

# Academic Catalog

2024-2025



# CLAREMONT SCHOOL OF THEOLOGY

## CATALOG: 2024-2025

©2024 by Claremont School of Theology

By matriculating, all students agree to abide by the School rules and regulations.

Claremont School of Theology reserves the right to change the conditions of admission or the course of study, revise degree requirements, academic policies, and procedures, and/or change or cancel courses currently scheduled for the program of study without prior notification. Any changes in the conditions for admission or in the program of study will be communicated to the student in writing.

### **Campus:**

Established in 1885 as the Maclay School of Theology in the San Fernando Valley, Claremont School of Theology has been a part of the greater Los Angeles area since 1957, first at its former campus in Claremont, CA, and now at its home in the west Los Angeles neighborhood of Westwood. CST is one of thirteen United Methodist seminaries approved by the University Senate of The United Methodist Church.

### **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

10497 Wilshire Boulevard  
Los Angeles, California 90024  
(909) 447-2500

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

# Table of Contents

<b>HISTORY</b>	5
<b>COMMITMENT TO EQUITY, DIVERSITY &amp; INCLUSION</b>	7
<b>MISSION, VISION, &amp; INSTITUTIONAL LEARNING OUTCOMES</b>	8
<b>OVERVIEW OF ACADEMIC PROGRAMS</b>	9
<b>ACADEMIC RESOURCES &amp; FACULTY CENTERS</b>	15
<b>ACADEMIC PARTNERSHIPS</b>	17
<b>DENOMINATIONAL &amp; OTHER AFFILIATIONS</b>	18
<b>2024-2025 ACADEMIC CALENDAR</b>	20
<b>STUDENT &amp; COMMUNITY LIFE</b>	24
STUDENT & ALUMNI/AE ORGANIZATIONS	25
STUDENT AWARDS	26
COMMUNITY LECTURES	28
STUDENT HOUSING	29
STUDENT ON-CAMPUS EMPLOYMENT	29
F-1 VISA STUDENTS	29
ADMISSION	29
TRANSFER POLICIES	38
FINANCIAL AID	39
<b>TUITION &amp; FEES 2024-2025</b>	46
<b>ACADEMIC POLICIES &amp; PROCEDURES</b>	48
<b>ADVISEMENT &amp; REGISTRATION</b>	61
<b>DEGREE PROGRAM REQUIREMENTS</b>	70
<b>THE MASTER OF ARTS PROGRAM</b>	71
ENGAGED JAIN STUDIES	74
SPIRITUALLY INTEGRATED PSYCHOTHERAPY	75
INTERDISCIPLINARY OR COMPARATIVE STUDIES	77
<b>MASTER OF THEOLOGICAL STUDIES</b>	79
<b>THE MASTER OF DIVINITY</b>	81
MINISTERIAL LEADERSHIP	82
INTERFAITH CHAPLAINCY	87
<b>THE DOCTOR OF MINISTRY PROGRAM</b>	90
MENTORING DOCTOR OF MINISTRY	90
DOCTOR OF MINISTRY (in Practical Theology Of Conflict, Healing and Transformation in Korean Contexts)	95
DOCTOR OF MINISTRY (in Spiritual Renewal, Contemplative Practice, and Strategic Leadership)	99
<b>DOCTOR OF PHILOSOPHY DEGREE</b>	104
DOCTOR OF PHILOSOPHY IN PRACTICAL THEOLOGY	113
EDUCATION & FORMATION (EF)	113
SPIRITUAL CARE & COUNSELING (SCC)	115
DOCTOR OF PHILOSOPHY IN RELIGION	117

COMPARATIVE THEOLOGY & PHILOSOPHY (CTP)	118
CONTEXTUAL THEOLOGIES (GLOBAL PhD)	121
HEBREW BIBLE & JEWISH STUDIES (HBJS)	123
NEW TESTAMENT & CHRISTIAN ORIGINS (NT)	126
PHILOSOPHY OF RELIGION & THEOLOGY (PRT)	128
PROCESS STUDIES (PS)	131
RELIGION, ETHICS & SOCIETY (RES)	135
<b>DOCTOR OF PROFESSIONAL COUNSELING</b>	137
<b>POLICY STATEMENTS</b>	143
ANIMALS POLICY	143
COMPLIANCE WITH HIGHER EDUCATION OPPORTUNITY ACT	145
COPYRIGHT POLICY	146
DIGITAL MILLENNIUM COPYRIGHT ACT NOTIFICATION	147
DRUG-FREE CAMPUS	148
EQUAL EMPLOYMENT OPPORTUNITY & AFFIRMATIVE ACTION	149
FIREARMS & WEAPONS POLICY	150
HARASSMENT POLICY	151
INTELLECTUAL PROPERTY	152
RESEARCH WITH HUMAN PARTICIPANTS	152
SERVICES FOR STUDENTS WITH DISABILITIES POLICY	153
INFANTS IN THE CLASSROOM POLICY	154
STUDENT COMPLAINT POLICY	154
STUDENT GIFT POLICY	154
STUDENT JUDICIAL REVIEW POLICY	155
STUDENT RECORDS & FAMILY EDUCATIONAL RIGHTS & PRIVACY	156
TECHNOLOGY ACCEPTABLE USE POLICY	159
TITLE IX COMPLAINT, INVESTIGATION & RESOLUTION	162
TOBACCO & SMOKE FREE CAMPUS ENVIRONMENT	195
VEHICLE POLICY	196
WHISTLEBLOWER POLICY	197
<b>COURSE DESCRIPTIONS</b>	199
<b>PROFESSORS</b>	254
CST FACULTY	255
VISITING PROFESSORS FROM ARIHANTA INSTITUTE	265
ADJUNCT FACULTY	266
EMERITI/AE PROFESSORS	270
<b>ADMINISTRATION</b>	272
ADMINISTRATIVE DEPARTMENTS	273
ACADEMIC DEPARTMENTS	274
THE BOARD OF TRUSTEES	275

## HISTORY

Claremont School of Theology (CST) 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 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 University<sup>1</sup> and Bayan Claremont<sup>2</sup> (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.

---

<sup>1</sup> Claremont Lincoln became an independent institution in 2014.

<sup>2</sup> Bayan moved to Chicago Theological Seminary in 2019.

## **Eight 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 (2013-2023)
- ❖ Grant J. Hagiya (2023-present)

# COMMITMENT TO EQUITY, DIVERSITY & INCLUSION

Claremont School of Theology (CST) 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 & 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, VISION, & INSTITUTIONAL LEARNING OUTCOMES

## **MISSION**

CST forms spiritual, academic, and community leaders for compassion, justice, and belonging, through interreligious and intercultural graduate theological education.

## **VISION**

One of 13 seminaries of The United Methodist Church, CST aspires to nurture communities of compassion, justice, and belonging by promoting learning through interreligious, intercultural, and global contexts. To that end, we seek to form leaders and lifelong learners who are adept at engaging the wisdom in sacred textual and artistic works; tending the movements of the interior life; practicing liberative and creative action; exploring the complex legacies of their traditions; cultivating cultural humility; celebrating diversities; and striving for equitable and accountable sustainability in the institutions, communities, and ecologies of the world.

## **Institutional Learning Outcomes**

As leaders and learners in a complex and dynamic world, graduates of the Claremont School of Theology will be able to:

1. Interrogate their own traditions through engagement with critical scholarship from religious and nonreligious expressions available within global and local contexts.
2. Integrate knowledge and practice in ways that creatively foster compassion, justice, and belonging in their communities.
3. Engage practices of intellectual and spiritual formation to nourish ecologies of the world with wisdom and integrity.
4. Apply liberative and interdisciplinary approaches to understand the multiple streams of Christian beliefs and practices, and their complex legacies.

# OVERVIEW OF ACADEMIC PROGRAMS

Claremont School of Theology (CST) offers the following academic programs:

## **MASTER OF ARTS (Religion)**

Master of Arts (MA) 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:

- Spiritually Integrated Psychotherapy
- Interdisciplinary or Comparative Studies
- Engaged Jain 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**

Master of Theological Studies (MTS) is a 48-credit degree that prepares students for further graduate study, specialized professional service, or vocational enrichment. The degree does not require a thesis or summative project. Students choose to emphasize the theological disciplines, or an area of focus supported by existing CST coursework at the time of application. There are two tracks within the MTS degree:

- Theological Disciplines
- Interdisciplinary

MTS students develop competencies for effective interreligious dialogue and interreligious leadership. The program creates opportunities for rich, open dialogue between religious/spiritual traditions and creative, effective responses to the world's critical needs, informed by history of Christian reflection and practice. The program presupposes that professionals, religious leaders, and scholars must be able to engage the needs of the world with an understanding of past traditions, skills for contemporary dialogue, and an ongoing commitment to understanding and wisdom.

## **MASTER OF DIVINITY**

Master of Divinity (MDiv) is a 72-credit degree that combines academic excellence with spiritual formation and social engagement to prepare religious leaders for vocations in a variety of types of ministries. The traditional MDiv 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. There are three tracks in the MDiv degree:

- Interfaith Chaplaincy – offered in on-campus and fully remote modes.
- Ministerial Leadership – offered in on-campus, and fully remote modes.

MDiv presupposes that students can exercise responsible leadership only when they combine an intimate knowledge of their 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 OF THEOLOGICAL STUDIES

Students who want to acquire in-depth concentration, as well as seeking ordination but who expect to pursue PhD, 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 shared credits between MDiv or MA programs. Students already matriculated in one CST master's program must apply for a dual degree prior to the start of the final year of study. Degrees are granted simultaneously (not sequentially).

## DOCTOR OF MINISTRY

Doctor of Ministry (DMin) is a 28-credit degree offering opportunities for spiritual development as well as growth in knowledge and pastoral competency. The DMin program concludes with a practical research project that is designed to benefit the student's own ministry and contribute to broader religious communities. CST has three avenues for pursuing a DMin degree.

1. **Mentoring DMin:** 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. **DMin in Practical Theology of Conflict, Healing, and Transformation in Korean Contexts:** This program is specifically designed for Korean and Korean American religious professionals who work in Korean or Korean-intercultural contexts. Courses are taught by faculty from CST and other Korean and Korean-American scholars. Instruction is in Korean.
3. **DMin in Spiritual Renewal, Contemplative Practice, and Strategic Leadership:** Students in this 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

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 PhD 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 in methodological and epistemological presuppositions of the field of concentration and will be capable of advancing the field through original research. The PhD degree requires examinations in research languages, research methodologies, qualifying examinations, and completion of dissertation, as well as unique requirements of each area. At least half the courses for PhD degree, except where specifically noted in degree requirements, must be taken in-person at CST campus. At least half of the courses for the PhD degree, except where specifically noted in the degree requirements, must be taken in-person at the CST campus. CST offers two PhD programs with the following concentrations:

### *PhD in Practical Theology:*

- Education and Formation
- Spiritual Care and Counseling

### ***PhD in Religion:***

- Comparative Theology and Philosophy
- Contextual Theologies (Global PhD)
- 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 PhD 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**

Education and Formation concentration integrates theology with educational theory and practice and/or with 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**

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, CPE Supervisor Educator track (Association for Clinical Pastoral Education or ACPE), 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 Educator prepares students to work as certified CPE Educator certified 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 seven areas of concentration: Comparative Theology and Philosophy; Contextual Theologies (Global PhD); 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 PhD 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 PhD 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**

PhD program in Comparative Theology and Philosophy (CTP) develops doctoral-level competence in 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 are reduced to 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 adequate comprehension of any given religion requires study of its similarities with and differences from other traditions.

### **Contextual Theologies (Global PhD)**

The Doctor of Philosophy in Contextual Theologies, commonly referred to as the Global PhD, is a cohort-based, distributive learning program that is primarily designed for students already engaged in theological education in Asia. The program gives 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 focus 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 with only one semester in residency at CST required. Instruction throughout the program is in English.

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

The PhD 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 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**

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

## **Philosophy of Religion and Theology**

PhD concentration in Philosophy of Religion and Theology (PRT) offers religiously inclusive and critically informed study of profound philosophical and theological questions. Cross-cultural approach, this program engages in philosophical and theological examination of central themes found in religious traditions; 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 the 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 a 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 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 study of ecology, culture, and religion today. Process Studies combines a variety of newly emergent fields and integrative methods 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 tools necessary for understanding 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, 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. 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, interreligious requirements, and preparation for their qualifying examinations.

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

The PhD 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. 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.

### **DOCTOR OF PROFESSIONAL COUNSELING**

The Doctor of Professional Counseling (DPC) is specially designed for Korean counselors or religious professionals who seek to practice spiritually integrated psychotherapy. The DPC degree provides advanced study appropriate to counseling practice to ensure respectful engagement with the diverse religious groups and values in Korean contexts; advanced understanding and integration of counseling practice in relation to theology and other related disciplines; a comprehensive and critical understanding of leadership in counseling practice, in which theory and practice interactively inform and enhance each other; spiritual, professional, ethical, and vocational competencies that witness to personal and spiritual maturity; skills and competencies, including methods of research, required for effective leadership in professional counseling in Korea; and an ability to produce a practice-oriented, doctoral-level project that contributes new knowledge and understanding to the practice of counseling.

## ACADEMIC RESOURCES & FACULTY CENTERS

A few nationally and internationally renowned research and service centers are associated with CST, offering students and faculty a rich array of intellectual, religious, and spiritual resources to enhance their work and studies. Contact information and website information for the Centers can be found on the School's web site at [www.cst.edu](http://www.cst.edu).

### **Center for Engaged Compassion**

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

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

*Established through a generous contribution from Jeanne Audrey Powers*

Importance of issues related to gender and sexuality is underappreciated in institutions devoted to study of religion and 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 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 CST was selected in 2012 as one of the twenty most sexually healthy and responsible seminaries by the Religious Institute.

### **The Clinebell Institute (TCI) for Spiritually Integrated Psychotherapy**

Clinebell Institute provides high-quality, low-cost professional pastoral care, counseling, and psychotherapy for students at the counseling center at Claremont United Methodist Church in Claremont, CA. The service is provided either in person or via Zoom. The Center educates clergy and other professionals to integrate spirituality and psychotherapy and provides educational and enrichment programs to the public.

### **Digital Theological Library (DTL)**

The DTL 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 DTL's leased and purchased information resources is restricted to DTL's co-owning institutions. Co-ownership is restricted to nonprofit graduate schools in religious and theological institutions without regard for religious affiliation. DTL is an independently incorporated 501(c)3

nonprofit corporation. DTL is governed by an executive committee elected by the co-owning institutions. DTL was initiated by CST.

All CST students, staff and faculty have access to the DTL, the world's best digital library specializing in religious studies, ([thedtl.org](http://thedtl.org)). The DTL provides CST with library holdings and interlibrary loan services from wherever you happen to be.

Direct library services, such as reference and research help and assistance using the DTL, are provided by the Director of Library Services, Dr. Maggie Froelich, [mfroelich@cst.edu](mailto:mfroelich@cst.edu).

### **Help Desk**

CST hosts a Help Desk ([cst.edu/helpdesk/](http://cst.edu/helpdesk/)) for IT service requests, maintenance requests, facilities set-up requests, and technical support via an online request system.

### **Populi Learning Management System**

All classes at CST utilize Populi 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**

Writing Support Services are available to all CST students free of charge. Writing tutors are available during the fall and spring semesters to help students one-on-one with questions about any stage of the writing process, from understanding assignments, brainstorming, or coming up with good thesis statements and outlines to revising papers to make them clearer, more concise, and more coherent. Tutors can also work with students to improve oral presentations, sermons, and conference presentations. Consultations are available through Zoom video conferencing. Please see our tutoring schedule online at <https://claremont.mywconline.com/> to make an appointment with a tutor. Additional writing resources can be found at <https://cst.edu/writing-support/>.

## ACADEMIC PARTNERSHIPS

### **CHANG JUNG CHRISTIAN UNIVERSITY, TAIWAN** - [www.cjcu.edu.tw/en/](http://www.cjcu.edu.tw/en/)

Claremont School of Theology (CST) has a partnership with Chang Jung Christian University (CJCU) in Tainan, Taiwan to offer the PhD in Contextual Theologies program (Global PhD). Students in the program take intensive courses in August on the campus of CJCU. Chang Jung Christian University is a church-related university affiliated with Presbyterian Church of Taiwan, offering undergraduate and graduate degree programs in management, health sciences, humanities, social sciences, fine arts, liberal arts, and theology.

### **HENRY APPENZELLER UNIVERSITY** - <http://hau.edu/en/history/>

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

### **METHODIST THEOLOGICAL SCHOOL IN OHIO** - [www.mtso.edu](http://www.mtso.edu)

Claremont School of Theology (CST) and the Methodist Theological School in Ohio (MTSO) have a partnership that allows each institutions students to take courses at either school of academic credit. Located on 80 hillside acres in Greater Columbus, Ohio, MTSO is one of the 13 seminaries and theological schools of the United Methodist Church and includes the Seminary Hill Farm as part of its campus and as an example to their commitment to environmental sustainability. MTSO is accredited by the Association of Theological Schools in the United States and Canada, and by the Higher Learning Commission of the North Central Association of Colleges and Schools.

### **UNIVERSITY OF THE WEST** - [www.uwest.edu](http://www.uwest.edu)

Claremont School of Theology (CST) 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 & 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 & OTHER AFFILIATIONS

### **AFRICAN METHODIST EPISCOPAL CHURCH** - [www.ame-church.com](http://www.ame-church.com)

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

### **ARIHANTA INSTITUTE** - <https://arihanta-academy.com/ma-in-engaged-jain-studies/>

Claremont School of Theology (CST) has a partnership with Arihanta Institute. The Arihanta Institute promotes deep learning of the Jain tradition, its principles, and how these principles apply to daily life for the benefit and well-being of individuals and society in light of today's most pressing concerns. Students in this track can complete requirements to earn a 48-credit Master of Arts (MA) in Engaged Jain Studies degree from CST.

### **CENTER FOR PROCESS STUDIES (CPS)** - <https://ctr4process.org/>

Founded in 1973 by John B. Cobb, Jr. and David Ray Griffin, Center for Process Studies promotes 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 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. CPS mission is carried out through academic conferences, courses, and seminars, a robust visiting scholars' program, and 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 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.

### **DISCIPLES SEMINARY FOUNDATION (DSF)** - [www.dsf.edu](http://www.dsf.edu)

As the first ecumenical partner of the School (1960), Disciples Seminary Foundation supports the formation of emerging theological leaders by providing financial and educational opportunities to students affiliated with the Christian Church (Disciples of Christ) and United Church of Christ. More broadly, it contributes to the rich spectrum of educational resources by offering scholarships, spiritual direction, mentoring, fellowship opportunities, workshops, instruction in the Christian Church (Disciples of Christ) history and polity and serves as a significant point of denominational and regional connection. These services are provided to students in all masters degrees (M.Div., MA, and MTS), PhD, and DMin students.

### **HISPANIC THEOLOGICAL INITIATIVE** - <https://hti.ptsem.edu/>

Hispanic Theological Initiative (HTI) is dedicated to cultivating Latine PhDs for leadership roles in the academy, church, and world. In partnership with 23 Consortium PhD-granting institutions, HTI's mission and vision focus on three main goals:

1. Increasing the recruitment, retention, and graduation rates of Latine PhD students nationwide by uniting and leveraging institutional resources (human, financial, and infrastructural).
2. Increasing the presence of Latine leaders and faculty, especially tenured faculty in seminaries, schools of theology, and universities.
3. Providing a forum for the exchange of information, ideas, and best practices to engage the contributions of Latine faculty and students in theological and religious education.

Over the past 28 years, HTI has helped graduate over 176 Latine PhD students who now serve as presidents, deans, full and tenured faculty, and bi-vocational leaders, etc. HTI boasts a graduation rate of 92% and an average time to degree of 5.5 years.

### **HISPANIC SUMMER PROGRAM** - <https://hispanicscholarsprogram.org/>

Claremont School of Theology is proud to support the cultivation of Latinx theological leaders as a sponsor of the Hispanic Scholars Program (HSP). Beginning in 1989, the HSP has offered accredited, graduate level courses to Masters level students on topics ranging from theology, history, liturgy, and pastoral care, all from a Latinx perspective. Since then the HSP has grown! In addition to the annual Summer Session, the HSP now offers programs like The Latinx Discernment Workshop, The HSP J-Term, The HSP Exchange, The Alumni Network, El Semillero Workshop on Development and Fundraising, and Through Hispanic Eyes. Learn more about the HSP and how to apply to their programs at <https://hispanicscholarsprogram.org/>.

