Georgetown); *Sustainable Societies: Interreligious & Interdisciplinary Responses* (Springer); *Painted Portrayals: The Art of Characterizing Biblical Figures* (SBL Press); and, she is co-editing, with Dr. Aaron Rosen: *Modern and Contemporary Artists on Religion: A Global Sourcebook* (Bloomsbury).

Dr. Junker serves on the board of several organizations, including: Art, Religion, and Culture (ARC); Center for the Arts and Religion; La Comunidad; and Feminist Studies in Religion Blog. Read more on her website: yohanajunker.com.



Grace Yia-Hei Kao

Professor of Ethics

B.A., Stanford University; M.A., Stanford University; Ph.D., Harvard University

Dr. Kao regularly teaches and researches in the following four areas: (1) rights, human and animal, (2) religion in the public sphere in the U.S., (3) ecofeminism, (4) Asian American Christianity. She is the author of [*Grounding Human Rights in a Pluralist World*](#) (Georgetown UP, 2011), the co-editor of [*Asian American Christian Ethics: Voices, Methods Issues*](#) (Baylor UP, 2015) and the co-editor of [*Encountering the Sacred: Feminist Reflections on Women's Lives*](#) (T&T Clark, 2018).

At CST, Dr. Kao serves as the co-director of the Center for Sexuality, Gender and Religion (CSGR) and faculty advisor to the Asian Pacific Islander/American Association student group. She is a two-time recipient of CST's Faculty Teaching Award (2010-2011, 2016-2017) and is the first Asian American woman to have been tenured at her institution.

An active member of professional societies, Kao serves on the steering committees of the Animals and Religion Group (ARG) and the Women of Color Scholarship, Teaching, and Activism Group (WOCSTAG) of the [*American Academy of Religion*](#); the Board of Advisors of the [*Pacific, Asian, and North American Asian Women in Theology and Ministry*](#) (PANAAWTM); and is the co-convenor of the Animal Ethics Interest Group and a former member of the Board of Directors of the [*Society of Christian Ethics*](#). She is also serving on the editorial boards of the *Journal of Religious Ethics* (JRE), the *Journal of the Society of Christian Ethics* (JSCE), and the *Journal of Race, Ethnicity, and Religion* (JRER).

To learn more about Dr. Kao's publications, current work, and speaking schedule, please visit her website at drgracekao.com.



Namjoong Kim

Director of Korean Doctoral Programs
Associate Professor of the Practice of Ministry
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 (the PROK) who hopes that his abundant experiences in teaching and ministry, together with his personal commitment to developing new methods and approaches for practical engagement using technological skills will help to further develop the academic and practical goals of Claremont School of Theology in relation to preparing students for ministry both in the United States and in South Korea. He is a member of the North American Academy of Liturgy (NAAL) and Academy of Homiletics (AH).

Dr. Kim's recent publications include: "Preaching from the Perspective of Asian American Theology" in *Preaching the Manifold Grace of God: Theologies of Preaching in the Early Twenty-First Century* Volume 2 (Wipf and Stock, 2020); "Worship after the Covid-19 Pandemic Crisis in Korean Contexts" (*Institute for Biblical Preaching*, 2020); "Worship: Reforming and Transforming Community of Faith, Life, Arts, and Stories" (Methodist Theological University Press, 2019); "Practical Challenges for Renewing the Church's Worship: Holy Communion for a Transition to Inspirational Worship" (Institute for Mission-Education of the Presbyterian Church in the Republic of Korea, 2019), pp. 5-23; "Worship and Preaching for Community Building" *Theme Book for the 104th General Assembly of The Presbyterian Church* in the Republic of Korea, 2019, 137-160; and, "Church before the Word of God and Challenges Facing Worship and Preaching in the Context of Globalization," *Word and Church* Vol. 51 (Spring, 2018): 111-137. (Korean)

Dr. Kim is also an active speaker, lecturer, and presenter. Read more about his engagement on his faculty page at cst.edu/faculty/nam-joong-kim.



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

President Kuan began his tenure at CST on July 1st, 2013 as the school's 7th president. Before coming to CST, he was Dean and Professor of Hebrew Bible of the Theological School at Drew University. His research and teaching interests include ancient Israelite and Near Eastern history, Asian and Asian American hermeneutics, the Book of Job, as well as approaches to biblical instruction for the churches. As a theological educator, he is a strong proponent of religious pluralism and passionately committed to justice issues in the global and local contexts.



As a biblical scholar, Dr. Kuan has long been a visible advocate for LGBTQIA+ equality in churches and society who has been teaching against the misuse of biblical texts towards lesbian and gay Christians for decades. He served as an expert witness both in the investigation of the Sacramento 68 and in the church trial of a lesbian clergy in Seattle. He has marched and spoken out publicly in rallies and press conferences, as an Asian Pacific Islander clergy in support of LGBTQIA+ equality and marriage. Most recently,

Dr. Kuan has continued using his voice and scholarship at the General Conference of The United Methodist Church's ongoing conversations and decisions on the full inclusion and celebration of the LGBTQIA+ community.

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

Dr. Kujawa-Holbrook, is a priest of the Episcopal diocese of Los Angeles, is a religious educator, practical theologian, historian, writer and editor, equity facilitator, and program and retreat leader. Active as a teacher, scholar, and theological educator for almost 40 years, she is the author of 24 books, handbooks, training manuals, curricula, and numerous articles and reviews in academic journals and church publications. Dr. Kujawa-Holbrook is also the editor of the new series on Anglican Studies with Lexington/Fortress Academic and the series on Postcolonial Studies in Religion and Theology of Lexington Books. Her research interests include: Religion and Education, Interreligious Education, Practical Theology, Anglican and Episcopal Studies.

Some of her recent publications include: "Confronting White Supremacy in Interreligious Engagement: Insights from Critical Pedagogy," in *Georgetown Companion to Interreligious Studies*, forthcoming, 2021; "An Overview of the Strengths and Challenges of the Field of Anglican History," *Journal of Anglican Studies*, 2021; "Intersectionality and Interreligious Engagement: A Reflection," in *Deep Understanding for Divisive Times, Journal of Interreligious Studies Anniversary Volume*, Lucinda Mosher, ed. *Interreligious Studies Press*, November, 2020; "New Paths as We Journey Toward the Future": Reflections on Anglican-Roman Catholic Dialogue since *Ut Unum Sint*, in "Theological Roundtable: Two Steps Forward, One Step Back: Ecumenical Relations after *Ut Unum Sint*, *Horizons*, the Journal of the College Theology Society (2020):1-23; "Passion, Authenticity and Commitment – A Reflection on Theological Education," in *Open and Relational Leadership*, edited by Roland Hearn, Thomas Oord, Sheri Kling (SacraSage Press, 2020); *The Writings of Hildegard of Bingen, Annotated and Explained*, Skylight Illuminations (Skylight Paths, 2016); *God Beyond Borders: Interreligious Learning among Congregations* (Pickwick/Wipf & Stock, 2014); *Pilgrimage – The Sacred Art. Journey to the Center of the Heart* (Skylight Paths, 2013) – named "A Best Spiritual Book" in 2013 by *Spirituality & Practice*; and *Injustice on the Care of Souls: Pastoral Care with Marginalized Communities*, with Karen B. Montagno (Augsburg Fortress, 2009) Second Edition, 2023.

Dr. Kujawa-Holbrook also serves as Editor-in-Chief of Anglican and Episcopal History; as Pastoral Theology Review Editor of *Anglican Theological Review*; as a nominating committee member of the Religious Education Association (REA); and, serves on the boards of the *Journal of Inter-Religious Studies* and Stillpoint, California. In 2020, Dr. Kujawa-Holbrook was named a Fellow of the Royal Historical Society.



K. Samuel Lee

Edna & Lowell Craig Professor of Practical Theology,
Spiritual Care, & Counseling

Executive Director of The Clinebell Institute

*Westmar College; M.Div., Yale University; Ph.D., Arizona
State University*

Dr. 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 also serves as 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.

Publications in both English and Korean include: “Empowering Activist Pedagogies in Pastoral Theology: Accountability and Transformative Possibilities,” *JPT*, 27(3), with Melinda McGarrah Sharp & Sheppard, P. I. (2018); “Pastoral Theology’s Ever-Expanding Boundaries: Narrating the Pasts and Futures of a Field (Editorial),” with Melinda McGarrah Sharp, *JPT*, 27(2), 1-3 (2017); “Changing the Margins: Mentoring and Research in the 21st Century,” with Lee Butler, *JPT*, 27(2) (2017); “In Memoriam: The Rev. Tongho Kim,” *Christian Weekly*, Los Angeles, CA (2017); “Season of Significant Losses,” (Invited Guest Column) *Somang Society Quarterly Journal*, No. 18 [In Korean] (Apr/May/June 2017); “Postcolonial theology and Korean international missionary work (Part I),” *Hope5L2F*, Vol. 3 [In Korean] (2017); “Postcolonial Theology and Korean international missionary work (Part II),” *Hope5L2F*, Vol. 3(3) [In Korean] (2017); “Christian responsibility for Interreligious Conflict” *Leadership Is Discipleship*. (Discipleship Ministries of The United Methodist Church, 2017) [in Korean]; and, “Practical theology of race and gender” *Leadership Is Discipleship* (A special issue on Politics and Religion) (Discipleship Ministries of The United Methodist Church, 2016), 97-106.



Mehta, Venu

Bhagwan Chandraprabhu Postdoctoral Fellow in Jain Studies

Dr. Mehta is a scholar of Jainism. Her present research focuses on the devotional practices, literature, and iconography of the Jaina Goddess Padmāvati, with special attention to vernacular and regional forms of devotion and goddesses in Jainism. Her areas of scholarship in Jain Studies include Jain religious diaspora and sectarian negotiations in the USA, Jainism and ecology, Jain *bhakti* literature and practices in Gujarat, Jaina theory of Anekāntavāda, and Jaina notion of forgiveness.

She completed her second M.A. in Religious Studies with a particular focus on Jainism at Florida International University. Her M.A. thesis, titled “An Ethnographic Study of Sectarian Negotiations among Diaspora Jains in the USA,” is an ethnographic and anthropological study of the Jain communities in the diasporic context. She explored Jain temples and communities and identified sectarian negotiations, the invention of a new form of Jainism, and the creation of a common Jain identity as the practices of the Jains in the USA. Her research emphasizes the Jain immigrants’ process of creating a common ‘Jain’ identity through sectarian negotiations.

Her research interest includes Indian religions, languages, cultural/folk traditions, and South Asian religious art forms. She adds a new dimension to her academic world by including Digital Humanities to present her research and teaching. Dr. Mehta was a Fulbright Fellow (FLTA) at Indiana University, Bloomington, in 2010-11 and taught Gujarati as a foreign language. In addition, she has developed pedagogical materials and a curriculum for teaching the Gujarati language to non-native speakers.

Her academic background, including research and training in education and literature, led to her first Ph.D. in multiculturalism and literature education. In her first Ph.D. project, she focused on developing theory, methods, and in-class materials to orient learners towards multiculturalism using literature at the higher secondary level.