# 2024-2025 ACADEMIC CALENDAR

<b>Summer 2024</b>	
Spring Semester Grades Due to Registrar	May 24
Memorial Day (No Classes/Offices Closed)	May 27
Juneteenth (No Classes/Offices Closed)	June 19
All work from Spring Semester Incompletes Due	July 1
Fourth of July (No Classes/Offices Closed)	July 4
Summer Session	July 1- August 15
Summer 2024 Doctor of Professional Counseling Courses	July 1- August 15
Last Day to Add Summer Classes	July 2 or Next day after the start of each session
Last Day to Drop Summer Classes	Day before the end of each session
Last Day to Receive Refund for Dropped Classes	Day before the end of each session
Contextual Theologies PhD Courses Meet in Person in Taiwan	August 5-16
Last Day to Withdraw from Summer Classes	August 14
<b>Fall 2024</b>	
New Student Orientation opens for MDiv, MA, MTS, PhD, and Mentoring and SRCPSL DMin Degree Programs	August 1
New Student Welcome (in-person and virtual)	August 22-23
Fall 2024 Weekly Classes Begin	August 26
Summer Term Grades due to the Registrar	August 30
Deadline for Second Draft of PhD Dissertations (December Graduates) Form 8	September 1
Labor Day Holiday (No Classes/Offices Closed)	September 2
Convocation	TBD
Last Day to Add Classes	September 6
Fall Colloquium Courses for Doctor of Professional Counseling	September 7 – December 9
Last Day to Receive Full-Refund for Dropped Classes	September 13
First Draft Summative Exercise for MA (and MTS, if applies) (December Graduates)	September 15
Last Day to Change Grade Options	September 16
Fall Intensive Week Classes	September 23-27
Last Day to Receive Half Refund for Dropped Classes	September 27
All work from Summer Term Incompletes Due	October 1
Last Day to Defend for PhD and DMin students (December Graduates) Form 9	October 1

New Student Orientation & Registration Opens for DMin in Practical Theology related to Conflict, Healing, and Transformation in Korean Contexts (for the Winter term)	October 1-15
Winter Term Start of Registration for Continuing Students	October 7
Spring Term Start of Registration for Continuing Students	October 14
Last Day to Submit DMin Project Proposal Approval (May Graduates) Form 6	October 15
Last Day to Drop Fall Classes without "W"	October 18
Last Day to Change from Credit to Audit	October 18
Deadline for Final Draft DMin Projects/ PhD Dissertation (December Graduates) Form 11	November 1
Deadline for First Draft of PhD Dissertation (May Graduates) Form 7	November 1
Last Day to Apply to Graduate in December	November 1
Last Day to Register for DMin in Practical Theology related to Conflict, Healing, and Transformation in Korean Contexts (Winter Term) in Korea	November 15
Final day for Oral Defense for MA (and MTS, if applies) (December Graduates)	November 15
Fall Recess	November 25-29
Thanksgiving Holidays (Offices Closed)	November 28-29
Last Day to Submit MA (and MTS, if applies) Summative Exercise Approval Form (December Graduates)	December 1
Deadline for First Draft of DMin Projects (May Graduates)	December 1
Last Day to Withdraw from Fall Classes with "W"	December 6
Last Day for Matriculated Students to Change from Audit to Academic Credit (Letter Grade Only)	December 6
Fall 2024 Classes End	December 9
Final Examinations	December 10-12
Last Day to Submit MA Committee Forms for May Grads	December 15
Deadline for Submission to Inst. Repository of Final Drafts for PhD Students (December Graduates)	December 15
Holiday Break	December 16, 2024 – January 3, 2025
<b>Winter 2025:</b>	
Winter 2025 Term	January 6-24
Courses for DMin in Practical Theology related to Conflict, Healing, and Transformation in Korean Contexts	January 6-17
Last Day to Add Winter Session Classes	January 6
Last Day to Drop Winter Session Classes	January 7
Last Day to Receive Refund for Winter Session Classes	January 7
Last Day to Withdraw from Winter Session Classes	January 13

Fall Semester Grades due to Registrar	January 10
Deadline for Second Draft of Dissertation of PhD (May Graduates) Form 8	January 15
First Draft of MA Thesis/Project Due in Office of the Registrar	January 15
Martin Luther King Holiday (No Classes/Offices Closed)	January 20
<b>Spring 2025:</b>	
New Student Welcome (Virtual)	TBD
Spring 2025 First Intensive Week Classes	January 27-31
Last Day to Apply to Graduate in May	February 1
All work from Fall Semester Incompletes Due	February 1
Spring 2025 Second Intensive Week Classes	February 3-7
Spring 2025 Doctor of Professional Counseling Courses	February 3-14
Spring 2025 Weekly Classes Begin	February 10
Winter Term Grades Due to Registrar	February 14
DMin in Practical Theology related to Conflict, Healing, Transformation in Korean Contexts (Spring) Grades Due to Registrar	February 14
Deadline for Second Draft of DMin Project (May Graduates)	February 14
President's Day (No Classes/Offices Closed)	February 17
Last Day to Add Classes in the Portal	February 21
Last Day to Receive Full-Refund for Dropped Classes	February 28
Deadline for Oral Defense of PhD Dissertations (May Graduates) Form 9	March 1
Deadline for DMin Proposals (Form 5)	March 1
All work from Winter Term Incompletes Due	March 1
Last Day to Change Grade Options	March 7
Last Day to Receive Half Refund for Dropped Classes	March 7
Deadline for Oral Defense of DMin Projects (May Graduates)	March 7
Spring 2025 Colloquium Courses for Doctor of Professional Counseling	March 10 – June 9
Last Day to Drop from Spring Classes (No Refund, No "W")	March 15
Last Day to Withdraw Spring Classes (with "W")	March 31
Summer Term Start of Registration for Continuing Students	April 1
Deadline for MA Thesis/Project	April 1
Deadline for Final Draft DMin Project/PhD Dissertation (May Graduates) Form 11	April 1
New Student Orientation & Registration Opens for DMin in Practical Theology related to Conflict, Healing, and Transformation in Korean Contexts (for the summer term)	April 1-15

Last Day to Change from Credit to Audit	April 11
Spring Recess (No Classes)	April 14 - 18
Last Day to Register for DMin in Spiritual Renewal, Comparative Practice, and Strategic Leadership Summer Session	April 15
Deadline or Oral Defense of MA Thesis/Project	April 15
Deadline for Submission to Inst. Repository for Final Drafts for PhD Students (May Graduates)	April 15
Deadline for Clearing Business Office Accounts for Graduating Students	April 15
Deadline for Completion of all Graduation Requirements (except current coursework)	April 15
Easter Holidays (No Classes)	April 17-18
Last Day to Withdraw from Spring Classes (with "W")	April 30
Last Day for Matriculated Students to Change from Audit to Academic Credit (Letter Grade Only)	April 30
Deadline for Submission to Inst. Repository for Final Drafts for DMin Students (May Graduates)	May 1
Graduating Students Spring Grades Due to Registrar	May 1
Deadline for First Draft of PhD Dissertation (December Graduates) Form 7	May 1
Last Day to Submit MA Summative Exercise Application Form	May 1
Fall Term Start of Registration for Continuing Students	May 1
Final Examinations	May 13-15
Spring 2025 Classes End	May 16
Commencement	May 20
Spring Semester Grades Due to Registrar	May 30

## **STUDENT & COMMUNITY LIFE**

CST is a diverse, international, multicultural, and interreligious community. Together students, staff, faculty, and administration of CST explore the pluralistic voices of faith, religious and cultural traditions, 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 moments inside the classroom as well as through regular co-curricular programs such as informal and intentional gatherings, common meals, social events, and spiritual practices. Programs hosted by a wide variety of campus organizations welcome the involvement of all members of the community.

### **Community Worship and Spiritual Life**

Worship, along with other opportunities for spiritual sharing, are an integral part of the formation process for CST students and one of the ways in which we embody our core values of compassion, justice and belonging. Through Spirit Lab we facilitate traditional and emergent models of spiritual community that draw from the diverse talents and backgrounds of our students, faculty and staff, and other spiritual partners.

### **Spiritual Care**

Students who want to talk with a supportive listener or need to work through a problem can find assistance through **The Clinebell Institute (TCI) for Spiritually Integrated Psychotherapy** (see page 15). They provide counseling services or can help with referrals to other resources as appropriate. All counseling services are provided in a confidential setting and Telehealth sessions are available. CST pays for three counseling session fees per semester. After the three sessions, students usually pay significantly reduced counseling fees payable directly to TCI.

### **Career Services**

The Office of Community Life maintains an online Student Job Opportunities Board.

### **Disability Services/Accessibility Education**

CST is committed to providing educational opportunities and access to persons with disabilities in accordance with Americans with Disabilities Act (ADA) of 1990, Rehabilitation Act of 1973 (Section 504), and applicable local, state, and federal anti-discrimination 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 Accessibility/Disability Services Coordinator.

### **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 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**

CST is committed to supporting our international student community. Students have access to a team consisting of our Principal Designated School Official (PDSO) and Designated School Official (DSO) 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](mailto:international@cst.edu).

## STUDENT & ALUMNI/AE ORGANIZATIONS

### **Student Council**

The Student Council seeks to represent, communicate, and serve the needs of CST students to develop community at the school and promote a healthy and balanced campus atmosphere. This mission includes supporting and coordinating 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 faculty committees that oversee 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 email [communitylife@cst.edu](mailto:communitylife@cst.edu), the Office of Student and Community Life.

- **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.
- **Pacific Islander/American Association (PISA):** This group is committed to helping Pacific Islander students at CST to successfully attain academic and ministerial goals through positively participating in all academic and social activities held at CST, effectively sharing information on 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 increased presence of Pan-African faculty, staff, and students at the School.
- **Queer Café:** This group offers a space for all members of 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 Western Jurisdiction of United Methodist Church. From time to time, there are retreats and travel opportunities. The main event of the year is the Alumni/ae Reunion, a time for alumni/ae from all classes to connect and reminisce about time at CST. Throughout the year, all alumni/ae are invited to participate in campus activities including CST Convocation held each fall, lectures, concerts, and 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 arenas of church, education, and/or public life. The Alumni/ae Council solicits nominations for the award from among 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:** Awarded by First United Methodist Church, North Hollywood in honor of Rex Smith family to a graduating student who shows great promise in Biblical Studies.

**Bishop Golden Scholarship/Award:** Awarded to an ethnic minority full-time student in DMin, MA or PhD 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. Awarded to a graduating student whose performance in preaching classes is deemed the most promising for pulpit ministry.

**Disciples Seminary Foundation Award:** Awarded 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:** Awarded to a student with outstanding academic achievement and who shows promise as a teacher of theological studies and religion.

**Fellowship Seminarian Award:** Awarded by Fellowship of United Methodists in Music and Worship Arts to a graduation student, displaying 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 Reverend Edwin H. Witman, former pastor of the church, and wife, Frances, to a student who has demonstrated excellence or shows great promise in pastoral care.

**Harry Hosier Spirit Award:** Awarded 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:** Awarded by the Order of St. Luke to a 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:** Awarded to 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:** Awarded by the CST 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:** Awarded 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:** Awarded by Dr. Ralph M. Roberts in memory of his wife Muriel B. Roberts, to a graduate who demonstrates 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 UMC (1958), and lifelong advocate for ecumenism and inclusiveness in the life of the Church. Awarded to a graduating student who has elevated the status and awareness of LGBTQIA-identified persons and/or allies, LGBTQIA issues, and displayed commitment for social change on issues of gender and sexuality.

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

**The President Bishop's Award of the Korean Methodist Church:** This award is annually bestowed upon an individual who has earned an Intensive Doctor of Ministry in Practical Theology from CST, during the commencement ceremony. The purpose of this award is to honor one of the pastors of the Korean Methodist Church who has demonstrated exceptional intelligence and spirituality as a leader devoted to the future of the Korean Methodist Church, having achieved outstanding academic discipline in the highest level of Methodist leadership training. Furthermore, this award recognizes the recipient's superb leadership, contributions to the development of the Korean Methodist Church, and service to the Christian community both domestically and internationally, all grounded in their Christian faith. Founded in 1884 by American Methodist missionaries, the Korean Methodist Church currently encompasses over 300

churches and more than 100,000 members worldwide. The church is actively involved in a range of activities including addressing social issues, providing Christian education, running hospitals and social welfare facilities, conducting foreign missions, and engaging in international cooperation.

**The General Secretary of the Board of Education Award of the Korean Methodist Church:** This award is annually conferred upon an individual who has earned an Intensive Doctor of Ministry in Practical Theology from Claremont School of Theology during the graduation ceremony. The objective of this award is to recognize and encourage one of the pastors of the Korean Methodist Church who has demonstrated exceptional academic achievement in the highest level of Methodist leadership training and possesses the qualities and potential to serve as a leader for the future of Methodism. Furthermore, this award recognizes the recipient's outstanding leadership, contributions to the development of the Korean Methodist Church, and service to the Christian community both domestically and internationally, founded upon their Christian faith.

## 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

CST does not offer any housing for students. Students may speak with the admissions office for recommendations for housing in the greater Los Angeles area.

## 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 when school is in session. Students may hold a position for one school year without re-application, this includes Fall, Spring, and Summer sessions. For ease of managing positions, re-application periods will typically be held in the Fall. Students shall be required to execute a Confidentiality Agreement upon hire with CST.

## F-1 VISA STUDENTS

Students attending CST on an F-1 visa must live in close enough proximity to the campus to attend in-person class sessions for which they have registered. Students may determine that proximity and should take into account travel times (including traffic, transit needs, and other potential issues that may cause them to be tardy or absent) to ensure that they are able to attend classes at the CST campus as scheduled. Class instructors will take attendance to verify student attendance. Each instructor will determine satisfactory attendance.

## ADMISSION

### **COMMITMENT TO EQUITY, DIVERSITY, AND INCLUSION**

CST prohibits discrimination in administration of its educational policies, admission policies, financial aid, employment or any other program or activity based on 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, 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 applicant's academic record, personal qualifications, professional goals, and a demonstrated commitment to learning in a theological community. Additionally, CST is authorized under Federal law to enroll nonimmigrant alien students.

## **ELIGIBILITY CRITERIA**

Students applying to CST must be in good standing with their prior institution(s).

### **Master of Arts (MA), Master of Theological Studies (MTS) and Master of Divinity (MDiv):**

- Application Form (available online [here](#))
- Bachelor's degree from accredited institution. (Under specific circumstances applicant may be admitted without holding accredited bachelor's degree based on additional criteria. Please contact the Admissions Office for more information.)
- A minimum undergraduate grade point average of 3.00 on a 4.00 scale is preferred.
- Resume/CV
- Personal Statement (approximately 1000 words)
- Three Letters of Recommendation
- Applicants whose first language is not English must demonstrate English competency as part of the application process. Applicants may demonstrate competency by submitting scores from IELTS (International English Language Testing System), TOEFL (Test of English as a Foreign Language), or DET (Duolingo English Test). See English Proficiency requirements below for preferred scores.
- Application Fee (\$50)
- If applying for MTS Spiritually Integrated Psychotherapy: Applicants must have completed at least one unit of CPE and must submit their supervisor evaluation with their application for admission.

### **Doctor of Ministry (DMin):**

- Application Form (available online [here](#))
- DMin program requires completion of MDiv degree or 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 minimum of 3 years after the completion of the MDiv degree or equivalent.\*
- Personal Statement
- Writing Sample
- Three Letters of Recommendation
- Application Fee (\$50)
- Applicants applying to Mentoring track DMin or DMin in 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. Applicants may demonstrate competency by submitting scores from IELTS (International English Language Testing System), TOEFL (Test of English as a Foreign Language), or DET (Duolingo English Test). See English Proficiency requirements below for preferred scores. Students applying to the DMin in Practical Theology related to Healing, Reconciliation and Transformation in Korean Contexts are not required to show English proficiency.

*\*MDiv Equivalency: Per ATS guidelines, MDiv 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 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 certain institutions who have obtained an MTh degree meet the MDiv 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 Professional Counseling (DPC):**

- Application Form (available online [here](#))
- Academic Requirements:
  - *Applicants must hold:*
    - A bachelor's degree from a theological school, or at least the *five (5) theological courses* in the following areas: *Old Testament, New Testament, Theology, Church History, and Ethics. (In some cases, applicants who have not completed these prerequisite theological courses may be granted Provisional Admission while fulfilling this requirement.)*
  - *Applicants must also hold at least one (1) of the following:*
    - (a) a master's degree in counseling, or a counseling related field (e.g. psychology, education, social welfare, social work, psychiatry, child welfare, adolescent education).
    - (b) A bachelor's degree in counseling (or related field) with *at least three (3) years* of counseling experience subsequent to receiving the degree in counseling (or related field) approved by the Korean Ministry of Women & Family
    - (c) Equivalent qualifications to (a) or (b) as determined by the Korean Ministry of Women & Family.
- Official transcripts demonstrating the completion of the above academic requirements. *(Please submit transcripts from all academic institutions attended after high school.)*
- Three letters of reference:
- Personal Statement
- Resume/Curriculum Vitae
- Application Fee (\$50)

### **Doctor of Philosophy (PhD):**

- Application Form (available online [here](#))
- Personal Statement
- Writing Sample
- Three Letters of Recommendation
- PhD program requires completion of master's degree or 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. Applicants may demonstrate competency by submitting scores from IELTS (International English Language Testing System), TOEFL (Test of English as a Foreign Language) or DET (Duolingo English Test). See English Proficiency requirements below for preferred scores.
- Application Fee (\$50)

*\*Applicants without a conferred Master's degree can be considered for admission under certain circumstances. Contact the Admissions Office for more information.*

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

- Application Form (available online [here](#))
- Personal Statement
- Bachelor's degree from an accredited institution.
- 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), TOEFL (Test of English as a Foreign Language) or DET (Duolingo English Test). See English Proficiency requirements below for preferred scores.
- Application Fee (\$25)

### **English Proficiency Requirements:**

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

#### **TOEFL iBT:**

Submit Internet-based (iBT) scores. Computer-based (CBT) scores will only be accepted if the applicant lives in a country that does not offer iBT. 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
- PhD: 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
- PhD: Composite score of 7 and a 6.5 on each section
- Non-Degree: Composite score of 6.5 and a 6 on each section

#### **DET (Duolingo English Test):**

The minimum scores preferred by each program are as follows:

- Masters/Non-Degree Composite score of 115–120
- PhD Composite score of 130–135
- DMIN Composite score of 125–135

English Proficiency exemptions may be granted for students who have completed Bachelor's or Master's degree in the United States, come from a country where English is the official language, or received a 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 [admissions@cst.edu](mailto:admissions@cst.edu).

### **APPLICATION PROCESS AND MATERIALS**

Individuals may apply for admission to a specific degree program by submitting the online application ([www.cst.edu](http://www.cst.edu)), paying the non-refundable application fee, and providing necessary

supporting documentation outlined below on or before stated application deadlines, which are listed online at [www.cst.edu](http://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](mailto: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.

CST 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 CST. Official transcripts from the transferring institution are required for the degree audit. Credit cannot be transferred from other institutions into any CST doctoral program.

REQUIREMENTS	MA/ MTS	MDiv	Non- Degree	DMin	PhD/ DPC
<b>Application:</b> Available online at <a href="http://www.cst.edu">www.cst.edu</a>	√	√	√	√	√
<b>Application Fee (non-refundable):</b> Fee can be paid online, by check, or in person	√	√	√	√	√
<b>Personal Statement:</b> Prompt for statement is included in the online application, and the statement should not be more than 1000 words.	√	√		√	√
<b>Resume/C.V.:</b> Either format is acceptable	√	√		√	√
<b>Official Transcripts:</b> 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.	√	√	√	√	√
<b>Letters of Recommendation:</b> 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. 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	3	3	0	3	3
<b>English Proficiency:</b> *Applicants whose first language is not English must submit one of the following exams: <b>TOEFL iBT Scores:</b> Preferred scores vary by program. See English Proficiency Requirements in this Catalog for details.	√	√	√	√*	√*

<b>IELTS Scores:</b> Preferred scores vary by program. See English Proficiency Requirements in this Catalog for details.					
<b>CPE Unit completed:</b> Completion of one unit of CPE is required prior to admission for applicants to the Spiritually Integrated Psychotherapy track (MA, PhD, and DMin) and Spiritual Care and Counseling (PhD). If satisfied post enrollment, duration of the degree program will likely be extended by at least one year. This prerequisite CPE is not counted toward the coursework academic units.	1			1	
<b>CPE Educator Evaluation:</b> Individuals applying to the Spiritually Integrated Psychotherapy track (MA, DMin, and PhD) and Spiritual Care and Counseling (PhD) must submit a copy of their CPE Educator Evaluation.	√			√	
<b>GRE Scores:</b> Not Required					
<b>Sample Work:</b> A writing sample (often an academic paper) demonstrating critical thinking and research capabilities. *KDMin students are excluded from the requirement of providing sample work.				√	√

### 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 time frame. Please be aware that all application materials become the property of CST 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**  
**10497 Wilshire Blvd.**  
**Los Angeles, CA 90024**

### EXCEPTIONS

#### No Bachelor’s Degree (MA/MTS/MDiv)

Under certain circumstances students in Master’s-level, ministry-related degree programs (MDiv) may be admitted without possession of bachelor’s degree or educational equivalent. Individuals must demonstrate that they possess knowledge, academic skill, and ability generally associated with persons who hold a bachelor’s degree to be considered. Admission of such applicants is rare and restricted to those with sufficient preparation for theological study at a graduate level. Applicants are advised that some denominations may not accept MDiv degree as sufficient preparation for ordination unless preceded by bachelor’s degree from an accredited institution.

#### Three Year Experience (DMin)

Under certain circumstances students in Doctor of Ministry degree may be admitted without possession of three years of ministry experience post MDiv or educational equivalent. Individuals must demonstrate they possess knowledge, academic skill, and ability generally associated with

persons with three years of ministry experience to be considered. Admission of such applicants is rare and restricted to those with sufficient preparation for theological study at doctoral level.

## **ADMITTED STUDENTS**

### **Confirmation Forms and Deposit**

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 as a credit to the student's account.

### **Deferral of Admission**

Students may request to defer their 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**

CST abides by all federal rules and regulations pertaining to the Student and Exchange Visitor Program (SEVP). International students are encouraged to find more information: [International Student Checklist](#). Students with questions regarding status should contact the Designated School Official (DSO).

## **NON-DEGREE STUDENT STATUS**

Individuals at the master's level seeking to take a limited number of courses at CST are invited to apply for non-degree status. Up to 12 credits may be taken by anyone with non-degree student status. 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 CST has cross-registration agreements.

Non-degree students may only take courses that begin with a T prefix as part of the course code. Non-degree students are not eligible for CST scholarships or federal financial aid. For information about transferring credits earned in non-degree status to a Master's degree, please refer to transfer policies in the Registrar's section.

Non-degree students include students from accredited schools with whom CST has a cross-registration agreement, transient students from schools with whom CST does not have a cross-registration agreement, and students who are not affiliated with other academic institutions who are taking classes for credit at CST, including Advanced Course of Study students.

Auditors who are not CST students are also counted as non-degree students. See the section on "Auditing Courses" in the catalog for more information about auditing courses.

## **CONCURRENT OR DUAL MDiv/MA DEGREE PROGRAM**

Concurrent or dual Master of Divinity/Master of Arts degree program is a 96-credit program, leading to two distinct degrees with a recipient receiving two diplomas, but with shared credits between the MDiv and MA programs. This option is available for MA programs offered by CST. Admission standards for the concurrent or dual MDiv/ MA program are the same as those listed

above for the MA or MDiv. For students who apply for a concurrent or dual program after matriculation into the MDiv or MA programs, the following standards also apply:

- Completion of application for concurrent/dual program before beginning of third year of study (generally by early Spring semester of second year) in the MDiv program. If a student starts first in an MA program, they must complete an application for a concurrent/dual degree program before completing the first year of studies (generally early Spring semester of first year).
- Minimum graduate school grade point average of 3.25 on a 4.00 scale is preferred.
- Course plan, approved by current academic advisor.

*\*Please note: Students who begin as an MA student should apply for MDiv program as soon as possible otherwise coursework taken as an MA student may not be able to count toward concurrent or dual degree, extending the length of time it will take the student to complete both degrees.*

## **UNITED METHODIST OFFERINGS**

### **Advanced Course of Study (ACoS)**

The Advanced Course of Study (ACoS) is for full-time and part-time local pastors, associate members of annual conferences, and ordained ministers transferring from other denominations. Individuals apply using the non-degree application through the Office of Admission at CST. This program requires 32 credit hours for completion. ACoS students 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 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 requirements of Course of Study may continue their preparation for conference membership and ordination as an elder through the Advanced Course of Study program.

The Discipline requires that local pastors who seek ordination:

- Be at least forty years of age
- Have 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 equivalent as determined by General Board of Higher Education and Ministry. These courses minimally shall include United Methodist history, doctrine, and polity as well as evangelism, and mission. Students are encouraged to work with their District Board of Ordination for guidance on the remaining courses.

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)**

Students seeking ordination as deacons in full connection in United Methodist Church may apply for admission as a non-degree student to the BGTS program to complete 10 courses (a minimum of 24 semester hours) of Basic Graduate Theological Studies that are required for probationary membership and commissioning. Applicants are expected to hold a Bachelor's degree or equivalent, and a Master's degree in the area of specialized ministry in which deacon candidate will serve, or professional certification and minimum of 8 credits of graduate coursework in area of specialization. Admission is for designated classes related to fulfilling 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 United Methodist classes required for ordination may receive "Non-Degree Student" status. New students must apply through admissions as Non-degree for Credit or Occasional students through the [website](#); while those students who have previously attended CST must contact the CST Registrar's office..

## **ADMISSION AFTER DISMISSAL OR WITHDRAWAL**

Former CST 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 significant change relative to the former issue. Students who withdrew and notified CST 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 academic credit or transferring between degree programs becomes more difficult as the student progresses. Students wanting to move from a master's to a doctoral program, or from a DMin to a PhD, or from a PhD to a DMin, must apply as a new applicant through the Admissions Office. A student who elects to transfer between degree programs of the same level of degree must complete the [Intent to Change Degree form](#) stating the reasons for the change and identifying the proposed semester of transfer.

The form must be approved by the Director of Financial Aid and the Associate Dean and submitted to the Registrar. In the case of doctoral students, students must also submit a new personal statement, and the Associate Dean will consult with the faculty of the area to which the student is seeking the transfer and secure their approval before approving the transfer. If transfer to the new program is granted, the student will be required to complete all new degree program requirements. Earned academic credit will be transferred into the new program as allowed by the requirements of the desired degree.

Students who change degree programs are not guaranteed the same amount of scholarship assistance they received under their original program, nor are they guaranteed additional scholarship assistance if the new program is longer than the previous program. All students who wish to change degree programs should consult first with the Director of Financial Aid regarding their scholarship eligibility.

Transferring within programs is only permissible within the same level of degree (e.g., Master of Divinity to MA, PhD in Practical Theology to PhD in Religion, Mentoring DMin to DMin in Spiritual Renewal, Contemplative Practice, and Strategic Leadership).

## TRANSFER POLICIES

Transfer of academic credit earned prior to enrollment in a CST 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 or a Master of Theological Studies degree. A Master's transfer student must earn at least 24-degree credits. 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 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.
- Because doctoral programs are unique to an institution, doctoral credits earned at other institutions previous to matriculation at CST do not necessarily transfer into doctoral programs at CST. Requests for the transfer of credits earned at previous institutions will be considered on a case-by-case basis as to their fit with the CST doctoral program the student is enrolled in. The Registrar, in consultation with the faculty advisor and the Dean or Associate Dean, will make such determinations. In any event, no more than 16 credits for the PhD program and 8 credits for the DMin program may be transferred. Credits earned at CST cross-registration partner schools by matriculated CST doctoral students may be applied to doctoral degree. All courses taken at a partner school must be approved by a 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 required course, based on previously completed similar course work at another accredited institution. Instructors may require students to present evidence of previously completed work. The Dean or Associate Dean must approve the waiver. No reduction in credits for the degree will be awarded when the course is waived. When the work was undergraduate level, students must take an equivalent number of credits in required advanced courses in the same field. When the work was graduate level, students may take courses in any subject matter to substitute for waived course. If the student requests a waiver of more than one required course, separate petitions must be submitted for each course. 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 graduate education that refers to the conditions by which students are required to progress toward degree completion. To receive a degree from CST at least 50 percent of the credits required must be completed through CST by taking courses with a “T,” “I,” prefix code.

### **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 or Cross-Registered Student**

Graduate-degree-seeking students from other accredited colleges or universities are eligible to enroll at CST as Transient or Cross-registered Students. Transient /cross-registered students must be in good academic standing at their home institutions and be eligible to return for further study. New students must apply through admissions as non-degree students through [the website](#); while those who have previously attended must contact the CST Registrar’s office and fill out a “[Cross-Registration](#)” form and have their home institution’s permission to enroll in CST courses. Students who have been dismissed from CST are not eligible to enroll as a Transient student. Transient students are not eligible for Scholarships or Financial Aid from CST.

## **FINANCIAL AID**

The costs associated with pursuing graduate education are considerable. CST 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 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](http://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 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 value of each can change annually, and doctoral scholarships are allocated at discretion of faculty in that 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 institution and student and are governed by policies noted on merit scholarship letter and this catalog. In general, to retain merit scholarships students must have and maintain 2.8 for MA and 3.0 for PhD/DMin and register at least half time. Please note, students awarded Presidential, Deans or Korean Leadership scholarships come with their own academic performance and extracurricular activities requirements as outlined on 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: Is a need-based grant, was designed to provide additional aid to students who demonstrate exceptional need. The need is determined by completing a free application for Federal Student Aid (FAFSA) at [www.fafsa.ed.gov](http://www.fafsa.ed.gov). The student 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: Is awarded to students upon entering CST.
- Renewal of scholarship is only provided to those who are “certified candidates” in the ordination process. To continue receiving UM grants, proof must be submitted to Financial Aid.

Private Donor Scholarships:

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

PhD in Contextual Theologies (Global PhD) Tuition Awards:

- All students admitted into the PhD in Contextual Theologies (Global PhD) will receive a 50% tuition scholarship from CST for their program.

### **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 the students' need as determined by the financial aid office and available funds. Student employment may occur on campus, or remotely with approval. Most employment opportunities are filled at the beginning of Fall semester. Please contact financial aid 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 offered to eligible graduate and professional students, but students do not have to demonstrate financial need to be eligible for the loan.
  - The Annual Loan Limit is \$20,500.
  - Aggregate Loan Limit is \$138,500
2. Direct Grad PLUS Loan are 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 Populi 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](http://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](http://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 recommendation for all students. The Financial Aid Office is dedicated to assisting students in their financial education. To that end, CST's Financial Aid Office has 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. Students must log onto [www.financialavenue.org](http://www.financialavenue.org) and click on the Sign-Up button. First time students will use the code: 69o0sk to set up their account. Once an account is set up, students will be able to complete the required workshops. Questions: Contact Financial Avenue by calling 888-454-4668 or via email at [customerservice@financialavenue.org](mailto:customerservice@financialavenue.org).

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

The Higher Education Act and California State government require that 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). CST 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 a student's earned Grade Point Average (GPA). At the end of each academic semester:

- Students must maintain the following cumulative GPA:
  - MA, MTS, or MDiv = 2.8 GPA
  - DMin or PhD = 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 a degree or certificate within 150% of 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 the program within the 150% credit limit, the student will be suspended from receiving financial aid.

For example:

- MDiv Program credit required = 72 credits
- Maximum Time Frame Allowed (150%) = 108 credits

Students who fail to meet 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. Students 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, injury or illness of 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, Financial Aid, and Committee on Academic Procedures. Students may be asked to meet with a committee to answer questions. Additionally, 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, because of inability to meet SAP, a student has been placed in financial aid warning and student does not achieve required number of credits or required grade point average (GPA) in following warning semester, student may submit petition to retain federal or institutional funds for additional semester.

If a petition is granted, a 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 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 student bills to cover tuition, fee, 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 drop/add period.

**Disbursement:** Financial aid award(s) will be credited to student account assuming:

- 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 email from 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 number 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 & FEES 2024-2025

Below is a sample nine-month budget for the 2024-2025 academic year. The amounts listed below are estimates and your individual expense budget may differ.

<b>Cost Type</b>	<b>MDiv/MA/MTS</b>	<b>DMin (all tracks)</b>	<b>PhD (In coursework)</b>
Tuition Student Fees	\$19,890 <b>(18 credits)</b>	\$14,080 <b>(16 credits)</b>	\$25,040 <b>(16 credits)</b>
Books & Supplies	\$1,200	\$1,200	\$1,200
Room and Board	\$19,206	\$19,206	\$19,206
Transportation	\$4,400	\$4,400	\$4,400
Miscellaneous	\$6,580	\$6,580	\$6,580
Fees	\$0	\$0	\$0
<b>Total</b>	<b>\$51,276</b>	<b>\$45,466</b>	<b>\$56,426</b>

### Tuition

MA, MTS, MDiv, Non-Degree, Certificate	\$1,105 per credit
DMin	\$ 880 per credit
DPC – Doctor of Professional Counseling	\$1,100 per credit
PhD	\$1,565 per credit
Advanced Course of Study	\$ 220 per credit
Continuous Registration (MA/MDiv)	\$1,105 per semester
Continuous Registration (DMin/DPC, PhD)	\$1,565 per semester
PhD Qualifying Exam Research; Dissertation Research	\$1,565 per semester
DMin Project Completion Fee	\$ 880 per semester
MA Summative Exercise Research Fee	\$1,105 per semester
MDiv Degree Completion Fee	\$1,105 per semester
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
---	---------

### Transcript Fees

Official Transcripts (plus, delivery and process fees)	\$ 6.50 per transcript
---	------------------------

### Unofficial Transcripts

Free (delivery fees may apply)

## Other Fees

Late Tuition Payment Fee (1% of balance charged at 60 and 90 days)	\$ 50 at 30 days past due
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

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 tuition and fees by 30 days past the start of Fall and Spring semesters. A \$50 Late Payment Fee will be charged to all students who have not paid tuition and fees by the end of the first week of class for Winter Term and Summer Session. An additional late fee of 1% of the balance will be charged at 60 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 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 Deferred Payment Agreement. Documentation of government loans, CST scholarships or grants, outside scholarships and loans can be used to comply with 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 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 CST, or to pay fees such as those incurred for on-campus housing, etc. If CST deems it necessary to employ a collections agent or attorney to enforce payment, they 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. A student withdrawing from the school for medical reasons is required to submit a written statement from their 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 of CST'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 CST Business Office.

# ACADEMIC POLICIES & 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 by 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, artificial intelligence or visual) that has not been specifically authorized. Regarding examinations at home, 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, Artificial Intelligence, 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, minimum consequences are as follows:

1. The professor will report the student's name to the Dean's Office so repeat offenses are tracked.
2. A letter regarding 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.
3. 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.
4. Stricter penalties can be imposed by the professor in consultation with the Dean.
5. 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	B+ = 3.3	C+ = 2.3	D+ = 1.3	F = 0.0
A = 4.0	B = 3.0	C = 2.0	D = 1.0	
A- = 3.7	B- = 2.7	C- = 1.7	D- = 0.7	

Other grade field codes that carry no grade points are:

W: student withdrawal from a course	NC: no Credit on basis of Credit/No Credit
UW: unauthorized withdrawal	CEU: continuing Education Credit
I: incomplete grade requested by student	P: passing Grade for examinations
AU: audit	CP: conditional Passing Grade for exam
CR: credit on basis of Credit/No Credit	U: unsatisfactory/Fail Grade for exam

### **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 CST leading to the award of credit hours. For example, for a 4-credit semester course, the student might have faculty instruction or other communicative contact for 3 hours a week for 14-15 weeks and will be required to commit 9 hours a week to reading, research, writing, and consultation for that class, or reasonable equivalent.

CST uses a wide variety of learning delivery methods, measurements of student work, disciplines, and degree levels that do not define direct faculty instruction solely as face-to-face contact between students and faculty. The direct faculty instruction component could include any of the following: in-person classroom instruction; synchronous online instruction; asynchronous online instruction; small group meetings; supervision of internship or field experiences; colloquia; mentoring in research projects; and other activities that involve communicative contact between the faculty and the student. In every format, the student will still be required to spend three hours of work per week for every single credit. Alternative modes of faculty instruction will not reduce the number of hours that a student devotes to a class.

### **Credit/No Credit**

Students in good standing (not on academic probation) in the MDiv, MA, and MTS programs may take elective classes either on a letter grade basis or on a credit/no credit (CR/NC) basis. Credit/no credit courses do not count toward a student's GPA but are included as part of the total credit hours and are assessed as credit hours. 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+). Repeated courses must be taken for a letter grade. Required courses cannot be taken as credit/no credit with this exception: Faculty who are teaching a required course can designate at the start of the semester they are teaching it as a credit/no credit class, with the approval of the Dean's Office. Students who are taking required courses that have been designated as CR/NC courses can request to receive a final letter grade for a CR/NC course. In no case can more than 20 percent of the total degree credits be taken credit/no credit. All coursework in the PhD, DMin, and DPC programs must be taken for a letter grade, except for courses that are offered only on a CR/NC basis.

Credit/no credit classes are distinct from zero-credit courses (often written as 0-credit courses). Zero-credit courses provide knowledge for students' professional development, personal growth, or academic or community support. While some degree programs, concentrations, or paths may require students to take 0-level courses as part of their degrees, zero-credit courses do not count toward a student's GPA, are not included as part of a degree's total credit hours and are not assessed as credit hours.

### **Grade Requirements for Required Courses**

Students in the MDiv, MA, and MTS programs must take required classes on letter grade system (A through F), except for Field Education internships, which are offered only on a Credit/No Credit basis or required courses that the faculty who are teaching the course have designated as CR/NCR from the beginning of the semester, with the approval of the Dean's Office. MDiv, MA and MTS 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 PhD, DMin, and DPC programs must be taken for a letter grade, except for courses that are offered only on CR/NC basis.

## **Minimum Grade Requirements**

In MDiv, MA, and MTS 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 DMin programs, coursework must be completed at the B- level (2.7) or above to meet degree requirements. In the PhD and DPC 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 MDiv, MA and MTS programs is 2.25; for the DMin, 2.7; and for the PhD 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 [Change of Grade form](#) available on the website, to finalize the grade option change. At the discretion and initiation of the Field Education director, or faculty teaching a required course that they have designated as a CR/NC course from the start of the semester, a student may submit a petition request for a letter grade for these classes. The request must be made at the beginning of the semester they are taking the CR/NC 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 based on additional work. Faculty may change a grade in case of a recording error or grade miscalculation, or in exceptional circumstances, based on 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 most of the 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 Request 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**

Fall Semester  
Winter Term  
Spring Semester  
Summer Term

#### **Work is Due on or Before**

February 1 of the following Spring Semester  
March 1 of the following Spring Semester  
July 1 of the following 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 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, [under the Registrar's page](#).

### **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 relation 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 MDiv, MA or MTS programs, 2.7 in the DMin program, or 3.0 in the PhD program, or b) if combined number of “F” and “No Credit” grades exceeds one-fifth 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 student in category a) or b) above. To be removed from academic probation, students must obtain cumulative grade point average of at least 2.25 in MDiv, MA or MTS programs, 2.7 in DMin program, or 3.0 in PhD and DPC programs 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 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 of 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 courses and will include those policies in course syllabi.

The definition of “attendance” in online courses may vary depending on course modality and the policies of individual faculty. In asynchronous courses, students are expected to complete course activities as outlined in the syllabus. In courses with a remote synchronous component, such as over Zoom, attendance in synchronous sessions requires:

- Arrival on time and presence for the entire scheduled session.
- The ability to hear and speak to other participants in the class without excessive interruption or lag.
- Adherence to “Zoom etiquette,” such as muting while not speaking, minimizing background sounds and movement, and appropriate use of chat.
- Full attention to class activities.
- Other requirements as set by faculty, such as use of webcams, discussion leadership, participation in break-out rooms, etc.

Consistent inability to fully connect to and participate in remote sessions due to insufficient internet or hardware may be counted as nonattendance. Activities such as unrelated work (e.g., employment or homework from another course), child or pet care, unrelated conversations, and other distractions to the student or their peers may be counted as nonattendance. CST strongly discourages joining synchronous remote sessions while driving or traveling in a vehicle, due to safety concerns, sound quality, and potential bandwidth issues. Students should plan course schedules with attention to their employment, travel, childcare, and other necessities in order to participate in courses fully and with minimal distractions.

If for any reason a student fails to attend and/or participate in course activities, faculty may reduce the student’s grade in accordance with the assessment rubric stated in the course syllabus. Failure to attend at least 80% of the required instruction time may result in failure of the course.