Recent publications include: “Sectarian Negotiations among the Jains in the USA: A Special Focus on the Ritual and Visual Culture”. *World Religions in the United States: Tracing the Migrations of Religions to the United States* (Tentative title). Cognella Academic Publishing. (forthcoming/accepted for publication Fall 2021); “Anekantavada: The Jaina Epistemology” in Bernd Reiter (Ed.), *Constructing the Pluriverse: The Geopolitics of Knowledge*, (Duke University Press, 2018) pp. 259-279; “Jainism, Ecology and Ethics” in Alex, Rayson K., S. Susan Deborah, Reena Cheruvalath, & Gyan Prakash (Eds), *Ecocultural Ethics: Critical Essays*, (Lexington Books, 2017) pp. 171-184; *Learn Gujarati, A Resource – Book for Global Gujaratis, Beginner’s Level*. (Charotar University of Science and Technology: India, 2016); “Diversity and Higher Education: Towards a Promising Development Condition” *University News India*: Association of Indian University, 53(12) March 23-29, 2015, pp. 16-19; *Literature of South Asian Diaspora*, eds. with Dr. R K Dhawan, (Prestige Books International, 2014);

and, *Multiculturalism and Globalization: Literature, Society, Education* (Prestige Books International Publishing, 2013).



Barbara Nixon

Director of Field Education

B.A., University of California at Berkeley, M.Div. Pacific School of Religion; M.A., Pacific School of Religion

Recently retired from parish ministry, Rev. Nixon brings rich experience and knowledge of congregational life, as well as much experience and understanding in church/ community connections. During her years in parish ministry, she mentored countless future clergy, served on the Oregon/Idaho Board of Ordained Ministry and, when possible, supervised students during their field education in parishes she served. Beyond caring greatly about raising up grounded, clear-thinking, passionate clergy, Rev. Nixon brings experience and a strong desire to build and appreciate interfaith relations. She was the first to receive Idaho's Interfaith Alliance Leadership Award for creating a Boise movement called Healing Our Future. She currently writes for and coordinates INTERFAITH VOICES, a column running in two Oregon newspapers, featuring local writers from many and diverse faith perspectives.

Rev. Nixon, a progressive Christian voice, also believes clergy and laity alike must be able to articulate what they believe and how they understand the life and teachings of Jesus. Her book, *Things I Wish Jesus Said*, is her first effort in print to create discussions of deeper, clearer beliefs. A second book is in the works. She continues to work with groups and individuals in this work.



Frank Rogers, Jr.

Muriel Bernice Roberts Professor of Spiritual Formation and Narrative Pedagogy

Co-Director of the Center for Engaged Compassion

B.A., Anderson College; M.Div., Ph.D., Princeton Theological Seminary

Dr. Rogers' teaching focuses on spiritual formation that is contemplative, creative, and socially liberative. A trained spiritual director and experienced retreat leader, his research interests include: Compassion, Contemplative Spiritual

Formation, Compassion-Based Social Engagement, Narrative in Education and Formation, and Psycho-Spiritual Restoration of Trauma.

His publications include: "Compassion-Based Spiritual Direction: Internal Family Systems as a Resource for Spiritual Companions" *Presence: An International Journal of Spiritual Direction* 26, 4 (December 2020): 50-60; "Warriors of Compassion: Coordinates on the Compass of Compassion-Based Activism" chapter in *Taking it to the Streets: Public Theologies of Activism and Resistance*, Editor Jennifer Baldwin (Lanham, MD: Lexington Press, 2019); *Compassion in Practice: The Way of Jesus* (Nashville:

Upper Room Books, 2016); *Practicing Compassion* (Nashville: Fresh Air Books, January 2016) – a finalist for “Best Spirituality Book of 2016” by USA Best Book Awards; *Finding God in the Graffiti: Empowering Teenagers through Stories* (Cleveland: Pilgrim Press, 2011); *The God of Shattered Glass: A Novel* (Eugene, OR: Emerald City Books, 2011)



Andrew Schwartz

Executive Director, Center for Process Studies;
Assistant Professor of Process and Comparative Theology
*B.A., Northwest Nazarene University; M.A., Nazarene
Theological Seminary; M.A., Claremont Graduate
University; Ph.D., Claremont Graduate University*

Dr. Schwartz is a scholar, organizer, and social entrepreneur. As a comparative philosopher and theologian, his teaching and research specializations include religious pluralism, process thought, and ecological civilization. With a particular interest in promoting the common good, Dr. Schwartz employs a constructive approach to theology and philosophy oriented toward addressing our world’s most pressing problems. His recent work has been focused on the development of a new paradigm for addressing religious disputes grounded in the pluralistic insights of Jainism, as well as the role of high-impact philosophy in the transition toward a more sustainable and just future.

Dr. Schwartz is also Co-Founder and Executive Vice President of the Institute for Ecological Civilization (ecociv.org), Co-Chair of the Open & Relational Theologies Unit of the American Academy of Religion, Managing Editor of *Process Studies* journal.

Recent publications include: Process Cosmology edited by Wm. Andrew Schwartz, Andrew M. Davis, and Maria-Teresa Teixeira (Palgrave Macmillan, forthcoming); *Nature in Process: Organic Proposals in Philosophy, Society, and Religion* edited with Andrew M. Davis and Maria-Teresa Teixeira (Process Century Press, forthcoming); “Philosophical Roots of the Ecological Crisis: The Process-Relational Worldview and Integral Ecology” ([Berkley Forum, 2020](https://berkeleyforum.org)); “Panentheism and Panexperientialism for Open and Relational Theology,” with Thomas Jay Oord in *Panentheism and Panpsychism: Philosophy of Religion Meets Philosophy of Mind*, edited by Godehard Brüntrup, Benedikt Paul Göcke, and Ludwig Jaskolla ([Brill, 2020](https://brill.com)); “Seven Tips for Becoming a Better Leader: An Open-Relational Perspective,” in *Open and Relational Leadership: Leading with Love* edited by Sheri Kling, Roland Hearn, and Thomas Oord (SacraSage Press, 2020); *What is Ecological Civilization?: Crisis, Hope, and the Future of the Planet* by Philip Clayton and Wm. Andrew Schwartz (Process Century Press, 2019); *Do Christians, Muslims, and Jews Worship the Same God? Four Views*, edited by Ronnie Campbell and Christopher Gnanakan (Zondervan, 2019); *The Metaphysics of Paradox: Jainism, Absolute Relativity, and Religious Pluralism* (Lexington Books, 2018); and, *Putting Philosophy to Work: Toward an Ecological Civilization*, edited with John B. Cobb, Jr. (Process Century Press, 2018)



B. Yuki Schwartz

Assistant Professor of Constructive and Political Theologies and Louisville Postdoctoral Scholar
B.A., Oklahoma State University; B.A., University of Oklahoma; M.Div., Phillips Theological Seminary; Ph.D., Garrett-Evangelical Theological Seminary

Dr. Schwartz's areas of scholarship include deimperial/decolonial studies; Asian and Asian American theology; political theology; and critical race, gender, and sexuality studies. Her dissertation, titled "The Ends of Shame: Toward a Deimperial Political Theology of Messianism," investigated the development of shame theories under European and US imperialism, with an emphasis on the role of US Cold War politics in Asia in constructing political and theological understandings of shame and guilt.