### **Review of Student Status**

At the request of the Dean, the Committee on Academic Procedures (CAP) is charged to consider whether (1) student’s enrollment may be discontinued; (2) student may be given an institutionally initiated Leave of Absence; (3) 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 the 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 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. 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 form](#) may be obtained from the website. 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 they are 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 Title IV loan funds disbursed to them in the semester they 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 their 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 the Registrar in writing prior to registering for classes. When returning, the student must complete coursework that they began prior to leave of absence. The student will not incur any additional institutional charges nor is the student eligible for additional Title IV assistance to complete this work.

Students who are withdrawn from school because they failed to return from leave may re-enter within two years of their withdrawal date upon written notice to the Vice President of Academic Affairs and the Registrar Office of student's intention to return. After two years but no longer than eight years from withdrawal date, a 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.

***Procedure:***

1. A student, according to policy, will be informed in writing that the failure to return after one semester leave will result in automatic withdrawal. However, under certain conditions, as mentioned in item number 3 below, the Dean may consider one extension. Otherwise, the student must return for *at least one semester* before they can ask for another leave.
2. If the student fails to return and does not contact the office of the Dean before the 1st day of semester when the student is expected to return, the student will be informed in writing that, if the student fails to register, the student will be withdrawn from the school referring to item number 1 above.
3. If the student contacts the Registrar or the Dean after leave and indicates inability to return (see #2 above), the Dean can offer (counter-to-policy) the student to file for "extension". For the student to be considered for this counter-to-policy offer, the student must provide in writing valid reasons for the request and include necessary documents in support of the request. The student's advisor must attest that the student is in good academic standing. If the Dean, after reviewing documentation deems it meaningful to "extend" leave immediately (again, which is counter to policy), The Committee on Academic Procedures or CAP *must* be involved as forum for such counter-to-policy exceptions.

4. Upon approval of the exception by CAP, the student will be informed in writing by the academic Dean that no other “exceptions” or “extensions” will be accepted beyond this one and the student will be withdrawn automatically from the school if the student fails to return and check in with the Registrar and the Dean the following semester.

### **Involuntary Leave of Absence**

CST will place a student on Involuntary Leave of Absence if an apparent medical or psychological condition poses threat to the student’s physical or psychological well-being, or that of any other member of CST 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 CST campus or participating in any CST 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 on the [CST website](#).

### **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
Master of Arts/Master of Theological Studies	4 years
Concurrent/Dual Master of Divinity/MA/MTS	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
PhD in Practical Theology (48 credits)*	7 years
PhD in Religion (48 credits)*	7 years
Doctor of Professional Counseling	5 years

*\*PhD students have 4 years to complete requirements for Advancement to Candidacy, plus 3 years to complete dissertation.*

If after Advancement to Candidacy, a PhD student has exceeded 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, 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 MDiv program, then transfers into the MA or MTS program, that student's new statute of limitations would be one year.)

### **Graduation Applications**

All students are required to submit an online graduation application form sent by the Office of the Registrar in the Fall of each academic year. No student will be allowed to register for their 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 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 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 authority to grant exceptions. Appeals of this kind will not be considered. Students should consult the Catalog for information on procedures for requesting exceptions to academic policies of CST.

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 the 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 policy, rather than grant special petitions. The Committee on Academic Procedures and the Dean have authority to introduce some flexibility into administration of standing rules, to help students accomplish that which is intended by 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 alternative way of meeting a requirement; offer special examination to students who believe they have acquired 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 limited. Neither has authority to alter fundamental rules of the faculty or to compromise policies or procedures dictated by CST's three accrediting bodies: Association of Theological Schools (ATS), Western Association of Schools and Colleges (WASC), and The University Senate of United Methodist Church. For example, they may not: excuse any student from general curricular requirements; grant petitions to increase number of allowable transfer credits; reduce number of credits required

for the degree; fundamentally alter sequence of degree programs where educational principles are at stake; consider a petition where faculty has previously decided that exceptions will not be considered. Neither Committee on Academic Procedures nor the Dean has 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 official transcripts should be submitted through the National Student Clearinghouse website: <https://tsorder.studentclearinghouse.org/school/select>. Unofficial transcript requests can be made by filling out a Request or release of records electronic form located on the [Registrar's website page](#).

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 orders. The Registrar is authorized to order replacement diplomas under these conditions:

- Graduate's claim to have received a degree from CST can be verified unambiguously.
- There are no institutional actions limiting a request (examples: unpaid accounts, 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 way 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 reason(s) for the change and two legal documents (e.g., a marriage license or a court

document) to substantiate change. The change of name will be recorded on the student's academic record. A [name change form](#) can be found on the Registrar's website page. 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 & REGISTRATION

## **Faculty Adviseement**

Each new student is assigned a faculty advisor. These assignments are made in consideration of 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 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](#). 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**

Medical costs in the U.S. are very expensive and can become unaffordable without health insurance. While CST does not offer school-sponsored student health insurance plans, all full-time enrolled students are strongly encouraged to hold a personal health insurance policy. The U.S. Department of State requires exchange visitors on a J-1 visa and their dependents on a J-2 visa to be covered by medical insurance for the length of their program before entering the country. While the State Department has no specific insurance requirements for international students on an F-1 visa and their dependents on an F-2 visa, CST strongly recommends that students have their own health insurance to cover unexpected illnesses and hospitalization. The Office of Community Life can provide students with information to shop for health insurance coverage.

## **Registration Limits**

In Fall and Spring semesters, registration is limited to 16 credits. In Summer Term, registration is limited to 9 credits. In 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 Winter term and Spring semester and beginning on a designated date in April for Summer term and 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 the student's plan for registration.
- The advisor unlocks the student's account in the Populi information system so that students can register for classes.
- When a student's advisor has unlocked their account and all holds are cleared, the student may register in the Populi information system 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”)**

CST has cross-registration agreements with Methodist Theological School in Ohio (MTSO), and University of the West (UW). All cross-registration courses are billed by 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.

All courses taken through institutions with cross-registration privileges require the signed approval of the faculty person teaching the class. Current CST students wanting to cross register to the above-mentioned schools must fill out the [Cross-Enrollment form](#) available on the website. It is important that students check the detailed instructions in the registration packet of materials every semester.

Doctoral 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 CST 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.’ DMin 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 basic courses and more advanced 3000-level courses. In most cases, basic courses are a prerequisite for more advanced work in each 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 PhD, DMin, and DPC 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 master’s-level (3000-level) at 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. DMin students may upgrade no more than two-thirds of their courses; PhD students are limited to two upgraded 3000-level courses. Master’s-level students may not upgrade 3000-level courses to 4000-level without permission from the Dean’s office.

## **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. PhD 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.

CST alumni/ae, persons over the age of sixty-five or spouses/partners of a degree candidate who are not also enrolled in a CST degree program or enrolled as a non-degree student, may register as auditors in on-campus courses with payment of 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 CST 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**

CST 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 a course, workshop, or other program is an approved program of CST. Affiliated institutions requesting CST CEUs must submit a curriculum description or design to the Dean at least 60 days before CEUs are desired. Such a proposal should include a 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' (MA, MTS, MDiv) students: 9 credits
- Doctor of Ministry (DMin) students: 8 credits
- Doctor of Philosophy (PhD) students: 8 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 DMin Project Completion, PhD Qualifying Exams Research, or PhD Dissertation Research is considered full-time if enrollment is within the statute of limitation of the degree. When a Master's 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 MDiv student may enroll in the MDiv Degree Completion course, and an

MA or MTS student may register for the MA 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 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 MA Thesis/Major Paper/Project, DMin Project, PhD 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. The cost of the course is equivalent to one credit.

- **MA (0-credit)**  
TMR3090: MA 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.
- **Mentoring DMin and DMin in Spiritual Renewal, Contemplative Practice, and Strategic Leadership (0-credit)**  
TDC4999: DMin Project Completion. Register for this in a semester when working on a Project. This course is considered full-time enrollment.
- **DMin in Practical Theology Related to Conflict, Healing, and Transformation in Korean Contexts (0-credit)**  
IDC4999: DMin Project Completion. Register for this in semesters when working on Project. This course is considered full-time enrollment.
- **PhD (0-credit)**  
TDR4080: PhD Qualifying Exam Research. Register for this in semester with no courses, and *prior* to completion of qualifying exams and language/research tool requirements. This course is considered full-time enrollment.  
TDR4090: PhD 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.
- **DPC (0-credit)**  
TPC 4090: DPC Dissertation Research. Register for this in semesters when working on 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 student is doing research and/or writing for the MA Thesis/Major Paper/Project, DMin Project, PhD Language Exams, Qualifying Exams, or Dissertation. The cost of the course is equivalent to one credit.

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

- **MA and MTS**  
TCR3500: MA/MTS 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 DMin and DMin in Spiritual Renewal, Contemplative Practice, and Strategic Leadership**  
TCR4000: Doctoral Continuous Registration. If a student is not registered for courses or TDC4999 DMin. 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.
- **DMin in Practical Theology Related to Conflict, Healing, and Transformation in Korean Contexts**  
ICR4000: DMin Continuous Registration. If a student is not registered for courses or TDC4999 DMin 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.
- **PhD**  
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.
- **DPC**  
TPC 4500: DPC Continuous Registration. If a student is not registered for courses or TPC 4090 DPC Dissertation Research, 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.

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

- **MDiv**  
TMC3000: MDiv 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:

- **On Campus:** course where instruction takes place with students and instructor physically present in an on-campus room. Beyond the weekly class meetings, the course may use web/technology enhancements (such as Populi and Zoom) but will be primarily campus-classroom-based.
- **Intensive:** 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 Populi or similar technology.
- **Remote Asynchronous/Online:** course where instruction and learning take place fully online. No campus-classroom meetings. No synchronous meetings are scheduled/required. Uses Populi or similar technology.
- **Remote Synchronous:** course that meets via video conferencing (e.g., Zoom) at the date/day and time noted on the schedule. No campus classroom meetings. Uses Populi 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 page on the website.

Guidelines for Directed Studies include: Student shall be expected to complete minimum of 135 hours of reading and consultation for 3 credits and 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 study, or 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:

<b>MDiv:</b>	9 credits; no more than 6 in a single area
<b>MA:</b>	6 to 8 credits; in one or more areas
<b>MTS:</b>	6 to 8 credits; in one or more areas
<b>DMin:</b>	8 credits
<b>PhD:</b>	8 credits

Directed Studies are not available to students in the Doctor of Professional Counseling degree.

### **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 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 professors of Spiritual Care and Counseling. The application and acceptance process are the student's responsibility, and this occurs independently of academic programs 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.

MDiv 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 Field Education requirement. MA students who wish to take CPE or other field-based learning for elective credit should consult with a faculty advisor. They must also have permission from one of the professors of Spiritual Care and Counseling on their registration form. For more information, see MDiv and MA degree program information and procedures detailed below. Except for students in Clinical Spiritual Care track, no academic credit is granted to PhD students for CPE. Students seeking ordination should check with the appropriate denominational body regarding CPE and the 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; 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 Spiritual Care and Counseling faculty upon receiving copies of final evaluations completed by an ACPE Educator and student. Normally, an ACPE Educator'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 ACPE Center that documents student's acceptance into CPE program and that program's accreditation by ACPE is current. Students pay CST tuition for up to six academic credits and CST pays a CPE Center's fees out of the tuition paid by the student.

When students take CPE through online-based CPE programs, given the rising cost of online-based CPE programs, when the CPE center tuition exceeds CST's tuition, CST will pay the online CPE center or reimburse the student for up to the tuition for a CST course, excluding the CPE application fee. For master's students 1 unit of CPE is normally equivalent to 6 units of academic units or 8 units for doctoral students. If the student registers for less than 6 units (or 8 units for doctoral students), the reimbursement rate will be proportional to the number of academic units the student registers. For example, if the master's student registers for only 3

academic units, CST will reimburse only up to 50% of the CPE center tuition as long as it does not exceed the CST tuition for 3 master's degree academic units.

This policy applies when the student takes CPE as part of a student's degree program, e.g., as a substitute for Field Education or as a Spiritual Care Elective. When students have to enroll in CPE for zero units because of degree program requirements (e.g., the required second year clinical internship), either an online or in-person program, students are responsible to pay all fees directly to the CPE center.

### **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.
- MA 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 to receive academic credit. The application and acceptance process are the student's responsibility, and this 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 who experience the need to increase their facility in academic writing in English are strongly encouraged to enroll in TTW206 Workshop in the Theological Writing and Oral Communication during their first semester at CST. This course may be taken more than once. Any professor may refer enrolled students to Writing Support Services for assistance and possible evaluation of academic writing skills in English. The Dean, in consultation with the Coordinator of Writing Support Services and the student's faculty advisor, may require such an evaluation and to determine whether more assistance toward proficiency in academic writing in English will be required for the student. If further assistance is recommended or required, a referral will be made to writing programs at CST.

## **Languages (other than Biblical Languages)**

Students who are planning to apply for PhD 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 (MA) program 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: Spiritually Integrated Psychotherapy, Interdisciplinary or Comparatives Studies, and Engaged Jain Studies. CST's MA program is informed by history of Christian and Jain reflection and practice, by deep and open dialogue between religious traditions, and by quest to understand and respond constructively to the contemporary world. It presupposes the need for scholars and religious leaders who can positively engage the needs of the world through an understanding of past traditions, present dialogue, and a continuing quest for understanding and wisdom.

The MA 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 progress through the degree. Students must complete a summative exercise at the end of the program which takes the form of a master's thesis, a major paper, a paper/project, or clinical case study.

## **Master of Arts Degree Program Learning Outcomes**

Master of Arts graduates of CST will be able to:

1. Develop scholarly knowledge or collective practices that include multiple religious or cultural expressions, or interreligious or intercultural perspectives.
2. Practice compassion, attention or commitment to justice, and capacities for widening belonging in their academic and vocational endeavors.
3. Articulate the significance of their academic and vocational work for the nourishment of their broader communities.
4. Demonstrate academic competence in theological disciplines, with attention to interdisciplinary and contemporary fields of study.

## **MA Curriculum Requirements**

The five tracks affiliated with the MA degree program include: Spiritually Integrated Psychotherapy; and Interdisciplinary or Comparative Studies and Engaged Jain Studies. Each track has its own set of required courses. All students choosing Interdisciplinary or Comparative Studies must declare 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.

Spiritually Integrated Psychotherapy track of Master of Arts degree program requires two semesters of counseling internship and elective internships which are available to students in all MA programs. Placement 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.

### **MA Summative Exercise and Oral Examination**

All MA students must complete a summative exercise. Depending upon the concentration, the summative exercise may be a master's thesis, a major paper, a project, or a clinical case study.

The major paper is 30-40 pages long (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.

Thesis is generally 50-60 pages long (12,500-15,000 words), excluding bibliography, appendices, table of contents, etc. Compared to a 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 recognized methodology. It is recommended that those seeking future acceptance into a PhD program complete a thesis for the summative exercise. The distinguishing features of a research paper and thesis will be covered in the MA Colloquium.

Some MA tracks allow for completion of a project (usually with an accompanying paper) for the summative exercise. For students in the MA in the Spiritually Integrated Counseling track, the summative exercise usually consists of a clinical case study.

Students, in consultation with their advisor, should form an appropriate guidance committee of two persons. The committee must have at least one member from CST. One member of the committee may be from another institution. Adjunct faculty may serve on an MA 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 campus, defense may be conducted via video conference. Students must seek approval from their faculty committee for 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 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* statute of limitation (number of years allowed) for completion of degree, must still be registered for every semester student is doing research and/or writing for MA 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. The cost of the course is equivalent to one credit.

- **MA**

TMR3090: MA 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* statute of limitation (number of years allowed) for completion of degree and have petitioned to and received permission from Committee on Academic Procedures to continue, must register for "Continuous Registration" for every semester student is doing research and/or writing for MA Thesis/Major Paper/Project. The cost of the course is equivalent to one credit.

The course for *Continuous Registration* is:

- **MA**

TCR3500: MA/MTS 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 continuous registration will be terminated from their program unless they have approved Leave of Absence. Nonpayment in any semester constitutes non-enrollment and terminates a student's status at CST. 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 can be found in the section 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 graduation, CST considers them “Free Electives” for Master’s-level students and therefore can be passed with D- grade. However, that may not be sufficient according to requirements of the Board of Ordained Ministry in particular Annual Conference. United Methodist students should ask the Annual Conference in advance what grade is considered acceptable to meet these course requirements.

## ENGAGED JAIN STUDIES

The Engaged Jain Studies track, taught in collaboration with [Arihanta Institute](#), immerses graduate students in the philosophy, history, and anthropology of the Jain tradition. Students will learn how to apply the tradition’s core principles of *ahimsā* (non-violence), *aparigraha* (non-possession), and *anekāntavāda* (respect for other philosophical and religious perspectives) to contemporary social, environmental, animal advocacy, professional, and self-care challenges and will have the opportunity to study the ancient languages in which Jain scriptures are written. This track places particular attention on the ways that Jains engage the world as well as the ways that students can learn to incorporate Jain teachings into their own engagements with the world, for the betterment of society and self.

The curriculum consists of 48 credits (16 courses total) which include 15 credits in core courses covering sacred texts, history, philosophy, anthropology, and ethics; 6 credits in language study; 12 credits in courses covering other religious traditions and interreligious dialogue; and 12 credits of electives. The track concludes with a 3 credit MA Thesis seminar where students undertake their own guided research in Engaged Jain Studies.

This degree includes two optional concentrations:

- Veganism, Animals, and Ecology
- Yoga Studies

The Master of Arts, Engaged Jain Studies track, is designed for students who want to personalize a course of advanced study in the broader field of Jain Studies with particular emphasis on the applications of Jain principles. This field of study, Engaged Jain Studies, and any concentrations students take in this track, will be listed on the student’s academic transcript. The culmination of this degree is a summative exercise taking the form of a Master’s thesis. Eight of the track’s courses must be taken with Arihanta Institute, while the other 8 courses must be taken with Claremont School of Theology.

Students completing this track will be prepared for further research at the PhD level while also being able to integrate their education into their private spiritual lives, their careers, the non-profit sector, other educational contexts, or specific ministries.

### **Core Courses:**

	<b>15 credits</b>
TDT 3011 Introduction to Jainism: Non-violence as a Way of Life	3 credits
TDT 3036 Engaged Jainism and Animal Advocacy	3 credits
TDT 3037 Social Justice and Modern Yoga	3 credits
TDT 30XX Studies in Jain Karma and Ethics	3 credits
TDT 30XX Theories and Praxis of Non-violence and Jainism	3 credits

### **Languages**

**6 credits (choose 2 courses for 1 language)**

TDT 3034 Languages I (Classical Sanskrit)	3 credits
TDT 3035 Languages II (Classical Sanskrit)	3 credits
TDT 30XX Languages I (Modern Gujarati/Hindi)	3 credits
TDT 30XX Languages II (Modern Gujarati/Hindi)	3 credits

**Other Religions/Interreligious Courses** **12 credits**

TIR3001 Interreligious Dialogue and Leadership	3 credits
Three other religions/Interreligious courses as available	9 credits

**Free Electives:** **12 credits (choose 4 courses from the following offerings)**

TDT 30XX Jain Yoga	3 credits
TDT 30XX Bhagavad Gītā: A Jain Perspective	3 credits
TDT 3033 Jain Philosophy	3 credits
TDT 30XX Engaged Jainism: Jain Professional Ethics	3 credits
TDT 3031 Spiritual Practices in Global Perspective	3 credits
TDT 3030 Hope in the Midst of Environmental Crisis: Insights from the Jains and World Religious Leaders	3 credits
TDT 3029 Gender, Women, and Jain Spiritual Practices	3 credits
TDT 30XX Jain Art and Aesthetics: Embodying Devotion, Non-violence, and Spirituality	3 credits
TDT 30XX Studies in Jain Literature and Philosophy	3 credits

**Summative Exercise:** **3 credits**

TIS3063 Masters' Summative Exercise	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**

## SPIRITUALLY INTEGRATED PSYCHOTHERAPY

This track prepares students to provide spiritually-informed counseling 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 Counseling take their clinical internship at [The Clinebell Institute for Pastoral Counseling and Psychotherapy](#), located on CST campus.

Students who are on a license track in the US may be able to receive a certification in Spiritually Integrated Psychotherapy through the Association of Clinical Pastoral Education. The master's or doctoral degree which CST currently offers does not render students the eligibility to become licensed mental health providers in California.