Dr. Schwartz's publications include: "The Shame Culture of Empire: *The Chrysanthemum and the Sword* as Cold War Playbook for Legitimizing US Empire" in *Feminist Praxis Against U.S. Militarism*, edited by W. Anne Joh and Nami Kim, (Lexington Books, 2020); and, "Cultural Appropriation vs. Cultural Appreciation" in *When Kids Ask Hard Questions: Faith-filled Responses for Tough Topics*, edited by Karen Ware Jackson and Bromleigh McClenaghan, (Chalice Press 2019).



Marvin A. Sweeney

Professor of Hebrew Bible
A.B., University of Illinois; M.A., Ph.D., Claremont Graduate University

Dr. Sweeney specializes in the Prophetic Literature of the Hebrew Bible (Latter Prophets), the Narrative Literature of the Hebrew Bible (Pentateuch and Former Prophets), the Apocalyptic and Visionary Literature of Ancient Judaism (Writings of the Hebrew Bible; Qumran; Heikhalot Literature). He is especially interested in the literary forms of biblical and Jewish literature, the interplay between religion and politics in the ancient and modern worlds, post-Shoah (Holocaust) theology, and the History of Judaism and Jewish Thought. He teaches courses in the Hebrew Bible, especially Prophetic, Narrative, and Apocalyptic literature; Biblical Theology, especially post-Shoah readings of the Bible, Jewish Mysticism, and the History of Judaism and Jewish Thought.

Dr. Sweeney has also served as Professor Tanak with the Academy for Jewish Religion California; Underwood Professor of Divinity with Yonsei University; Visiting Professor of Hebrew Bible at Hebrew Union College-Jewish Institute of Religion, Los Angeles, and, Dorot Research Professor at W. F. Albright Institute in Jerusalem, Israel.

His publications include: *Jewish Mysticism from Ancient Times through Today* (Eerdmans, 2020); *The Pentateuch* (Core Biblical Studies; Abingdon, 2017); *Isaiah 40-66* (Forms of the Old Testament Literature, Eerdmans, 2016); *Reading Prophetic Book* (Forschungen zum Alten Testament; Mohr Siebeck, 2014; and, *Reading Ezekiel* (Reading the Old Testament; Smyth and Helwys, 2013)

Dr. Sweeney also serves as Senior Editor for Hebrew Bible, Critical Contextual Commentary, at Wipf and Stock Press, and was the Founding Editor of Review of Biblical Literature for Society of Biblical Literature.

ADJUNCT FACULTY and EMERITI/A PROFESSORS

ADJUNCT FACULTY (2021-2022)

Toni M. Bond

B.A., DePaul University; M.A., Claremont School of Theology; Ph.D., Claremont School of Theology

Dr. Bond is a scholar and social justice activist. As a womanist ethicist, her teaching and research specializations include Christian ethics, womanist ethics, Black feminist and womanist thought, and reproductive health, rights, and justice. With a particular interest in theo-ethical approaches to liberating the bodies of people of color from historic and current forms of reproductive and sexual oppression, she utilizes feminist ethnography and womanist sociological analysis in her qualitative research to unearth the reproductive and sexual herstories of Black women.

Dr. Bond has worked in the reproductive health, rights, and justice movements for 30 years. She is one of the twelve Black women who, in 1994, coined the term “Reproductive Justice,” creating a paradigm shift in how women of color add their collective voices to the fight for reproductive autonomy and freedom. She was the inaugural Fellow for the Fellowship for Reproductive Justice Research, a research fellowship sponsored by Advancing New Standards in Reproductive Health (ANSIRH), a collaborative research group at the University of California, San Francisco Bixby Center for Global Reproductive Health. She was named the inaugural Scholar-in-Residence at Interfaith Voices for Reproductive Justice. Dr. Bond also received the Emerging Scholars Award from the Society for Family Planning in support of her dissertation research.

Allen Buck

B.A., University of Oklahoma; M.Div., Emory University Candler School of Theology; D.Min., Drew University

The Rev. Dr. Allen Buck is an Ordained Elder in the United Methodist Church, serving in pastoral ministry since 1998. He is a proud citizen of the Cherokee Nation. His passion is incarnational/relational community development. He cares deeply about social justice, especially advocating for the rights and protection of indigenous people’s spaces, places, traditions, families, rights, and wisdom. Allen’s spouse, Erin, is an Autism Specialist. They have four children.

Philip Butler

B.A., Morehouse College; M.Div., Candler School of Theology, Emory University; M.A., Claremont School of Theology; Ph.D., Claremont School of Theology, Practical Theology

Dr. Butler is Term Assistant Professor of Theology and Black Posthuman Artificial Intelligent Systems at Iliff School of Theology. He is an interdisciplinary scholar in neuroscience, technology, spirituality and Blackness. He recently authored *Black Transhuman Liberation Theology*, which imagines what might happen when Black people utilize technology to enhance both Black spiritualities and Black bodies in the

struggle of materializing liberating realities. Philip is also the founder of the Seekr Project, which works to construct a distinctly Black AI with mental health capabilities.

Mario Conliffe

B.A., University of the West Indies; S.T.M., Nashotah House Theological Seminary; Ph.D., Loyola University Maryland

Dr. Conliffe is a psychotherapist, Episcopal priest, and teacher specializing in counselor education and supervision; integration of religion and spirituality in counseling and psychotherapy; substance abuse and addictive behaviors; attachment theory; fatherlessness; and experiential psychotherapy.

Alane K. Daugherty

B.S., M.S., California State Polytechnic University, Pomona; PhD, Claremont Graduate University

Dr. Daugherty teaches stress management, aerobics, yoga, and meditation in the department of Kinesiology and Health Promotion at Cal State, Pomona. Her work focuses helping people transform chaotic and limiting emotional patterns to ones that are self-affirming, life enhancing, and truly transformative. She is the author of *Unstressed: How Somatic Awareness Can Transform Your Body's Stress Response and Build Emotional Resilience* from New Harbinger Publications, *From Mindfulness to Heartfulness: A Journey of Transformation through the Science of Embodiment* from Balboa Press, *The Power Within: From Neuroscience to Transformation* from Kendall Hunt Publishers and *De-stress with Dr. Alane* - an Audio meditation CD available on Amazon and iTunes. She also has several articles published by Psychology Today, including "Recover Your Wellbeing," "Your Panic is Increasing Your Risk," and "Why you Freak Out." Dr. Daugherty's passion, professional training, research, and teaching experience are grounded in the neuroscience of transformation, emotional literacy and the importance of the mind/body/spirit dynamic.

Rachel Fox

Associate of Theology, San Bernardino Bible College; B.A., California State University at San Bernardino; M.A., Ph.D., Claremont School of Theology

Dr. Fox is a practical theologian in the area of Christian spirituality, spiritual formation, and faith development with a particular interest in charismatic/pentecostal spirituality and pneumatology and the Christian contemplative tradition. She is currently a part time faculty member in the theology department at Loyola Marymount University Los Angeles, where she teaches undergraduate and graduate courses in the areas of Christian spirituality, spiritual formation for pastoral ministry, faith development and transformation, and the Christian contemplative tradition. Rachel also has experience with leading prayer practice groups such as Lectio Divina and spent time working with Claremont School of Theology's Center for Engaged Compassion and Compassion Retreats while completing her Ph.D. at CST.

Shannon Frediani

B.A., California Institute of Integral Studies; M.A. Starr King School for the Ministry; Ph.D., Claremont School of Theology.

Dr. Frediani is an interreligious educator, peace educator, and practical theologian. Her current scholarship focuses on decolonizing interreligious education, highlighting the spiritual needs of populations targeted by systemic injustice. As a scholar, Shannon incorporates narrative pedagogy, utilizing decolonial, feminist, and womanist methodologies. She is particularly passionate about witnessing and fostering spiritual formation in the context of religious leadership and social justice advocacy work. She is author of an article "Utilizing Pedagogy for Disrupting White Supremacy," a book chapter "Expanding Interreligious Studies: Creating Crucibles for Multiple Subjectivities and Spiritual Inheritances", and an upcoming book *Developing Theologies of Accountability: Decolonizing Interreligious Education*.

Prior to her academic career, Shannon co-founded The Voices of Angels Foundation, a 501c3 nonprofit in 2001 dedicated to serving historically marginalized populations doing jail and prison outreach from 2002-2019. She produced public programs, concerts and educational conferences dedicated to bridging communities, the arts and social justice. Internationally she facilitated peace conferences in Nigeria, (2007, 2010 and 2011) collaborating with local nonprofits bringing together Muslims, Christians and traditionalists.

Shannon is an active member of the Religious Society of Friends (Quaker) and serves as clerk on the Peace and Social Justice Committee for Pacific Yearly Meeting. She also serves as clerk of the Worship and Ministry Committee of Santa Cruz Friends Meeting. From 2017 to 2020 she was on the general committee for American Friends Service Committee (AFSC).

Kendra E. Fredrickson-Laouini

Director of Communications; Adjunct Professor of Practical Theology and Religious Education

B.A., Truman State University; M.A., Claremont Lincoln University; M.A., Ph.D., Claremont School of Theology; Certificate in Islamic Studies and Leadership, Bayan Claremont

Dr. Fredrickson-Laouini is a practical theologian, interreligious educator and practitioner, and a life-long United Methodist. She serves as CST's Director of Communications, as an adjunct professor of world religions and Christian ethics for Mount Saint Mary's University in Los Angeles, and is an adjunct professor of Christian mission at CST.

In addition to her more than twenty years of experience as a youth minister and Christian educator in both United Methodist and Unitarian Universalist churches, Fredrickson-Laouini is a teacher and workshop leader in Christian-Muslim relations and American Islam as well as a retreat, conference, and bible study leader in youth and adult ministries.

Her research interests include practical theology, interreligious education, Christian discipleship, American Islam, Christian-Muslim relations, and narrative approaches to teaching and learning. Through autoethnographic research, Fredrickson-Laouini's dissertation, "My Calling to Fulfill: Interreligious Education, Christian Discipleship, and the United Methodist Tradition," engaged practical theological methods to argue

that interreligious education is integral to Christian discipleship, therefore challenging local United Methodist churches to rethink all approaches to religious education.

Margaret Froelich

B.A., Scripps College; M.A., Ph.D., Claremont School of Theology

Dr. Froelich is a scholar of New Testament and early Christianity with an interest in the Greek and Roman literary, cultural, and cultic environments of the earliest Jesus worshippers. She also works in libraries, where she is interested in the Open Access and Open Education movements, and expanding the awareness, use, and production of open resources in religious studies and theological education.

Victor Gabriel

B.A., Curtin University of Technology; M.A., Naropa University; Ph.D., University of the West

Dr. Gabriel is an Assistant Professor in the Department of Buddhist Chaplaincy at the University of the West. He was chair from 2014-2018 and is now the program lead for the Master of Divinity in Buddhist Chaplaincy. His research areas include applied Buddhist “theology”; Feminist and Queer Theory; conceptualizations of the Body as seen in Buddhist Art; Ritual Studies and the inculturation of American Buddhism. He was a psychotherapist and is a Buddhist lay minister.