**Core Courses: 21 credits**

**First Year Requirements:**

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

## Second Year Requirements:

Clinical Pastoral 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 Constructive Theology	3 credits

### ***\*Substitutions for Non-Christian Students: 15 credits***

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

### ***Electives:***

Courses in discipline, as approved by advisor	<b>12 credits*</b>
---	--------------------

### ***Summative Exercise:***

Students in this concentration normally complete a clinical case study to fulfill the summative exercise.	<b>0 credits</b>
---	------------------

## **TOTAL**

**63 credits**

## **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 Internship through Clinebell Institute for Spiritually Integrated Psychotherapy***

Students concentrating in Spiritually Integrated Psychotherapy serve as interns at The Clinebell Institute for Spiritually Integrated 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 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 are indicated in registration materials for each semester. These fees are normally not covered by scholarship but can be included in the overall financial aid package. The 2024-25 academic year is \$1,500 per semester excluding the summer term.

**Required Training Psychotherapy:** The effective and ethical practice of spiritually integrated 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 Integrated 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**

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.

<b>Core Courses:</b>	<b>6 credits</b>
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.

<b>Summative Exercise:</b>	<b>3 credits</b>
TIS3063 Masters’ Summative Exercise (Online only)	3 credits
<i>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.</i>	

**TOTAL** **48 credits**

### **\*Deacon's Orders in The United Methodist Church**

MTS students seeking Deacon's Orders in the United Methodist Church must complete the following courses (15 credits) as electives or as part of their area of focus:

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 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.*

# MASTER OF THEOLOGICAL STUDIES

The Master of Theological Studies (MTS) is a 48-credit degree that prepares students for further graduate study, specialized professional service, or vocational enrichment. The degree does not require a thesis or summative project. There are two tracks within MTS degree:

- Theological Disciplines
- Interdisciplinary

Students choose to emphasize theological disciplines, or areas of focus supported by existing CST coursework at the time of application. These areas may change as CST course offerings shift overtime. Students choose appropriate courses for their focus in consultation with an advisor. Students may change their areas of focus upon consultation with their advisor.

MTS students develop competencies for effective interreligious dialogue and interreligious leadership. The program creates opportunities for rich, open dialogue between religious/spiritual traditions and for creative, effective responses to the world's critical needs, informed by history of Christian reflection and practice. The program presupposes that professionals, religious leaders, and scholars must be able to engage the needs of the world with an understanding of past traditions, skills for contemporary dialogue, and an ongoing commitment to understanding and wisdom.

## **Master of Theological Studies Program Learning Outcomes:**

Master of Arts graduates of CST will be able to:

1. Engage in constructive, critical, and contextual reflection on their own traditions and in dialogue with religious and nonreligious expressions within global and local contexts.
2. Synthesize thought and practice with attention to compassion, justice and belonging in their scholarship and leadership.
3. Demonstrate understanding of key materials, issues, practices, and scholarship from an interreligious and intercultural focus, supported by coursework.
4. Apply interdisciplinary methods to the study of religion and religious life in order to articulate multiple perspectives and complex histories and legacies.

## **MTS Curricular Requirements for All MTS students**

### ***Interreligious Studies:* 6 credits**

TIR3001 Interreligious Dialogue and Leadership 3 credits

Elective in Interreligious Studies or Second Religious Tradition 3 credits

### ***Summative Course Sequence* 6 credits**

TTRE3040 Vocational Praxis I 3 credits

TTRE30XX Vocational Praxis II 3 credits

***Electives:* 6-9 credits**

## **THEOLOGICAL DISCIPLINES Requirements**

### ***Theological Disciplines: 18 credits***

THB3007 Hebrew Bible in Context 3 credits

TNT3003 New Testament in Context 3 credits

THC3007 History of World Christianity	3 credits
TTH3036 Constructive Theology	3 credits
TEC3001 Intro to Christian Ethics	3 credits
TSF3008 Formation: Spiritual Practices	3 credits

**Area of Focus:** 12 credits  
*Four courses in a theological discipline chosen in consultation with an advisor.*

**TOTAL** **48 credits**

**INTERDISCIPLINARY Requirements**

**Core Courses: 15 credits**

TSC 3000 Cultural Competencies	3 credits
TSF3008 Formation: Spiritual Practices	3 credits
THB3007 Hebrew Bible in Context or TNT3003 New Testament in Context*	3 credits
TTH3036 Constructive Theology*	3 credits
TEC3001 Intro to Christian Ethics*	3 credits

*\*Non-Christian students will take TSC 3000 Cultural Competencies, and TSF 3008 Formation: Spiritual Practices, and then work with their adviser to choose courses to reflect the following areas of study:*

Sacred Texts	3 credits
Theology, Teaching, and Tenets	3 credits
Religious and/or Faith-based Ethics	3 credits

**Area of Focus:** 12 credits  
*Four courses in a specialization supported by current CST course work, chosen in consultation with an advisor.*

**TOTAL** **48 credits**

**Potential Areas of Focus within either track include:**

Activism and Social Justice; African and African-American Religious Studies; Community Organizing and Systemic Change; Comparative Studies; Complex Religious Bonds; Constructive and Political Theology; Contemplative Leadership; Dharma Traditions; Ecology and Spirituality; Ecological Civilization; Engaged Compassion; Ethics and Social Change; Hebrew Bible and Jewish Studies; History of Christianity; Interfaith Care and Counseling; New Testament and Christian Origins; Non-profit Management; Pacific and Asian American Studies; Philosophy of Religion; Practical Theology; Preaching for Liberation; Process Studies; Religion and the Arts; Religion, Ethics, and Society; Religious Education; Sexuality, Gender, and Religion; Spiritual Formation; Spirituality and Sustainability; Social Change; Theology; United Methodist Studies; Womanist Studies; Worship, and Arts.

**\*Deacon's Orders in The United Methodist Church**

MTS students seeking Deacon's Orders in United Methodist Church must complete the following courses (15 credits) as electives or as part of their area of focus:

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

### **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.

## **THE MASTER OF DIVINITY**

Master of Divinity (MDiv) is a 72-credit degree that combines academic excellence with spiritual formation and social engagement to prepare religious leaders for vocations in a variety of types of ministries. Offered in both in-person and fully remote modes, Claremont MDiv program is informed by history of thought and practice within Christianity, by exposure to cultural and religious diversity within Christianity, dialogue with other religious traditions, and by quest to understand and respond constructively to the contemporary world. It presupposes that people can exercise responsible leadership only when they combine intimate knowledge of their own traditions, appreciation of other forms of spiritual practice and insight, deep engagement with today’s social and political realities, and strong dialogical and critical thinking skills. MDiv offers two tracks: **Ministerial Leadership and Interfaith Chaplaincy**.

### **Master of Divinity Degree Program Learning Outcomes**

Master of Divinity graduates of CST will be able to:

1. Articulate a complex and critical understanding of their own traditions, and the contexts and histories out of which they developed.
2. Develop vocational and spiritual practices of compassion, justice, and belonging that are informed by academic knowledge and communal wisdom.
3. Provide effective community and public leadership with wisdom and integrity.
4. Demonstrate an interreligious and intercultural understanding of Christian beliefs and practices that integrate global and local perspectives and solidarities.

## MINISTERIAL LEADERSHIP

### **Ministerial Leadership: US Contexts Path**

#### **About This Program**

Students in this on-campus path can complete the Master of Divinity by at least two courses during each Spring and Fall semester through On Campus (i.e. classes meet in-person weekly at the CST campus) or Intensive (i.e. most of the learning is campus-classroom-based, engaged during intensive periods that last between two to five days, and include web and technology enhancements) modalities. Students in this path may also take one Remote Asynchronous/Online courses, or Remote Synchronous courses during each Spring or Fall semester, or during Winter or Summer terms, in addition to weekly or intensive in-person courses.

Students in this path must live in close enough proximity to the CST campus in West Los Angeles to attend in-person class sessions for which they have registered. Students may determine that proximity and should take into account travel times (including traffic, transit needs, and other potential issues that may cause them to be tardy or absent) to ensure that they are able to attend classes at the CST campus as scheduled. Class instructors will take attendance to verify student attendance. Each instructor will determine satisfactory attendance.

All required courses are offered every year.

***Required Interreligious Leadership Course: 1 course*** ***3 credits***

TIR3001 Interreligious Dialogue and Leadership

***Required Practical Theology Courses: 5 courses*** ***15 credits***

TRE3001 Introduction to Religious Education

TWP3015 Introduction to Christian Worship and the Arts\*

TSC3004 Theories and Practices of Spiritual Care\*

TWP3013 Preaching in the Worship Context

TCE3075 Religious Leadership

***Required Theological Disciplines: 5 courses*** ***15 credits***

THB3007 The Hebrew Bible in Context\*

THC3007 History of World Christianities\*

TTH3036 Constructive Theology\*

TNT3003 The New Testament in Context\*

TEC3001 Introduction to Christian Ethics\*

***(\*Non-Christian students can work with their adviser to choose courses in:***

Liturgy, Worship, Ritual or other Religious Community Practices (replaces TWP 3015) 3 credits

Preaching, Proclamation, Homiletics or other Religious

Community Address (replaces TWP 3013) 3 credits

Sacred Texts (2 courses) (replaces THB 3007 and TNT 3003) 6 credits

History of a Particular Religious Tradition (replaces THC 3007) 3 credits

Theology, Teaching, and Tenets (replaces TTH 3036) 3 credits

Religious and/or Faith-based Ethics (replaces TEC 3001) 3 credits

***Required Formation Sequence: 4 courses*** ***12 credits***

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

**Required Summative Courses:\*\*** **6 credits\*\***  
 TRE3040 Vocational Praxis I 3 credits  
 TRE 30xx\* Vocational Praxis II 3 credits

*(\*The Registrar's Office has not yet assigned a course code to this course. The course code for this course will be updated in a later addendum to this catalog.)*

*(\*\* This two-course cycle of TRE 3040 Vocational Praxis I and TRE 30XX Vocational Praxis II is only required for students who begin the MDiv program during the 2024-2025 academic year and afterward.)*

**Free Electives and Denominational Studies – 7 courses** **21 credits**

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

**Ministerial Leadership: Fully Remote Path**

**About This Program**

Students in this fully remote program path can complete Master of Divinity by taking all courses without physically attending classes at CST's campus in West Los Angeles. Courses may consist of semester-long classes that meet each week synchronously (Remote Synchronous) through Zoom or other online meeting platforms, and asynchronously (Remote Asynchronous/Online) through the Populi learning system. In addition, some elective courses may take place during intensive weeks, and follow intensive week schedules, though students in fully remote programs attend class via Zoom or other online platforms.

All required courses are offered every year.

**Required Interreligious Leadership Course: 1 course** **3 credits**

TIR3001 Interreligious Dialogue and Leadership

**Required Practical Theology: 5 courses** **15 credits**

TRE3001 Introduction to Religious Education

TWP3015 Introduction to Christian Worship and the Arts\*

TSC3004 Theories and Practices of Spiritual Care\*

TWP3013 Preaching in the Worship Context

TCE3075 Religious Leadership

**Required Theological Disciplines: 5 courses** **15 credits**

THB3007 The Hebrew Bible in Context\*

THC3007 History of World Christianities\*

TTH3036 Constructive Theology\*

TNT3003 The New Testament in Context\*

TEC3001 Introduction to Christian Ethics\*

*(\*Non-Christian students can work with their adviser to choose courses in:*

Liturgy, Worship, Ritual or other Religious Community Practices (replaces TWP 3015)	3 credits
Preaching, Proclamation, Homiletics or other Religious Community Address (replaces TWP 3013)	3 credits
Sacred Texts (2 courses) (replaces THB 3007 and TNT 3003)	6 credits
History of a Particular Religious Tradition (replaces THC 3007)	3 credits
Theology, Teaching, and Tenets (replaces TTH 3036)	3 credits
Religious and/or Faith-based Ethics (replaces TEC 3001)	3 credits

**Required Formation Sequence: 4 courses** **12 credits**

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

**Required Summative Courses:\*\*** **6 credits\*\***

TRE3040 Vocational Praxis I	3 credits
TRE 30xx* Vocational Praxis II	3 credits

*(\*The Registrar's Office has not yet assigned a course code to this course. The course code for this course will be updated in a later addendum to this catalog.)*

*(\*\* This two-course cycle of TRE 3040 Vocational Praxis I and TRE 30XX Vocational Praxis II is only required for students who begin the MDiv program during the 2024-2025 academic year and afterward.)*

**Free Electives and Denominational Studies – 7 courses** **21 credits**

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

**Remote Synchronous and Remote Asynchronous/Online Courses**

Remote Synchronous and Remote Asynchronous/Online courses do not require time on campus. Remote Synchronous courses take the form of live classes in which lectures, discussions, and other forms of interactive learning take place through virtual digital platforms such as Zoom, and which are scheduled at specific times and days each week. Remote Asynchronous/Online courses take the form of guided tutorials, not self-directed learning, in which each week students can participate at times of their own choosing within parameters established by the professor. Remote Synchronous courses may include some asynchronous assignments, such as posting in discussion forums on Populi, CST's learning management system; Remote Asynchronous/Online may include some required or optional live meetings using Zoom or other virtual meeting applications.

**Denominational Requirements**

Students seeking ordination should always check with the 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 may be offered online only or intensives in summer. Students in other denominations may also have required courses. Students are encouraged to work closely with denominational or other faith leaders and an academic advisor at CST to make sure that a particular program is tailored to their needs and own interests.

**Time to Complete**

The Master of Divinity is usually considered a 3-year degree program. Students can complete the program in three academic years by taking 3 courses (9 credits) most semesters, plus the winter and summer courses. Some students also choose to spread the course work over a longer period.

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 practice of ministry, in the context of internship closely supervised by an experienced professional. Six credits of field education are required for an MDiv degree. Internship placements are for academic year only, beginning in September. Enrollment in Spring Field Education Seminar is contingent upon having successfully completed Fall Seminar.

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 MDiv 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 MDiv program with considerable experience in a supervised internship setting that gives attention to theological reflection on theory and practice of ministry may petition the Committee on Academic Procedures for a waiver of required Field Education class. 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 forms of theological reflection, practice, and supervision intended during field education have been accomplished. The student also must supply documentation of communication with the ordaining body regarding Field Education/Internship requirements for ordination. The student may request consideration of equivalency when field-based learning in question is not more than five years old. Where equivalency is granted, the student will be permitted to substitute two electives for 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 Integrated Psychotherapy.

Once accepted into the CPE program, students must register at CST to receive academic credit. Then submit a copy of the CPE acceptance letter to the CST Registrar's Office. Students pay tuition to CST, and the school pays the CPE program fee (except in the case of online CPE programs, where CST will pay the online CPE center or reimburse the student for up to the tuition for a CST course, excluding the CPE application fee). Students register for TSC3000, not for field education class. Students will need to register for full 6 academic credits to meet field education requirement.

### **Concurrent and Dual Master of Divinity/Master of Arts**

Students pursuing pastoral ministry who want to acquire an in-depth concentration, as well as students seeking ordination but who expect to pursue PhD 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 MDiv, MA and MTS programs. The degrees are granted simultaneously (not sequentially).

In the concurrent degree program, a student applies for both the Master of Divinity program and Master of Arts or Master of Theological Studies program at CST. In the dual degree program, the student applies for the 72-credit Master of Divinity program and 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 a concurrent or dual degree program. If a student starts first in MDiv program, they must complete application for concurrent/dual degree program before the beginning of their third year of study (generally by early Spring semester of second year of studies). If a student starts first in an MA or MTS program, they must complete an application for a concurrent/dual degree program before completing their first year of studies (generally early Spring semester of first year of studies). In such cases, a student must have a GPA of at least 3.25 and file a detailed course plan approved by their advisor.

### **Concurrent Enrollment**

While a matriculated MDiv student, coursework taken at institutions other than CST 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, MDiv students cannot take more than 18 credits through Concurrent Enrollment.

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

Students in joint CST/ACTS MDiv program must complete 72 credits of theological education which consists of 1) courses from curriculum at ACTS that qualify for transfer and have received a grade of B- or higher; 2) 24 credits of required courses and free electives taken at CST (see

below) for equivalent one-third of their degree; 3) additional free electives to bring 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

The Interfaith Chaplaincy track within the MDiv degree can be taken via the in-person or fully remote program paths described above. 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 tradition of others, as well as 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 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 in-person, intensive, and online courses.

Students can also meet the academic requirements for chaplaincy certification by completing the MDiv, 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.

### **Denominational and Religious Requirements**

Chaplaincy certification from Association of Professional Chaplains requires endorsement from religious judicatory or denomination, often including either ordination or commissioning. Additional courses may be necessary 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) to qualify for certification and/or endorsement by their religious body.

#### ***Theological Studies\* (required):***

THB3007 The Hebrew Bible in Context: An Introduction	3 credits	<b>18-21 credits</b>
TNT3003 The New Testament in Context: An Introduction	3 credits	
THC3007 History of World Christianities	3 credits	
TTH3036 Constructive Theology	3 credits	
TEC3001 Introduction to Christian Ethics	3 credits	
2 courses in other religious traditions	6 credits	

#### ***\*Non-Christian students will work with their adviser to choose:***

Sacred Texts	3 credits	<b>18 credits</b>
History of a Particular Religious Tradition	3 credits	
Theology, Teaching, and Tenets	3 credits	
Religious and/or Faith-based Ethics	3 credits	
Courses in Another Religious Tradition	6 credits	

#### ***Interreligious Competencies:***

TIR3001 Interreligious Dialogue and Leadership	3 credits	<b>9 credits</b>
TSC3064 Interfaith Care and Counseling	3 credits	
TCT3XXX or TIR3XXX in Comparative Theology or Interreligious studies	3 credits	

#### ***Formation:***

TSF3XXX in Spiritual Formation	3 credits	<b>9 credits</b>
TSC3002 Clinical Pastoral Education*	6 credits	

#### ***Spiritual Care Requirements:***

TSC3004 Theories and Practices in Spiritual Care**	3 credits	<b>6 credits</b>
TSC3035 Chaplaincy in Contexts	3 credits	

**Spiritual Care Electives:**

4 TSC3XXX in spiritual care and counseling

These may be taken at University of the West or MTSO, with approval of the student's advisor.

**12 credits**

12 credits

**Summative Course:\*\***

TRE3040 Vocational Praxis I

TRE 30xx\* Vocational Praxis II

**6 credits\*\***

3 credits

3 credits

*(\*The Registrar's Office has not yet assigned a course code to this course. The course code for this course will be updated in a later addendum to this catalog.)**(\*\* This two-course cycle of TRE 3040 Vocational Praxis I and TRE 30XX Vocational Praxis II is only required for students who begin the MDiv program during the 2024-2025 academic year and afterward.)***Free Electives: (remaining credits to equal 72)****9-12 credits**

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 in person for academic credit through CST, hospital/site fee is paid for by school out of the tuition money. When CPE is taken online, see the CPE fee policy on page \*\*. When CPE is taken for 0 academic credits, the student is responsible to pay for the CPE site fees. For online CPE fees

\*\* **TSC3004 Theories and Practices in Spiritual Care is a prerequisite to all the other Spiritual Care electives so make sure you take it your first year (spring semester).**

\*\*\*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) as part of their Free Electives.**

**THE DOCTOR OF MINISTRY PROGRAM**

The Doctor of Ministry (DMin) is a 30-credit degree that offers opportunities for spiritual development as well as for growth in knowledge and pastoral competency. The DMin program concludes with a practical research project that is designed to benefit student's own ministry and contribute to broader religious communities. CST has three avenues for pursuing a DMin degree.

1. **Mentoring DMin:** Students who enroll in the Mentoring DMin program take face-to-face, online, and intensive classes. Students are empowered to follow their particular academic and ministerial interests under the personalized guidance of a faculty mentor.
2. **DMin in Practical Theology Related to Conflict, Healing, and Transformation in Korean Contexts:** Students in this program 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. **The DMin in Spiritual Renewal, Contemplative Practice and Strategic Leadership:** Students in this program take one multi-day, in-person intensive course 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.

### **Mentoring DMin and DMin in Spiritual Renewal, Contemplative Practice and Strategic Leadership Doctor of Ministry Program Learning Outcomes**

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

1. Contribute to the understanding of intercultural and interreligious aspects of the chosen field(s) of study.
2. Foster compassion, justice, and belonging in their communities through the practice and study of ministry.
3. Demonstrate advanced knowledge of particular theological discipline or practice of ministry, with attention to complex legacies and contextual histories.
4. Apply interdisciplinary academic research to the practice of ministry.

### **DMin in Practical Theology of Conflict, Healing, and Transformation in Korean Contexts Program Learning Outcomes**

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

1. Contribute to intercultural and interreligious understandings of the practices of ministry in Korean or Korean American contexts.
2. Foster compassion, justice, and belonging in their communities through the practice and study of ministry.
3. Demonstrate advanced knowledge of particular theological discipline or practice of ministry, with attention to complex legacies and contextual histories.
4. Apply interdisciplinary methods of practical theology to ministerial situations and relationships.

## MENTORING DOCTOR OF MINISTRY

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

Faculty mentors may be chosen by the student or assigned in the Admissions process (or as students have greater clarity about their area of concentration or research interest). The term “mentor” designates a closer relationship than is ordinarily suggested by the term “advisor.” Not only does the mentor guide student’s selection of courses and serve as director or first reader of DMin Practical Research Project, but also at least two of the student’s courses are normally taken from the mentor. Further, when a course in the mentor’s area is needed by the student but not available during the student’s tenure at CST, the mentor is expected to provide a Directed Study. (This expectation is limited to one such Directed Study per student.) A student may petition for a change of mentor, but this decision should be made carefully so that the student’s completion of the Practical Research Project is not delayed significantly. The petition for a change of mentor is submitted to the Associate Dean or Dean to assure that the responsibilities for content and administrative mentoring are adequately accomplished and the mentoring responsibilities are fairly distributed throughout the faculty.

## **DEGREE PROGRAM REQUIREMENTS**

### **Course Requirements**

Students choose a primary focus, which involves one or more areas of the curriculum. See below for requirements specific to a focus in Spiritual Care and Spiritually Integrated Psychotherapy. To complete the program, students register for 6 credits of DMin Project Courses; 12 credits of Electives taken as in-person or Intensive Courses; and 12 credits of Electives taken in any format including in-person (or Intensive) Courses, or online.

Overall, the program consists of 30 credits of course work distributed as follows:

<b><i>DMin Project Courses:</i></b>	<b>6 credits</b>
TDP 4060 DMin Project Development (Offered in-person format during Intensive Week. 1 credit each semester)	4 credits
TDP4005 Practical Research Colloquium/Project	2 credits
<b><i>Electives:</i></b>	<b>24 credits</b>
Electives in preparation for the Thesis/Project	
Students must take 3 or more in-person intensive courses	12 credits
Students may take remaining 3 electives online, synchronous, or in person	12 credits
<b><i>Total Credits</i></b>	<b>30 credits</b>

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

Students will normally take 4000 level courses. Where courses essential to a student’s concentration (for example, Worship, Preaching, and Arts) are only offered as 3000-level courses, students must get permission from the instructor to register for that class with the understanding that the course will be upgraded to a 4-credit course with additional assignments suited to the DMin 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 24 elective credits to related coursework.

There are two clinical education tracks in the Mentoring DMin 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. The School pays fees charged by the CPE Center out of the student's tuition if taken in person. *When CPE is taken online, see the CPE fee policy on page \*\*.* Students in this track meet their clinical requirements by registering for the course Clinical Pastoral Education as follows:

TSC4001 Required Clinical Pastoral Education (CPE)	4 credits
<i>Preferably taken during the first year of study</i>	
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 Clinebell Institute for Spiritually Integrated Psychotherapy (TCI). No other placements are allowed, except those arranged by TCI. Clinical training begins 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 needs of clients, students are on a year-round schedule and continue to serve 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 missed time within 1 year from time of interruption. In addition to 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 scholarships. Students in this track meet clinical requirements by registering for course Spiritually Integrated Psychotherapy Residency as follows:

TSC4044 (Fall 1 <sup>st</sup> year)	4 credits
TSC4045 (Spring 1 <sup>st</sup> year)	4 credits
TSC4046 (Summer 1 <sup>st</sup> 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 DMin 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 chair of the 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 the committee. With approval of the Dean, an adjunct professor may be designated to serve as 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 DMin degree is to strengthen practice of ministry; therefore, the DMin Practical Research Project should deal with an issue, topic, or need in ministry. The Project is neither a PhD 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.
- Discussion of appropriate research methods for application and evaluation of Project.
- A detailed tentative outline.
- A preliminary bibliography.

#### **(ii) Project**

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

- Integration of disciplines of Bible, History, Theology, Ethics, 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.

- 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 be 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 DMin 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 DMin 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. The cost of the course is equivalent to one credit.

### **Registration Requirements for the Research Project (TDC 4999)**

After all course work is completed and before completion of the degree, students must register for TDC4999 DMin 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.

### **Registration Requirements for Continuous Registration (TDC 4000)**

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 DMin research project. Students will be charged the appropriate fees.

### **Failure to Register**

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.

### **Readmission to the Mentoring DMin**

If a student has exceeded the time limit to complete the DMin degree (5 Years) and has been terminated from the DMin program, they 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 a proposed mentor, will form a DMin Project Committee.
- Having fulfilled these conditions, the student may apply for readmission to the School.
- Readmission will be granted upon 1) Constitution of DMin Project Committee; and 2) Payment of Continuous Registration fees and accrued late charges for all 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.

## DOCTOR OF MINISTRY (in Practical Theology of Conflict, Healing, and Transformation in Korean Contexts)

This program is specifically designed for Korean and Korean American religious professionals who work in Korean or other intercultural contexts. Faculty from CST and other Korean and Korean American scholars from other theological schools have been brought together to teach in this program. This program arises from the contemporary Korean and other intercultural ministry contexts in which rapid social changes result in many forms of individual, familial, congregational, and social conflicts. The prevalence of such conflicts in Korean and Korean American society results in the current burgeoning “industry” of counseling and healing ministries in Korean communities. Many Korean and Korean American 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 DMin 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 DMin in Practical Theology of Conflict, Healing and Transformation in Korean Contexts encompasses the equivalent of two full years of academic study, comprising seven courses, along with the DMin. Project Writing and Completion course (2 credits), totaling 30 credits. The degree must be completed within 5 years.

### **Course Requirements and Schedule**

Seven courses (28 credits) are required for completion of coursework, along with DMin Project Writing and Completion (2 credits), totaling 30 credits. Each intensive session offers courses twice per year, once in California, United States, and once in Korea. The following course offerings may be revised based on institutional needs.

The DMin Program begins with a required one-day Orientation.

#### **Core Courses:**

IDP 4060 Practical Research Project Methodology	<b>6 credits</b>
IDP40XX-01* (1 credits)/IDP40XX-02 (2 credits)*	4 credits
DMin Project Writing and Completion (may be taken for 2 credits in one semester or 1 credit over two semesters)	2 credits

(\*The Registrar's Office has not yet assigned a course code to these courses. The course codes for these courses will be updated in a later addendum to this catalog.)

<b>Elective Courses:</b> (choose 6 courses from the following)	<b>24 credits</b>
I321/421: A Cross-cultural 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	4 credits
I438: Transforming Self and Educational Ministry in the Multicultural World	4 credits
I439: Conflict, Healing and Reconciliation in Family Therapy	4 credits
I440: Conflict, Healing and Transformation in the Post-Human Era	4 credits
I441: Aging, Ageism, Generational Conflict, Healing and Reconciliation in Korean and Korean American Contexts	4 credits
I442: Crisis Care and Counseling	4 credits
I443: Pastoral/Spiritual Leadership: Conflict, Transformation, Healing and Restoration in Korean and Korean American Contexts	4 credits

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 Methodist Theological University, Hyupsung University, and Mokwon University libraries. Students must contact the program director in order to receive access. Students also have access to the DTL. Students should contact their advisor regarding any issues accessing materials.

### **Doctor of Ministry Practical Research Project Committee**

By the completion of seven courses, or 28 credits, a student will seek out two faculty persons to

serve on their DMin. 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 DMin. 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 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 PhD 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.

DMin Projects must meet specified editorial standards and be digitized for distribution by DTL.

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 DMin. 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 DMin 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. Students will be charged the appropriate fees.

The course for ***Project Completion*** is:

DMin in Practical Theology of Conflict, Healing, and Transformation in Korean Contexts  
IDC4999: DMin 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 DMin Research Project. Students will be charged the appropriate fees.

The course for ***Continuous Registration*** is:

DMin in Practical Theology related to Conflict, Healing, Transformation in Korean Contexts  
ICR4000: DMin Continuous Registration. If a student is not registered for courses or IDC4999 DMin 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 oral defense of approximately one-and-a-half hours in length. For graduation in May, oral defense must be scheduled in February. The last day oral defense can take place is March 8. The oral examination is open to all members of the CST community and to the public. At the conclusion of the defense, faculty will submit The Report of Oral Defense Form to the registrar. This form requires the signature of both faculty members on the DMin Project Committee and signifies 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.

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

The 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.

Course formats: online and in-person. The program is grounded in multi-day, in-person intensives each fall. Up to half 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 30 credits of course work distributed as follows:

#### ***Core Courses:*** **12 credits**

(Meetings during fall intensives, in a cycle of 3 consecutive fall semesters)

TSF4046 Spiritual Renewal Through Engaged Compassion 4 credits

TSF4043 Interspiritual Approaches to Visionary Leadership 4 credits

TSF4047 Compassion Based Approaches to Communities in Conflict 4 credits

#### ***Elective Courses:*** (Spring, Summer, Fall, or Winter) **12 credits**

Choose 3 courses (4 credits each) 12 credits

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

#### ***DMin Project Courses:*** **6 credits**

(Half of which take place in an in-person format):

TDP4060 (1 credit, taken 4 times) 4 credits

TDP40xx\* DMin Project

2 credits

(\*The Registrar's Office has not yet assigned a course code to this course. The course code for this course will be updated in a later addendum to this catalog.)

**TOTAL**

**30 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* statute of limitation (number of years allowed) for completion of degree, must still be registered for every semester student is doing research and/or writing for DMin 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. The cost of the course is equivalent to one credit.

### **DMin in Spiritual Renewal, Contemplative Practice, and Strategic Leadership**

TDC4999: DMin 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* statute of limitation (number of years allowed) for completion of degree and have petitioned and received permission from Committee on Academic Procedures to continue, must register for "Continuous Registration" for every semester student is doing research and/or writing for DMin Research Project. The cost of the course is equivalent to one credit.

The course for *Continuous Registration* is:

### **DMin in Spiritual Renewal, Contemplative Practice, and Strategic Leadership**

TCR4000: Doctoral Continuous Registration. If a student is not registered for courses or TDC4999 DMin 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., MDiv or equivalent)
- 3 years of experience in service/ministry (or the equivalent)

## **Core Course Intensives – DMin 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 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 – DMin in Spiritual Renewal, Contemplative Practice and Strategic Leadership (SRCPSL)**

The purpose of the DMin degree is to strengthen the practice of ministry; therefore, the DMin Practical Research Project should deal with an issue, topic, or need in ministry. The Project is neither a PhD 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 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 visionary interspiritual leadership.
- Apply visionary interspiritual 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 faculty advisor will guide in developing the project proposal and completing the project, but not in course selection. Academic advising will be offered by the DMin degree program co-directors.
- Complete a Project Proposal that includes 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 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 proposal and the final research project through a presentation to faculty and student colleagues during the intensive after the first draft is completed. This is required and must be done in person.

All manuscripts of the Practical Research Project for DMin 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 Project Presentations by Video Conference:* In cases where a student or faculty member is not on the campus, the presentation may be conducted via video conference. Students must seek approval from their faculty advisor for the oral presentation to be done via video conference. Oral presentations 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

The below timeline is for students who want to graduate in a minimum amount of time (3 years). For those who plan on a longer timeline, adjust as appropriate in consultation with faculty and the program advisor. Students who extend the time of completion must register for Doctoral Continuing Registration each semester if they are not in course work or DMin Research Project Colloquium (TDP 4060).

### DMin Three-year Completion Schedule and Deadlines (30 credits)

Term	Course	Key Project Due Dates	DMin Project Notes	Cumulative Credits
Fall 1	Core Course #1 TDP4060-1	<b>End of First Intensive:</b> Faculty Project Advisor Assigned <b>End of First Semester:</b> Project Topic Determined	- The DMin Intensive generally meets on campus for a full week each fall and is required for all DMin students.	5

Spring 1	Elective #1 TDP4060-2	<b>March 1:</b> Proposal Draft Due to Faculty Project Advisor <b>April 1:</b> IRB Protocol Due <b>May 1:</b> Final Proposal Due	- Complete the DMin project proposal - Secure IRB approval - Finalize DMin project proposal and initial bibliography	10
Fall 2	Core Course #2 TDP4060-3	<b>Second Intensive:</b> Oral Presentation of Proposal	- Present proposal at Intensive	15
Spring 2	Elective #2 TDP4060-4	<b>May 1:</b> First Draft of Project Due	- Complete first draft of DMin project is due at the end of the second fall term	20
Fall 3	Core Course #3 TDP4060- FINAL (2 credits)	<b>Third Intensive:</b> Presentation of Project <b>September 15:</b> 2nd Draft of Project Due	-Present project at fall intensive	26
Spring 3	Elective #3	<b>April 1:</b> Final Project Due	- Final draft must be approved by the thesis secretary before April 1	30

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

PhD 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 knowledge, 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 PhD degree requires examinations in modern research languages, qualifying examinations, and the completion of a dissertation, as well as the unique requirements of each area. At least half of the courses for the PhD degree, except where specifically noted in the degree requirements, must be taken in-person at the CST campus.

## **Doctor of Philosophy Degree Program Learning Outcomes**

PhD degree graduates of CST will be able to:

1. Articulate the interreligious and intercultural aspects of their chosen fields.
2. Contribute to the scholarship of their chosen field with an emphasis on nourishing compassion, justice, and belonging in global and local contexts.
3. Demonstrate an understanding of ethical issues and practices of responsible scholarship in their chosen fields.
4. Apply liberative and interdisciplinary approaches to understand the complex perspectives and multiple histories of their chosen fields.

CST offers two PhD programs with concentrations within each:

### ***PhD 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 Educator
  - Spiritually Integrated Psychotherapy

### ***PhD in Religion***

- Comparative Theology and Philosophy
- Contextual Theologies (Global PhD)
- Hebrew Bible and Jewish Studies
- New Testament and Christian Origins
- Philosophy of Religion and Theology
- Process Studies

- Religion, Ethics, and Society

All PhD 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. PhD students must register for TDR4080 PhD Qualifying Exam Research, *prior* to completion of qualifying exams and language/research tool requirements. PhD students must register for TDR4090 PhD Dissertation Research *after* completion of course work, qualifying exams, and language/research tool requirements, but before completion of the dissertation.

## **COMMON REQUIREMENTS FOR THE PHD**

### **Introduction to Research Methodologies**

All PhD students must register for TIS 4054 Introduction to Research Methodologies. In this course, students learn different interdisciplinary methods for theological research, including quantitative and qualitative research approaches, and theoretical and epistemological methodologies. PhD students are encouraged to register for this course in the first semester of coursework. Students from other doctoral programs, such as the Mentoring DMin, and the DMin in Spiritual Renewal, Contemplative Practice, and Strategic Leadership, are encouraged to take this course as an elective. This course is required only for students who begin their PhD coursework during the 2024-2025 academic year and afterward.

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

The PhD Resources and Documentation for Doctoral Students Intensive is a required non-credit course taken by PhD students, ideally during their first year of study. This intensive class covers research and library strategies; citation and bibliographic styles; issues related to copyright; and miscellaneous topics related to the PhD program, scholarly research and writing, and professionalization. Although the course carries no grade, students are required to demonstrate facility with Chicago Manual of Style citation formats in order to complete the course.

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

This 0-credit intensive is required for 2<sup>nd</sup> year students in all PhD concentrations. This workshop will focus on “Teaching of Religion” in many formats that it occurs in and are of interest to students, from theological education to colleges and universities. Skills: writing reflective teaching statements, facilitating discussions, and group dynamics will be addressed. Beyond content itself, what are characteristics of teaching religion which are part of reflective practice? How can teaching of religion be transformational, and at same time, for some also a source of oppression? How can the teacher help create conditions where students receive a 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.

### **PhD Colloquium**

Students in the Doctor of Philosophy degree are required to register for the PhD Colloquium, a 0-credit community of learning, at CST every semester they are in coursework. The PhD Colloquium, which meets weekly through the Remote Synchronous and On Campus modalities,

provides students with opportunities to build, develop, and practice skills toward academic and professional formation as a scholar, teacher, and researcher. Topics include research methods, making academic presentations, developing curriculum vitae, interviewing for jobs, surviving and thriving in doctoral programs, networking, etc. Students also will practice co-teaching and co-mentoring with one another. Students who have completed coursework may register for the PhD Colloquium as an optional 0-credit course. Students who have program or visa stipulations that require them to attend classes in-person must attend the PhD Colloquium through its On Campus modality.

### **Research Language Requirements**

Students in the PhD 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 English to meet one of their research and language methods requirements.

In consultation with their advisor, all students in the PhD in Practical Theology degree program must demonstrate competence in two research languages relevant to their research, or one language and one research method. Because it is a survey course, TIS4054 Introduction to Research Methodologies cannot be used to meet the requirement of a course in an empirical research method.

Students may demonstrate proficiency in modern research languages in several ways:

- An exam taken at CST
- One term of coursework
  - No more than two years old at the time of admission, or taken during a student's time at CST
  - In the appropriate register or dialect as needed for research
  - Conducted through CST or another appropriately accredited, PhD-granting institution or equivalent
  - Coursework must result in a grade of B or higher
  - For courses taken outside of CST, an official transcript must be submitted to the registrar
  - For courses taken credit/no credit or audited, a letter from the instructor certifying the student's performance is also required
- An exam taken as part of a previous degree program from an appropriately accredited institution
  - No more than two years old at the time of admission
  - In the appropriate register or dialect as needed for research
  - An official transcript must be submitted to the registrar

Language requirements must be met before applying for qualifying examinations. Credit toward a degree is not allowed for courses taken to enable a student to meet language requirements. Language requirements are to be met by examination or by an approved course. The Hebrew Bible and New Testament and Christian Origins concentrations of the PhD in Religion have their own language requirements, some of which must be satisfied through exams at CST, and some of which may be taken for academic credit. For specific language requirements, see the description of each degree area below.

Language exams receive an evaluation of Pass, Conditional Pass, or No Pass. A Conditional Pass must be satisfied by additional work as specified by the evaluator. An exam receiving a No Pass may be retaken.

Students should contact the Exams Coordinator, Maggie Froelich, at [mfroelich@cst.edu](mailto:mfroelich@cst.edu) for procedures and specific policies related to exams.

### **Qualifying Examinations**

The primary purpose of qualifying examinations is to build and demonstrate broad knowledge in areas of examinations, ability to think critically in these areas, and ability to think deeply about 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.

Each PhD track has specific requirements for qualifying exams, found in the relevant sections below. Within those requirements, students and faculty negotiate the topics and bibliographies for their exams. It is a faculty member's responsibility to ensure that exams meet the expectations of rigor appropriate to their fields and the student's goals. It is a student's responsibility to formulate exam topics that, in addition to the three learning goals noted above, contextualize their study as appropriate to their commitments and vocational goals.

The Dean, at their discretion, or upon recommendation of the student's advisor, may name an outside examiner to the qualifying examination committee. The outside examiner must:

1. Hold a PhD;
2. Have faculty appointment at an accredited academic institution or equivalent;
3. Have competence for student's study not available on faculty of CST;
4. Be able to provide an exam according to program rubrics and procedures.

Nomination of an examiner shall be made in conjunction with the student's examination application.

Students should contact the Exams Coordinator, Maggie Froelich, at [mfroelich@cst.edu](mailto:mfroelich@cst.edu) for procedures and specific policies related to exams.

### **Eligibility for Qualifying Examinations**

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

### **Preparing for and Taking Qualifying Examinations**

In consultation with their 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.

All qualifying examinations take the form of papers or other submitted work, in consultation with each faculty examiner and the advisor. When the topic and form of each exam is agreed, the student negotiates with the faculty members a date for the oral examination, also called the defense or oral defense, described below. At least two weeks before the defense, the student submits the PhD Qualifying Exams Application and Booking form, provided by the Exams Coordinator. Exam papers are due to the Coordinator by email no more than fourteen and no less than seven days before the defense date, and the Coordinator distributes them to the faculty members.

Qualifying exams are given an evaluation of Satisfactory, Conditional Pass, or Unsatisfactory. A Conditional Pass must be resolved through additional work as assigned by the responsible faculty member.

Students should contact the Exams Coordinator, Maggie Froelich, at [mfroelich@cst.edu](mailto:mfroelich@cst.edu) for procedures and specific policies related to exams.

### **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. 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 based on 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.