Grant Hagiya

Resident Bishop of the California-Pacific Annual Conference of the United Methodist Church

M.A., Claremont School of Theology; M.Div., D.Min., Claremont School of Theology; Ed.D., Pepperdine University

Grant Hagiya graduated with an Educational Doctorate in Organizational Leadership from Pepperdine University in 2012. Abingdon published his book, *Leadership Kaizen*, based on his dissertation on the “Traits, Qualities and Characteristics of Highly Effective UMC Clergy” in 2013. He has worked and studied with Ron Heifetz and Marty Linksy at the Harvard Kennedy School, and is a member of the newly formed Adaptive Leadership network. A Board member of the General Board of Higher Education and Ministry, he chairs the Endorsing Committee for UMC chaplains. He recently received his Associate Certified Coaching Certificate (ACC) from the International Coach Federation as a professional certified coach. He is also a Gallup StrengthFinder Certified Coach. He is a graduate of the Claremont School of Theology, where he received M.A., M.Div., and D.Min. Degrees.

Prior to his election to the episcopacy, he served as the Sr. Pastor at churches in Berkeley, Gardena, and Los Angeles, California as well as the Los Angeles District Superintendent and Dean of the Appointed Cabinet of the California Pacific Annual Conference.

Elected to the Episcopacy in 2008, he served for 8 years in the Greater Northwest Annual Conference, which includes 3 annual conferences: Alaska, Oregon-Idaho, and the Pacific Northwest. He is a member of the newly formed Commission on the Way Forward, tasked with forging a strategy on human sexuality for the United Methodist Church. He chairs the Leadership Focus Area of the 4 Areas of Focus for the United

Methodist Church, and is a member of the Council of Bishop's Executive Committee. He is the current chair of the Council of Bishop's Task Force that plans the new Learning Retreats for all active Bishops. He is currently serving as President of the College of Bishops for the Western Jurisdiction.

Grant is married to Janet, a retired high school librarian, and they have three children: Lexie, Jamie, and Trent, and three grandchildren.

HyeRan Kim-Cragg

B.S.C., Dong Duck Women's University; M.Div., Hanshin Graduate School of Theology, Hanshin University; Th.D., Emmanuel College, University of Toronto

Dr. Kim-Cragg is committed to an interdisciplinary approach to homiletics in practical theology, her teaching and research address a range of topics related to biblical interpretation, postcolonial theories, feminist homiletics and liturgy, migration, and decolonizing practices. Her current research is involved in the intercultural preaching, as this intersects with race, gender, and multiple identities of the preacher and the congregations. She is particularly interested in language (verbal and non-verbal) issues for preaching as a communicative event. As a recipient of The Rowntree Scholarship at The United Church of Canada Foundation (2019), she will undertake her research project on Preaching and Intercultural Ministry in the United Church of Canada for the next 3 years.

Dr. Kim-Cragg's recent publications include, *Postcolonial Preaching* (Lexington/ Fortress, forthcoming), *Interdependence: A Postcolonial Feminist Practical Theology* (Pickwick 2018), and "Preaching in a Post-Truth Era: Its Critical Task." *International Journal for Homiletics*. 4 (2020). She is an ordained minister in the Presbyterian Church in the Republic of Korea (PROK) and has served in pastoral, teaching, and intercultural leadership capacities with the United Church of Canada for the past twenty years.

Heather Heinzman Lear

B.S., Boston University; M.Div. Duke Divinity School; D.Min. Garret-Evangelical Theological Seminary

After serving as the Director of Evangelism for the General Board of Discipleship, Heather joined the staff of The Foundation for Evangelism in 2019. Prior to that, she served as an ex-officio trustee and member of the Grants committee. Heather brings with her experience and a passion for teaching and training leaders. She has also been a tremendous asset to expand the Foundation's ecumenical networks and partnerships. For the past three years, Heather has co-taught the online course, "Evangelism for Non-Evangelists" with Rev. Dr. Mark Teasdale. In addition to being invited to teach evangelism courses at several UM Seminaries she has also led workshops at the United Methodist Leadership Institute and various annual conference events. Heather lives in Brentwood, Tenn., with her husband Casey and son, Caleb.

Sushama Parekh

MSEE, Loyola Marymount University

Sushama Parekh has 17 years of experience in teaching Jain philosophy at Jain Center of Southern California, emphasizing Karma Theory, twelve reflections, introspection,

meditation, developing human values, and virtues. She has conducted soft skill training at Moog, Bangalore division, including Criticism Management, Happiness Sensex, Letting it go, Meditation, Mindfulness, anger management, and conflict management. At Moog and BAE Systems, Sushama designed and developed an Engineering Leadership Development Program (ELDP) consisting of technical / management courses, provided hands-on training, and collaborated with Universities such as Loyola Marymount University, University of Buffalo, and University of California Los Angeles for employees to receive credit towards Master's degree. She is Chief Engineer, Aerospace Electronics Design, Moog, Inc.

Sue Kim Park

B.A., University of Florida; M.Div., Duke Divinity School; M.T.S., Union Theological Seminary; Ph.D. Claremont School of Theology

As an educator and practical theologian, Dr. Park is interested in how spirituality is embodied by individuals and communities in their contexts especially in intersections of identities and pedagogical approaches to formation. She is passionate about cultivating and strengthening communities of faith. Her research interests include postcolonial approaches to interfaith encounters, contextual theology, and ethnography. Dr. Park's lectureships and teaching venues include Presbyterian College and Theological Seminary, Seoul, Korea, and Sungmin University, Cheonahn, Korea.