Oral defenses are conducted via video conference unless the student and all faculty examiners agree otherwise. Usually, the student's advisor creates and distributes a Zoom link once the date and time for the defense are agreed upon. The Exams Coordinator does not manage or attend the oral defense.

### **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, examiners will state these requirements in the report. In the case of a Conditional Pass, the student must complete 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 student satisfactorily meets the conditions for the Conditional Pass, the faculty advisor 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 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 MA Degree**

PhD students are eligible for an MA degree upon successful completion of qualifying examinations. Students must indicate to the Registrar their intent to take the MA, 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 PhD dissertations must meet formatting and editorial standards specified by the Thesis Secretary. Dissertations are submitted digitally to CST Institutional Repository once they achieve final approval. The Repository makes dissertations available to the public, unless an embargo is requested by the student.

## **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 PhD; 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; and 4) be able to guide the dissertation according to program rubrics and CST 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 knowledge of the field, whether theoretical or practical. By submitting a dissertation proposal, the student attests that they have made thorough investigation that has convinced them 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 discipline and agreed upon by the student and Dissertation Committee. The student must follow current guidelines for the chosen style, for example: Chicago, SBL, or APA. The student should consult with the 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:

- The student submits a dissertation proposal according to the protocols of their academic area and 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 PhD Form #6.

*\*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**

Student submits one copy of the dissertation proposal, accompanied by completed [Form #6](#), to the Registrar, for submission to the Dean. The Dean brings a recommendation to 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**

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

## **Deadlines**

The first draft of the dissertation, along with [Form 7](#) is due to the Registrar by November 1 for a May graduation; May 1 for a December graduation. The electronic copy of the draft must be attached to the form and submitted to all committee members.

The second draft of the dissertation, along with [Form 8](#), is due to the Registrar by January 15 for a May graduation; September 1 for a December graduation. The electronic copy of the draft must be attached to the form and submitted to all committee members.

Once 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 the result of the defense or [Form 10](#)) is Oct 1 for December graduates, and March 1 for May graduates.

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 Nov 1 for December graduates, and April 1 for May graduates.

## **PhD Forms (and when they are Due to the Registrar)**

- Report on Qualifying Exams – PhD Form 4 (submitted at the conclusion of the qualifying exams)
- Dissertation Proposal – PhD Form 6
- First Draft of the Dissertation (Nov 1 for May graduates; May 1 for Dec graduates)  
PhD Form 7
- Second Draft of the Dissertation (Jan 15 for May graduates; Sept 1 for Dec graduates)  
PhD Form 8

- Approval of Dissertation Oral Defense Date (submit at least 2 weeks prior to the Oral Defense date) - PhD Form 9
- Report of the Dissertation Oral Defense (submitted by faculty chair at the conclusion of the defense – no later than March 1 for May graduates and October 1 for December graduates) PhD Form 10
- Final Draft of the Dissertation (Apr 1 for May graduates; Nov 1 for December graduates) PhD Form 11

### **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). For graduation in December, this oral defense must be scheduled by October 1 (with the final draft of the dissertation submitted by November 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 faculty and other interested persons. The oral examination is open to all members of the School community and to the public. All arrangements for 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 campus, the defense may be conducted via video conference. Students must seek approval from the faculty committee for 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 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* statute of limitation (number of years allowed) for completion of degree, must still be registered every semester student is doing research and/or writing the PhD 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. The cost of the course is equivalent to one credit.

- **PhD**

TDR4080: PhD 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: PhD 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 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 the PhD Language Exams, Qualifying Exams, or Dissertation. The cost of the course is equivalent to one credit.

The course for *Continuous Registration* is:

- **PhD**

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 (DMin and PhD) 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 four forms requiring the signature of the thesis secretary are listed below. These forms are available on the School’s website. Students should circulate each form and corresponding document (proposal or draft) first to committee members for approval, and only then to the 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 formatting of citations and the bibliography. If the document contains more errors than this, the student will need to meet with the 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 format and layout of the title page, copyright page, and table of contents.

***December Graduates:***

- Proposal – PhD Form 6
- First Draft (May 1) - PhD Form 7
- Second Draft (Sept 1) - PhD Form 8
- Final Draft (Nov 1) - PhD Form 11

***May Graduates:***

- Proposal – PhD Form 6
- First Draft (Nov 1) - PhD Form 7
- Second Draft (Jan 15) - PhD Form 8
- Final Draft (April 1) - PhD Form 11

Questions about the role of thesis secretaries should be directed to the Director of Theology Librarian.

## DOCTOR OF PHILOSOPHY IN PRACTICAL THEOLOGY

***Program Concentrations:***

Education and Formation (EF)

Spiritual Care and Counseling (SCC)

CST 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 PhD 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 PhD 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.

See the section “Common Requirements for the PhD” for information about courses, language/research tools requirements, examinations, and dissertations that apply to all PhD students at CST.

### EDUCATION & FORMATION (EF)

The Education and Formation concentration integrates theology with educational theory and practice and/or with 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 appropriate practicum or internship at discretion of their advisor.

### **Education and Formation Requirements**

#### ***Core Courses:***

TIS 4054 Introduction to Research Methodologies

**24 credits**

4 credits

Five 4-credit courses from the following areas:

20 credits

- Spiritual Formation
- Religious Education
- Interreligious Education

#### ***Practical Theology:***

Practical Theology course from another area

**4 credits**

4 credits

#### ***Electives:***

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

**12 credits**

- Theology
- Ethics
- Sacred Texts
- Religious History

#### ***Cognate Field:***

Two 4-credit courses in cognate field or equivalent as determined in consultation with and by approval of the faculty 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).

**8 credits**

### **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 or Constructive 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 holds a PhD in a field that may be 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.

## **SPIRITUAL CARE & 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) Educator 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 Integrated counseling and psycho-educational services in congregations, agencies, and other settings.

### **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 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 CST 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. TSC4075 Spiritually Integrated Psychotherapy is required for students in the Spiritually Integrated Psychotherapy track and counts as one of the four courses in the discipline.
- Two 4-credit courses in clinical education - Clinical Pastoral Education, ACPE Educator Training, or Spiritually Integrated Psychotherapy Residency; see below.
- Additional 0-credit clinical training courses; see details below

#### ***Practical Theology:***

***8 credits***

TIS4xxx Practical Theology course from another area

4 credits

TIS 4054 Introduction to Research Methodologies

4 credits

#### ***Electives:***

***8 credits***

Two 4-credit seminars in one field, or 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 (or equivalent) 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 <sup>st</sup> ACPE unit of CPE	4 credits
TSC4002 2 <sup>nd</sup> ACPE unit of CPE	4 credits
TSC4003 3 <sup>rd</sup> ACPE unit of CPE	0 credits

**ACPE Educator track**

Students are required to gain admission to and take 3 units of CPE Educator training. Students register for TSC4021/4022/4023 ACPE Educator Training:

TSC4021 1st educator unit	4 credits
TSC4022 2nd educator unit	4 credits
TSC4023 3rd educator 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 Spiritually Integrated 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 Clinebell Institute does not follow academic calendar; due to the intensive nature of the training and needs of clients, students are on a year-round schedule and continue to serve clients during school breaks, though vacation times are arranged through Clinebell Institute. If students' training must be interrupted due to unforeseen life circumstances, students must make up missed time within 1 year from the time of interruption.

In addition to 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 TSC4044, TSC4045, TSC4047, and TSC4048. The amount of these fees is indicated in registration materials for each semester. Fees are normally not covered by scholarship but can be included in the overall financial aid package. The fee for the 2024-2025 academic year is \$1,500 per semester.

### **Required Psychotherapy**

Effective and ethical practice of spiritually integrated counseling depends upon the caregiver's continual cultivation of emotional and spiritual resources, self-knowledge, and ability to use themselves 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 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 or Constructive 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 PhD in a field that may be 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 (Global PhD)

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)

CST offers a 48-credit Doctor of Philosophy in Religion degree with seven areas of concentration: Comparative Theology and Philosophy; Contextual Theologies (Global PhD); 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 PhD in Religion will ordinarily have completed a Master's Degree but, with approval of faculty in the field, may be admitted to a PhD after having completed a minimum of 24 hours of graduate work appropriate to the field of study.

See the section “Common Requirements for the PhD” for information about courses, language/research tools requirements, examinations, and dissertations that apply to all PhD students at CST.

### **COMPARATIVE THEOLOGY & PHILOSOPHY (CTP)**

The PhD 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 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 PhD 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/s notify the registrar that the requirement has been met.

It is the student's responsibility to secure instruction in the research languages. If a 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 passing appropriate language classes, exams from 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 PhD program at CST. If taken during PhD 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.

## **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 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, religious traditions which will be given primary attention, and 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, language requirement, and interreligious requirement before taking qualifying exams. Students who completed course work and are preparing for Qualifying Exams must register for TDR4080 PhD Qualifying Exam Research. The first hour of the oral exam is devoted to 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.

Advisor, examiner, and 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 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. It is the student's responsibility to work out an agreement on the reading list (normally 12-20 books) 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 theology and philosophy of 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., 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 methodology of comparative studies and epistemological questions raised by this field. The Methodology exam includes major thinkers, major theories and approaches to comparative work, and major debates about methodology of comparative studies. Tensions between a comparativist approach and traditional understandings of 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 Indian and/or Asian religion must be represented. With prior approval of the advisor, a student may choose to include philosophical tradition that functions as a religion for its adherents.

### **Dissertation Proposal**

During the months leading up to qualifying exams, each student meets with their dissertation advisor and 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, problem, or problems to be addressed by the dissertation, a statement of core thesis and central arguments of the dissertation, research methodology to be used, and chapter-by-chapter proposal of what the dissertation will include. A substantial bibliography written in compliance with Chicago Manual of Style should accompany the proposal; it is not counted in 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 discussion of this document. If the advisor and committee members perceive that the student has 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 PhD)**

Global Doctor of Philosophy in Contextual Theologies is cohort-based, 48-credit distributive learning program that is primarily designed for international 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. It is offered in hybrid format. More

than one semester of CST residency may be required in particular cases in order to match academic “area of focus” needs of students as determined in consultation with their advisors. Instruction throughout the program is in English.

Faculty development in the context of Asia works differently than in the West. Often, students pursuing doctoral studies are identified and selected by the seminary and the church to be developed as faculty. Many have started teaching in the seminary already. The likely scenario is that many of them will continue to teach while pursuing their PhD degree. Because disciplines and teaching positions are often differently configured in global contexts, it is important that the determination of the “field” for each student be flexible and developed in collaboration with colleagues in the partner institution. Options for such flexibility are already built into the current CST curriculum and structures.

Theological education in Asia is also integrally connected with the church. The PhD in Contextual Theologies program is mindful of this deep connection and trains students to prepare them as theological educators in the service of the church. To achieve this, strong collaboration with theological educators in Asia is necessary and integral to the functioning of the program. A significant number of faculty teaching in this track already have strong relationships with theological educators and contexts in Asia that will facilitate such collaboration. CST’s goal is to be able to offer a more culturally relevant doctoral program that would make the task of transitioning from doctoral studies to teaching in Asia an easier and smoother one. Because this program does not require students to move to the United States (unless residency at CST is needed to meet the student’s particular academic ‘area of focus’ requirements, as determined in consultation with the academic advisor) and because of CST’s commitment to keep costs to a minimum, the program is financially accessible to many more students than traditional theological education.

### **Common Requirements**

All students in the program will take three years of course work, at the rate of two courses per semester.

All students in the program are required to complete seven (7) core seminars:

1. TCG 4000 Introduction to Contextual Theologies
2. TIS 4054 Introduction to Research Methodologies
3. TCG 4010 Postcolonial Theory/Theologies
4. TCG 4005 Asian and Asian American Biblical Hermeneutics
5. TCG 4015 Christian History and Mission in Asian Cultures
6. TCG 4020 Interreligious & Intercultural Studies
7. TCG 4025 Pedagogy & Teaching in Global Contexts.

All seminars with the TCG designation are taught by CST or CJC faculty, normally in a hybrid format (e.g., a two week in-person intensive class with the remainder of the semester taken online). TIS 4054 Introduction to Research Methodologies is a Remote Synchronous class taught by CST faculty.

Students are also required to take 5 additional courses from across the CST curriculum, 3 of which serve as an area of focus. During semesters in residence, students are encouraged to work with faculty from their area of concentration. Depending on faculty resources, areas of focus may

include, Practical Theology, Biblical Studies, Comparative Theologies, Theology and Ethics, Process Studies, Interreligious Studies, Spiritual Formation and Religious Education, and Worship and Preaching. Since some areas of focus may have additional requirements, it is important that students identify their focus as early as possible and make contact with faculty in that field of study for specific guidance moving forward.

Except for TIS 4054 Introduction to Research Methodologies, which is taken in the Remote Synchronous modality, core courses with a TCG course code prefix are delivered in hybrid format. Students will participate in intensive one- and two-week seminars at Chang Jung Christian University in Tainan, Taiwan, and will complete course requirements online before and/or after the intensive class meetings, through Remote Synchronous meetings, Remote Asynchronous/Online assignments, or a combination of both. Students must be prepared to attend intensive sessions in person their entirety to complete the program. In this way, students can complete their degree without long term residency in the United States (unless residency at CST is needed to meet a student's particular academic "area of focus" requirements, in consultation with an academic advisor). All students will have access to the Digital Theological Library as well as CST faculty, faculty of Chang Jung Christian University, and other international scholars.

### **Research Language Requirements**

Students in PhD in Contextual Theologies Program must show competence in two research languages. For the program to be culturally relevant, CST allows English to count as a required research language, but students have flexibility to decide on a second research language, which may be another Asian language beyond the student's first language, dependent upon 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. Language requirements must be met before making an application for qualifying examinations. Credit toward a degree is not allowed for courses taken to enable students to meet language requirements. Some special concentrations may require additional languages.

### **Qualifying Examinations**

After completing coursework, students will 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 the faculty dissertation committee to determine the required length of the dissertation proposal, topics that need to be addressed, and deadline for submission of proposal.

### **HEBREW BIBLE & JEWISH STUDIES (HBJS)**

The PhD program in Hebrew Bible and Jewish Studies requires rigorous training in reading biblical and Jewish texts in their original languages; research languages such as modern Hebrew, German, French, Yiddish, and others; and in the modern critical study of biblical and Jewish literature, thought, and history from antiquity through modern times. Training in the program presumes competence in the broader field of Religious studies. Applicants should have a minimum of two years of study in biblical Hebrew and one year of study in Koine Greek.

## **The Hebrew Bible and Jewish Studies Concentration**

1. Hebrew Bible (HB). The HB concentration focuses on interpreting the Hebrew Bible in relation 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:
  - Literary-historical and theological interpretation of the Hebrew Bible
  - Archeological and historical interpretation of the Hebrew Bible in the contexts of the larger ancient Near Eastern and Greco-Roman worlds
  - Second-Temple and Rabbinic period Jewish literature and history, including textual versions of the Hebrew Bible
2. Students choose their primary area of focus within the track. The other two areas serve as secondary foci. Dissertation advisors and committee members will be chosen from the faculty members active in the CST Hebrew Bible and Jewish Studies program.

## **Hebrew Bible and Jewish Studies Concentration Expectations**

Students completing the PhD 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, Ugaritic, or Syriac, but 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 PhD 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 MA 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 PhD 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 a particular breadth requirement. Students must complete all breadth requirements before taking qualifying exams.

#### ***Requirements for All Students:***

	<b>48 credits</b>
THB 4033 Aramaic	4 credits
TIS 4054 Introduction to Research Methodologies	4 credits
Minimum 4 courses in Hebrew Bible with program advisor	16 credits
Additional Hebrew Bible Electives	12 credits
Free Electives	8 credits
One additional Semitic language, such as Akkadian, Ugaritic, Syriac	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 are 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 the dissertation proposal. The areas of study for 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 & CHRISTIAN ORIGINS (NT)**

The PhD program in New Testament and Christian Origins provides advanced training in critical interpretation of ancient Christian texts for students preparing to research and teach in institutions of higher education, religious and community service, and other relevant contexts. The program focuses on 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.

### **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 PhD program is that doctoral-level work in any particular area should presuppose a general knowledge of the wider field of religion, such as provided by an undergraduate degree in religion, an MA 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 a student has taken one or more graduate courses in the breadth area that are no more than seven years old from date of entrance into the School and in which the student has received a grade of “B+” or better.
- Competence demonstrated by coursework means that a student may enroll in one or more graduate courses per area at CST after beginning the PhD 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 student has published an article in peer-reviewed journal, relevant book chapter (either accepted for publication), delivered a paper at academic conference with recognizable national or international reputation (e.g., American Academy of Religion, Society of Christian Ethics, American Philosophical Association, Catholic Theological Society of America), or 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 breadth requirement may sign **Form #2** signifying completion of breadth requirement. Students must complete all breadth requirements before taking qualifying exams.

### **Course Requirements**

TNT4033 Advanced Reading in New Testament Greek	<b>48 credits</b> 4 credits
TIS 4054 Introduction to Research Methodologies	4 credits
Up to three classes in related fields	12 credits
Up to two classes in Coptic, Syriac, or Aramaic	8 credits

The PhD 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 student's research agenda, as agreed upon by 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 the 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 & THEOLOGY (PRT)**

The PhD 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 Course Requirements**

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

### **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 PhD program at CST, or through publications that demonstrate an equivalent or higher level of mastery. If taken during PhD 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 PRT program must show competence in two research languages. The language requirements must be met before applying 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 approves 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, ability to think critically in these areas, and ability to reflect deeply about issues and thinkers. The student must have completed coursework, language requirements, 0-unit intensive course (*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 their dissertation proposal. The reading list and topic for each exam will be determined in dialogue between student and examining professor for that exam. It is the student's responsibility to work out an agreement on a reading list (normally 15-20 books per exam) in sufficient time to prepare for the exam. Although all exams will be distributed to all committee members, the examining professor has primary responsibility for composing and grading each exam. Exams may not have been written previously for coursework, conference presentation, or publication, and are not meant to be used as a chapter of the dissertation. Exams must display breadth of knowledge of the specified field and major authors and ideas within it, not the narrow focus of a typical research paper.

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 on 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. 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 if (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 of India and/or Asia religion 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. 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 PhD 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, 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 integrated methods 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 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
- 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 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 research language. If students make the case that the proposed research languages support their planned research but are less relevant than the usual research languages, they must convince one faculty of the program if the others don't have objections.

## **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 major tenets, contextual setting, forms of practice and the major conversations in scholarship of each religious tradition. Competency can be demonstrated through grades of B+ or above in two graduate-level courses for each tradition, documented on transcript from previous coursework no more than seven years old or courses taken during the PhD 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 peer-reviewed journal, publishing relevant book chapter (or had either accepted for publication), publishing three book reviews in peer-reviewed journal (or had them accepted for publication), delivering paper at an academic conference with 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 tradition other than 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.

## **Service-Learning with Center for Process Studies**

All students will be involved in planning and implementation of at least one public lecture, conference, or class for 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 CPS events. Each student should have input in development and/or implementation of CPS events, using their academic knowledge and skills in service to CPS, and develop an understanding of 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). The 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," the CPS staff and 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 in 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 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 PhD Qualifying Exam Research. 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: Student demonstrates knowledge of 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 knowledge 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 their advisor and committee prior to 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 a 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 oral defense of 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 the dissertation stage.

## **RELIGION, ETHICS & SOCIETY (RES)**

**Applications for the Religion, Ethics, and Society concentration are NOT being accepted for the 2024-2025 academic years.**

The PhD 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 Requirements**

In addition to general requirements of the PhD 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 PhD 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

### **Research Languages**

Students have the freedom to select which two languages are most relevant to their research interests.

### **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). Exams 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.

# DOCTOR OF PROFESSIONAL COUNSELING

The Doctor of Professional Counseling (DPC) advances theologically competent leadership in Korean contexts by equipping students with advanced counseling knowledge and skill that are theologically informed. It requires two years of study (36 units) beyond a Master of Divinity or its equivalent, in the discipline of counseling with the basic theological core competence, plus the time needed to complete the doctoral research project. The degree normally takes three years to complete and may not take longer than six years.

The primary goals of the Doctor of Professional Counseling degree include:

- Advanced capacity for critical and constructive theological reflection regarding content and practices of counseling;
- Counseling skill in the design, implementation, and assessment in ministry;
- Development and appropriation of a personal and professional ethic with focused study on ethical standards and mature conduct as professional counselor;
- Advanced understanding of the various disciplines that undergird the area of counseling; and
- Enhanced opportunities for growth in spiritual maturity.