Patrick Reyes

M.Div., Boston University, School of Theology; M.A., Claremont School of Theology; Ph.D., Claremont School of Theology

Dr. Patrick B. Reyes is a Latinx practical theologian, educator, administrator, and institutional strategist. He is the author of the book, *Nobody Cries When We Die: God, Community, and Surviving to Adulthood* (Chalice Press, 2016). The work explores the role of stories and violence in vocational discernment. Patrick is the Director of Strategic Partnerships for Doctoral Initiatives at the Forum for Theological Exploration, formerly the Fund for Theological Education (fteleaders.org). He is the first Latinx director of the doctoral initiatives, which celebrated 50 years of supporting scholars of color through fellowships in 2018. His portfolio includes oversight of annual grant funding to create conditions for scholars and students of color to thrive in theological education through fellowships, partnerships, and grants to theological institutions. He collaborates and works with leaders of institutions, foundations, and other para-academic organizations in theological and higher education to build their capacity and transform theological schools and programs for the 21st century. In 2017 and 2018, he was recognized as a "Great Teacher and Preacher," by the Children's Defense Fund.

Soo J. Kim Sweeney

M.Div., Evangelia University; M.T.S. Calvin Theological Seminary; Ph.D., Claremont School of Theology

Dr. Soo J. Kim Sweeney specializes in Hebrew Bible studies with a particular focus on text-reader interactions in the Former and Latter Prophets. Her academic interests include biblical theology, literary-critical methodologies, intertextuality, spatiality,

conceptual blending theories, and ethical readings in memory making. In addition, she teaches courses in Literature and the Bible in various contexts.

Kristopher M. Thomas

B.A., Western Washington University; M.S., Seattle Pacific University; M.A., M.A.T., Ph.D. Fuller Theological Seminary

Dr. Thomas is a clinical psychologist and neuropsychologist. His primary role is as a clinical psychologist at the Oregon State Hospital where he conducts complex neuropsychological, personality, and behavioral assessments in an inpatient forensic psychiatric hospital. Dr. Thomas is a clinical supervisor for post-graduate and predoctoral psychology students as well as consulting and training on challenging topics such as personality disorders, psychosis, and clinical process and interventions in the treatment of persons with severe mental illness. Additionally, he has taught clinical psychology courses to undergraduates and graduates for over ten years, including psychopathology, cognitive assessment, personality assessment, statistics, research methods, geropsychology, and personality theory. While Dr. Thomas' interests span broad subject areas, he is particularly interested in integration, especially intersections between psychoanalytic theory, philosophy, neuropsychology, theology and culture. When he has free time between work obligations and spending time with family and friends, he tries to find time to write a book on insights into human experience based on work with the severely mentally ill.

Karuna Thompson

B.S. Candidate, Northeastern University; B.A., M.A., Naropa University; Ph.D., University of the West

Chaplain Thompson is the first minority faith chaplain hired by the Oregon Department of Corrections in 2001. Her work as a chaplain has focused on developing a diverse program of faith-based services at Oregon State Penitentiary, a 2200 bed maximum security facility. Dr. Thompson was raised in the Shambhala Buddhist community in Boulder, Colorado which inspired her interest and her work in the field of social justice, in particular, Restorative Justice. As a prison chaplain, she works with the community to develop and promote spiritual care of incarcerated people, she is part of the interdisciplinary team managing the hospice program and promotes peacemaking projects in the prison community. She is a founding member and facilitator for the victim-offender dialog program offered by the ODOC. She is also a founding committee member of the Northwest Justice forum which promotes Restorative Justice practices in Oregon and Washington. She began her undergraduate studies in Criminal Justice at Northeastern University and completed her undergraduate studies in Religious Studies at Naropa University. This was followed by the completion of her MA in Engaged Buddhism, also at Naropa University, where she traveled in Nepal and India studying Tibetan Buddhism and Tibetan language. She completed her doctorate in Buddhology at the University of the West with a dissertation focusing on a Shambhala Buddhist approach to crime, justice, and society. She continues to work full time at the prison and teaches as adjunct faculty at Western Oregon University. In 2016 her work in the prison was featured in the movie *Chaplains*, directed by Martin Doblmeier.

Jeff Tirrell

Ph.D., Claremont School of Theology

Jeff has been teaching in higher education since 2007. He is currently the Director of General Education and a Catalog and Curriculum Specialist at Azusa Pacific University. His area of professional expertise is in the intersection of practical theology and the narrative arts. He has extensive experience in theater, having performed, directed, or served in a technical capacity on over 60 stage productions. Dr. Tirrell has written for Claremont Press; the *Encyclopedia of Christian Education*; the Institute for Theology, Imagination and the Arts; as well as several academic journals. He resides in Glendora, CA with his wife and son.

Cate Wilson

A.A. Art Institute of Philadelphia: Photography; M.A., M.A., Ph.D., Claremont School of Theology

Cate Wilson is an interdisciplinary scholar of engaged compassion, physically-embodied contemplative practices, nonviolent communication, and interpersonal neurophysiology. From this multi-dimensional base, she has developed a program ("The Goddess Finishing School") to encourage agency, support identity formation, and empower those who identify as girls and young women—in mind, body, and spirit. Cate draws on 15 years of experience as a line-producer and production manager in the film and television industries for her work guiding organizations through systems thinking, organizational development, and long-term planning. She brings this expertise to her current career: the field of spiritual formation and development. Cate presently serves as a Project Manager and Organizational Liaison at USC Shoah Foundation – The Institute for Visual History and Education -- where she works with organizations and individuals to further the Institute's mission to develop empathy, understanding, and respect through testimony.

RESEARCH PROFESSOR

Karen Dalton

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)

Jack Coogan, Professor of Communication Arts (2014)

Kathleen J. Greider, Edna and Lowell Craig Professor of Practical Theology, Spiritual Care, and Counseling (2015)

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)

Dennis MacDonald, John Wesley Professor of New Testament and Christian Origins (2015)

Burton L. Mack, John Wesley Professor of New Testament (1996)

Allen J. Moore, Professor of Christian Mission & Education (1994)

Marjorie Hewitt Suchocki, Ingraham Professor of Theology (2002)

Jack C. Verheyden, Richard Cain Professor of Theology & Ecclesiology (2000)

Greg Riley, John Wesley Professor of New Testament and Christian Origins (2021)

ADMINISTRATION

Andrew Dreitcer

Acting Vice President for Academic Affairs and Dean of Faculty

Professor of Spirituality

Director of Spiritual Formation

Director of D.Min. in Spiritual Renewal, Contemplative Practice, and Strategic Leadership

Co-Director of the Center for Engaged Compassion

B.A., Wabash College; M.Div., Yale Divinity School; Ph.D., Graduate Theological Union

Dr. Dreitcer's current research and teaching interests lie in the exploration of the nature and experience of contemplative practices across religious traditions, the relationship between spiritual practices and 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. Dreitcer 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.

Steve Horswill-Johnston

Interim Vice President of Communication

B.S., San Diego State; M.Div., Claremont School of Theology

Vice-President Horswill-Johnston graduated from CST with a Master of Divinity degree in 1989. He is an ordained elder in The United Methodist Church (UMC), has served as a pastor in two Los Angeles-area churches and as Director of Communications at the UMC California-Pacific Conference. He created the Western Jurisdiction [Where Love Lives campaign](#) which, for the past eight months, has been calling Methodists to recommit to "creating, protecting, and sustaining a United Methodist Church that welcomes all, in Christ." In addition to his new role at CST, Steve continues to serve as the Chief Communications Officer at the UMC Discipleship Ministries. Having more than 30 years of experience as a television/film director, producer, radio broadcaster, and communications executive in Los Angeles and Nashville, he has won five Emmys from the National Academy of Television Arts & Sciences and received the UMC's top Communicator of the Year award from the United Methodist Association of Communicators in 2006.

Sheryl A. Kujawa-Holbrook

Vice President for 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.

Kah-Jin Jeffrey Kuan

President, CST;

Professor of Hebrew Bible and Asian-American Hermeneutics

B.Th., 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.

Jong Oh Lee

Vice President for International Relations

Ph.D., Yonsei University Graduate School of Business

As the Vice President of International Relations, John Oh Lee works in donor relations and stewardship, as well as recruiting international students, especially in Korea. He was the CEO of Alson Electronic Company for 14 years before going into teaching. He taught business in universities in Korea and California and became a member of the Board of Trustees at CST in 2017.

STAFF

ACADEMIC AFFAIRS

Dean's Office

Andrew Dreitcer, *Acting Vice President for Academic Affairs; Acting Dean of Faculty; Director of the Hybrid D.Min.*

Clemette Haskins, *Acting Associate Dean of Students*

Judy Little, *Assistant to the Deans' Office*

Namjoong Kim, *Director of the Intensive (Korean Language) D.Min. Program*

Kirianna Florez, *Director of Instructional Design and Online Program Development*

Center for Process Studies

Andrew Schwartz, *Executive Director of the Center for Process Studies*

Andrew M. Davis, *Program Director for the Center for Process Studies*

The Clinebell Institute

K. Samuel Lee, *Executive Director of the Clinebell Institute*

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Tomeka Jacobs, *Director of Admissions and Enrollment Services*

Elizabeth Strowbridge, *Admissions Recruiter*

Karen Gonzalez, *Admissions Recruiter*

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Maggie Froelich, PhD, *Theology Librarian; Ph.D. Exams Coordinator*

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Sansu Woodmancy, *Registrar and Director of Student Support Services*

Ana Tamayo, *Coordinator of Student Support Services*

Krista Givens, *Worship Coordinator*

Vicki Wiltse, *Writing Tutor, Ph.D. Thesis Secretary*

ADMINISTRATIVE AFFAIRS

President's Office

Kah-Jin Jeffrey Kuan, *President*

Maria Iannuzzi, *Executive Assistant to the President*

Duane Bidwell, *Accreditation Liaison Officer*

Advancement and Communication

Steve Horsill-Johnston, *Vice President of Communications, interim*

Jong Oh Lee, *Vice President for International Relations*

Kendra Fredrickson-Laouini, *Director of Communications*

Dmitri Potemkin, *Director of Donor Stewardship and Database Management*

Wendy Cienfuegos, *Webmaster/Graphic Designer*

Business Office

Clifton Larson Allen (CLA)

Campus Planning, Management, Housing

Montassar Laouini, *Director of Facilities, Physical Plant, and Campus Housing*

Damaso Barajas, *Maintenance Technician*

Jieun Yun, *Housing Coordinator*

Campus Technology

Taehoon Lee, *IT Manager*

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Jeffrey Aalbers, HEA Compliance Officer

Judy Little, *Exchange Visitors Program Responsible Officer*

Clemette Haskins, Disability Services Officer; Title IX Coordinator; Career Services Coordinator

Sansu Woodmancy, School Certifying Official for the Veterans Affairs; Principal Designated School Official, Responsible Officer for the Exchange Visitors Program; Campus Diversity Officer; Assistant Accreditation Liaison Officer

THE BOARD OF TRUSTEES

[As of July 1, 2021]

Chair of the Board

Patricia Farris, 2019

Elected Members

Eddie Anderson, Alumni/ae Council Representative

Mark Bollwinkel

Craig Brown

Marian Brown

G. Michael Brown

Dilys Brooks, Student Trustee

Philip Clayton, Faculty Representative

Larry DeJarnett

Dottie Escobedo-Frank

JoAnn Yoon Fukumoto

Margaret Gong

Bishop Grant Hagiya, Designated Trustee

Steve Horswill-Johnston

Bishop Robert Hoshibata, Designated Trustee

Dan Hurlbert

Sharon Rhodes-Wickett

David Richardson

Artcelynn Ruiz, Student Trustee

Ali Sahabi

Diane Schuster

Nitin Shah

Tom Wallace

Peter Wernett

Virginia Wheeler