The Doctor of Professional Counseling provides advanced study appropriate to counseling practice to ensure respectful engagement with the diverse religious groups and values in Korean contexts; advanced understanding and integration of counseling practice in relation to theology and other related disciplines; a comprehensive and critical understanding of leadership in counseling practice, in which theory and practice interactively inform and enhance each other; spiritual, professional, ethical, and vocational competencies that witness to personal and spiritual maturity; skills and competencies, including methods of research, required for effective leadership in professional counseling in Korea; and an ability to produce a practice-oriented, doctoral-level project that contributes new knowledge and understanding to the practice of counseling. Courses include advanced study in psychology, gender studies, ethics, empirical research methods, and so on; course content will be grounded in theological reflections.

## **Doctor of Professional Counseling Learning Outcomes**

Doctor of Professional Counseling degree graduates of CST will be able to:

1. Apply intercultural and interreligious theological reflection regarding the content and practices of counseling.
2. Integrate knowledge and practice of counseling skills for healing ministry in various settings.
3. Act with personal and professional ethics and maturity as a professional counselor.
4. Demonstrate advanced scholarship for interdisciplinary research and practice.

More than 50 percent of the course work for the Doctor of Professional Counseling will be completed at the CST campus in Southern California, with the remainder happening at HCG in Seoul, South Korea. HCG will provide a community of learning, professional formation, cultivation of counseling skills and healing practices, and access to educational resources.

All locations will provide opportunities for disciplined reflection on one's clinical practice, counseling, and needs for educational growth; regular and substantive interaction of the students with regular full-time faculty, appropriate adjunct faculty, and other instructional personnel;

extensive involvement in peer learning; and access to library resources and to academic and professional advising.

### **Doctor of Professional Counseling Requirements**

This program requires 36 units of study, with seven required courses, two required practical, and two required internships:

1. Law and Ethics	4 credits
2. Internal Family Systems and Healing	4 credits
3. Literature Therapy	4 credits
4. Spiritually Integrated Psychotherapy	4 credits
5. Sexuality and Gender in Counseling	4 credits
6. Research Methods in Counseling	4 credits
7. Clinical Practicum 1	0 credits
8. Clinical Practicum 2	0 credits
9. Pre-doctoral Internship 1	4 credits
10. Pre-doctoral Internship 2	4 credits
11. Dissertation Colloquium	4 credits

Courses are offered in intensive, week-long sessions in Korea and the United States, and clinical practical are offered in Korea in three- and four-month sessions. In intensive courses, students spend 40 hours per week with the instructor and peers, completing additional pre- and post-course assignments. The initial clinical practicum consists of 96 hours of formation, written assignments, and individual and group supervision; the clinical internship consists of 99 hours of formation, clinical service, written assignments, and individual and group supervision. With the exception of clinical training, all courses are provided in an intensive format. Each class will meet for 5 days, 8 hours per day. Students are expected to complete their required reading assignments before they arrive at class.

### **Supporting Materials in Korean**

Students in Korea have access to the Library of the Healing & Counseling Graduate University in Seoul, South Korea, and its staff. Students must contact the program director to receive access. Students also have access to the DTL. Students should contact their advisor regarding any issues accessing materials.

### **The Dissertation**

By completing four courses, or 16 credits, or the beginning of the second year of coursework, a student will seek out two faculty persons to serve on their Dissertation 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 DPC may be either the First Reader or the Second Reader. If the First Reader is an adjunct or an affiliate 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 not find a first or second reader, the Director of the DPC program will appoint one.

Students are normally expected to complete the dissertation proposal a semester after the coursework. After completing the coursework, students must register for Dissertation Colloquium (2 units) for two semesters, during which students are expected to complete their dissertations.

The dissertation must be based on independent research and demonstrate the student's competence in the field. All dissertations must meet formatting and editorial standards specified on Dissertations LibGuide. Dissertations are submitted digitally to the CST Institutional Repository. The dissertation will be limited to roughly 37,500 words or 150 pages for the DPC.

Dissertations must meet specified editorial standards and be digitized for distribution by DTL.

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

After all coursework is completed and before completing the degree, students must register for TPC 4090 DPC Dissertation Research. This course is 0 credits and is 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.

### **The Dissertation Proposal**

A dissertation proposal should include:

- A concise formulation of the problem to be examined in light of previous research.
- A tentative thesis statement and summary of the dissertation's argument.
- 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 knowledge of the field, whether theoretical or practical. By submitting a dissertation proposal, the student attests that they have made a thorough investigation that has convinced them 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 discipline and agreed upon by the student and Dissertation Committee. The student must follow current guidelines for the chosen style, for example, Chicago, SBL, or APA. The student should consult with the 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 preparing and approving the dissertation proposal is as follows:

- The student submits a preliminary draft of the proposal at the oral qualifying examination.
- After the qualifying examinations are 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 before submission of the proposal to the Dean.
- The Dissertation Committee certifies that the proposal is finalized by signing the Approval of Dissertation form.

### **Advancement to Candidacy**

Student submits the dissertation proposal and a completed Dissertation Proposal form to the Registrar for submission to the Dean. The Dean recommends 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 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) to complete the degree must still be registered for every semester the student is doing research and/or writing for the DPC 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. Students will be charged the appropriate fees.

The course for ***Dissertation Research*** is TPC 4090 DPC Dissertation Research. Register for this in semesters when working on 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 DPC Dissertation. Students will be charged the appropriate fees.

The course for ***Continuous Registration*** is TPC 4500: DPC Continuous Registration. If a student is not registered for courses or TPC 4090 DPC Dissertation Research, 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 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.

### **Deadlines**

The first draft of the dissertation, attached to the required First Draft of Dissertation form, is due to the Registrar by November 1 for a May graduation, May 1 for a December graduation. The electronic copy of the draft must be attached to the form and submitted to all committee members.

The second draft of the dissertation, along with the Second Draft of the Dissertation form, is due to the Registrar by January 15 for a May graduation, September 1 for a December graduation. The electronic copy of the draft must be attached to the form and submitted to all committee members.

Once committee members have discerned that the dissertation is defensible, the candidate should schedule the oral defense date and submit the Approval of Dissertation Oral Defense form. The last possible date for the dissertation oral defense (and submission of the result of the defense and the Report of Dissertation Oral Defense) is Oct 1 for December graduates, and March 1 for May graduates.

The final draft of the dissertation, along with the Final Draft of the Dissertation form, and the Signature Page, is due to both the Registrar and the Thesis Secretary no later than Nov 1 for December graduates, and April 1 for May graduates.

### **DPC Forms (and when they are Due to the Registrar)**

- Dissertation Proposal
- First Draft of the Dissertation (May 1 for December graduates; Nov. 1 for May graduates)
- Second Draft of the Dissertation (Sept. 1 for December graduates, and Jan. 15 for May graduates)
- Approval of Dissertation Oral Defense Date (submit at least two weeks before the Oral Defense date)
- Report of the Dissertation Oral Defense (submitted by faculty chair after the defense – no later than Oct. 1 for December graduates, and March 1 for May graduates)
- Final Draft of the Dissertation Nov. 1 for December graduates, and April 1 for May graduates)

### **Oral Defense of the Dissertation**

When the student's committee determines that the Dissertation is complete, the student will engage in oral defense of approximately one-and-a-half hours in length. For graduation in May, oral defense must be scheduled in February. The last day oral defense can take place is March 7. The oral examination is open to all CST community members and the public. After the defense, faculty will submit The Report of Oral Defense Form to the registrar. This form requires the signature of both faculty members on the DMin Project Committee and signifies 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 campus, the defense may be conducted via video conference. Students must seek approval from their faculty committee for the oral defense via video conference. Oral defenses are public events for those with CST email addresses and must be scheduled through the Registrar. Students and faculty present remotely by video conference are responsible for obtaining the necessary technology and support at their own venue.

### **Thesis Secretaries**

All doctoral students (DMin, PhD, and DPC) must receive the approval of a thesis secretary three times during 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. On the other hand, students are responsible for doing their respective proofreading, copy-editing, reference checking, and other editorial work.

The four forms requiring the signature of the thesis secretary are listed below. These forms are available on the School's website. Students should circulate each form and corresponding document (proposal or draft) first to committee members for approval and only then to the 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. Suppose the document contains more errors than this. In that case, the student will need to meet with the thesis secretary and/or submit revisions until the document is deemed acceptable. The final draft must have less than 20 total citation/bibliographic errors. It must also be completely error-free regarding pagination, margins, font, font size, and paper type/weight, as well as the format and layout of the title page, copyright page, and table of contents.

***December Graduates:***

- Dissertation Proposal form
- First Draft of Dissertation form (May 1)
- Second Draft of Dissertation form (Sept 1)
- Final Draft of Dissertation form (Nov 1)

***May Graduates:***

- Dissertation Proposal form
- First Draft of Dissertation form (Nov. 1)
- Second Draft of Dissertation form (Jan. 15)
- Final Draft of Dissertation form (April 1)

# POLICY STATEMENTS

## ANIMALS POLICY

### **Definitions:**

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

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

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

**Assistance Animal:** An assistance animal includes any type of domestic animal that provides comfort, emotional support, etc. and is not trained to perform specific tasks for activities of daily living. Students, 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 Accessibility/Disability Services, and request such accommodation.

### **Animal Policy:**

Except for service animals and assistance animals that are part of a reasonable accommodation, animals are prohibited in CST buildings, 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.

Service & Assistance Animals must meet the following expectations:

- Animals must be leashed while on 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 the 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.
- Animal waste must be immediately attended to and removed by the owner/handler.
- Animals must conform to the regulations set forth by the City of Los Angeles and the State of California), <https://emergency.lacity.gov/la-responds/emergency-contacts>  
<https://animalcare.lacounty.gov/animal-regulations/>,  
<https://animalcare.lacounty.gov/licensing/>
- Dogs over the age of 4 months must be vaccinated against rabies and be licensed

*\*These guidelines are for students, staff, and faculty of the CST as well as visitors to the campus.*

### ***Animals at Work***

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

### ***Emergencies***

In the case of an 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 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 Accessibility/Disability Services Coordinator at 909-447-2507.

All service animals must adhere to all 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 service animals, must contact the Disability Services Coordinator to register the animal. While an animal in training is not covered by ADA, CST will support the presence of 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.

Owners are financially responsible and liable for any damage that their animal may make to the person and/or property or possessions of others.

No one may regularly feed or provide care for stray, feral, or wild animals.

CST and pet owners will comply with all regulations or requests from the County of Los Angeles Department of Public Health, City of Los Angeles.

### **Enforcement and Consequences:**

All members of the campus community are responsible for enforcing Animal Policy. Concerns regarding the enforcement of 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

## COMPLIANCE WITH HIGHER EDUCATION OPPORTUNITY ACT

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 School of Theology to take four actions: annual disclosure regarding unauthorized distribution, plan to combat unauthorized distribution, disclosure of alternatives to illegal downloading, and review of the effectiveness of the plan to combat unauthorized distribution. What follows below is the action Claremont School of Theology has taken to implement each of these requirements.

### **Annual Disclosure**

Claremont School of Theology is required to issue an annual disclosure to all students, informing students that unauthorized distribution of copyrighted materials may subject students to civil and criminal penalties. Claremont is also required to disclose steps it will take to detect and punish copyright infringement.

Annually, during Fall Semester, the Chief Information Officer will distribute a communication to all students regarding Claremont School of Theology's policies on copyright and peer-to-peer file sharing, the steps the School will take to enforce its policies, and legal penalties for copyright infringement. This communication will also remind all students of our Acceptable Use Policy and procedures Claremont School of Theology will follow in responding to DMCA notices.

### **Plan to “Effectively Combat” the Unauthorized Distribution of Copyrighted Material by Users of the Claremont Network**

Claremont School of Theology must certify to the Secretary of Education that it has implemented a plan to effectively combat distribution of copyrighted materials through its network. Claremont School of Theology'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 School of Theology. We use several mechanisms to inform and educate our community regarding copyright and related issues.

**The Copyright at Claremont School of Theology 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 School of Theology Digital Millennium Copyright Act (DMCA) and Notification Procedures** describe 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 School of Theology will respond firmly and appropriately to all instances of alleged copyright infringement on its network, as well as instances in which Claremont School of

Theology students have allegedly engaged in illegal activity on the networks of Claremont Colleges.

**Claremont School of Theology's Acceptable Use Policy** describes acceptable and unacceptable use of Claremont School of Theology'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).

**The 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 School of Theology 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 Association of American Publishers provides a list of Sources for Legally-Available Digital Versions of Textbooks and Other Written Works. Claremont School of Theology encourages its community to make use of these resources.

## **COPYRIGHT POLICY**

It is CST policy to uphold and comply with U.S. Copyright Act. Copyright is a special protection, granted by law, for original works of authorship that exist in 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 rights to make copies, distribute the work, display, or perform work publicly and to create derivative works). Unauthorized copying or unauthorized distribution of copyrighted material is a violation of U.S. Copyright Act. CST requires faculty, students, and staff to honor copyright and not copy or share protected materials in any way that would violate the law. Consistent with law, CST policy prohibits unauthorized copying or unauthorized distribution of copyrighted works and prohibits unauthorized distribution of copyrighted works through peer-to-peer file sharing. This unauthorized use may also violate civil or criminal law. CST's Technology Acceptable Use Policy (AUP) extends this policy to CST'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. CST 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 US 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.

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 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. Anyone found liable for civil copyright infringement may be ordered to pay actual damages or "statutory" damages affixed at not less than \$750 and not more than \$30,000 per work infringed. For "willful" infringement, 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 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 U.S. copyright office: [www.copyright.gov](http://www.copyright.gov) for their FAQ's [www.copyright.gov/help/faq](http://www.copyright.gov/help/faq).

## **DIGITAL MILLENNIUM COPYRIGHT ACT NOTIFICATION**

DMCA (Digital Millennium Copyright Act) Notifications (sometimes called “Takedown Notices”) are formal complaints delivered to CST, giving notice of an alleged copyright infringement on the network. This complaint will typically indicate the name of file, date, and time this alleged infringement occurred, specific IP address of the offending computer, and it will demand that materials and/or access to materials be removed from the computer. When DMCA notice is received, CST will respond quickly to remove or disable access to material for which an infringement has been claimed. Specifically, the School will:

*For a first offense:*

- DMCA Notification to the person who is responsible for the computer mentioned in notice.
- Request user contact Chief Information Officer within 5 days of receiving 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 user to remove materials.
- Request that the user disable file sharing of copyrighted materials on his or her computer.

- Require the user to read Acceptable Use Policy and CST's information regarding copyright and peer-to-peer file sharing.
- Require the user to submit a written statement that confirms infringement, acknowledges violation of Acceptable Use Policy, and promises not to repeat activity.
- Deny network access to the user for 5 days.
- Inform the claimant that the matter has been resolved.

*If the user denies unauthorized downloading or sharing, we will:*

- Requires the user to submit a written statement denying this copyright infringement claim
- Inform claimant that this claim has been denied
- Inform the user that under DMCA claimant may pursue a subpoena to obtain users identity and may file a lawsuit against user

*For a second or repeating offense:*

- DMCA Notification to person who is responsible for computer mentioned in notice
- Request user contact Chief Information Officer within 5 days of receiving notification
- Ask if user has downloaded or shared copyrighted material without permission

*If the user acknowledges unauthorized downloading or sharing, we will:*

- Request user to remove materials for his or her computer
- Request that user disable file sharing of copyrighted materials on his or her computer
- Require user to re-read Acceptable Use Policy and Claremont's information regarding copyright and peer-to-peer file sharing
- Require user to submit written statement that confirms second alleged case of infringement, acknowledges violation of Acceptable Use Policy, promises not to repeat this activity, and recognizes that any further violations will result in disciplinary action being taken against user
- Deny network access to user for 5 days
- Inform Academic Dean and Associate Dean of Students of actions taken
- Inform claimant that the matter has been resolved

## DRUG-FREE CAMPUS

CST is a drug-free campus. The School believes that illegal drug use by any student or employee, whether or not on 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 unlawful manufacture, distribution, dispersing, possession, or use of a controlled substance is prohibited on the CST campus. Violation of this prohibition may result in referral of violators to an appropriate treatment center for drug counseling, rehabilitation, or other assistance, or reporting of 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 CST 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 dependence.

## EQUAL EMPLOYMENT OPPORTUNITY & AFFIRMATIVE ACTION

Claremont School of Theology celebrates diversity of members of our community and is firmly committed to maintaining 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, CST 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 CST equal opportunity policies, compliance with applicable laws, statutes and regulations (such as Title VI of the 1964 Civil Rights Act, Title IX of the Educational Amendments of 1972 and Section 504 of the Rehabilitation Act of 1973), and complaint procedures may be directed to The Title IX Coordinator: Ana Tamayo [atamayo@cst.edu](mailto:atamayo@cst.edu). To the extent such inquiries and complaints pertain to employment-related matters, they should be directed to Human Resources at [humanresources@cst.edu](mailto:humanresources@cst.edu).

## FIREARMS & 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 maintains a concealed weapon permit, or license are not authorized to carry 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 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 Los Angeles 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/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 upholds 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, they 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 the 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 Title IX Policy for specifics on sex-based harassment and assault). 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 purpose or effect of unreasonably interfering with individual's academic performance or other work, or creating an intimidating, hostile, or offensive environment
- Verbal conduct such as epithets, derogatory jokes, comments and/or slurs, are used
- Visual conduct such as derogatory photography, cartoons, drawing, or gestures are used
- Retaliation for having reported or threatened to report harassment. This includes retaliation by a student.

Students who believe they have been harassed or subjected to any form of unlawful discrimination should promptly report facts of incident or incidents and names of individuals involved to The Campus Diversity Officer, The Title IX Coordinator, or The Vice President for Academic Affairs and Dean of Faculty.

## INTELLECTUAL PROPERTY

Unlike employees in many firms, faculty at graduate school retain much of their creative work as their own intellectual property. CST 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 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 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 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

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 CST
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 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 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. IRB shall meet as necessary during 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 Degree Program Handbooks.

## SERVICES FOR STUDENTS WITH DISABILITIES POLICY

CST 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 Accessibility/Disabilities Services Coordinator 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 Accessibility/Disability Services Coordinator 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.

## INFANTS IN THE CLASSROOM POLICY

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

CST is committed to treating all students justly and fairly. The School does not discriminate based on 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, CST 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 faculty or staff, or another student at CST, 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 the 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 Academics and Dean of the Faculty. Should a complaint be against the Vice President of Academics, submit a complaint to the President.

An individual may contact the Bureau for Private Postsecondary Education for review of the 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

CST 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 employees are obliged to follow rules with respect to gifts that have 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 lounge or the faculty room 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.

CST 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 CST 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 & FAMILY EDUCATIONAL RIGHTS & PRIVACY

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 confidential relationship. The law provides that 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 oversees 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 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 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 release of restricted information without student's written consent as follows: to school officers and faculty with legitimate educational interest; to individuals and offices as needed in connection with 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 a 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:** Students 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 their 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 files 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 a proper request has been made. If the student wishes, the School will also supply copies of the 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:

- CST transcripts
- Class lists
- Grade reports
- Change of Grade forms
- Enrollment reports
- Course schedules and addenda
- Degree statistics (lists of approved graduates and degrees, dates of conferral, type, etc.)
- Catalogs

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:
  - o 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.
  - o Incomplete admission files: three years.
  - o 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:
  - o Files of those who were admitted but did not attend: five years.
  - o 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.
  - o 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, CST 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 machine, 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.

CST encourages innovative use of technology in pursuit of educational excellence, as well as effective and efficient use of technology throughout all academic and administrative departments. All users must bear in mind that these electronic resources (including software, hardware, network equipment and capability) and all data stored in CST facilities are property of the institution, and that use of these resources is revocable privilege, and not 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 CST'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 School of Theology 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 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 academic and business purposes.
- The use of computing and networked resources for faculty and institutional research, classroom teaching, student learning, publishing, and accessing library resources.
- Use of technology to help fulfill business functions of institutions and their 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 academic and research use of students and faculty, and for 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 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.
- Communicate 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 owned by CST. (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, computer systems or the Internet in a way causes 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 CST'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 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 CST 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 ensure security and optimal performance of its network, to enforce policies, to investigate possible violations of policies, or to comply with civil authority. 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.
- CST reserves the right to limit or curtail access and computing privileges when state or federal laws or institutional policies are being violated.
- Though CST may authorize confidential passwords and secure access to resources, users of CST's network and systems have no expectation or guarantee of privacy in any communication sent or received over CST network, or over the Internet.
- The computing and telecommunication systems log many user transactions: such as telephone numbers dialed, call length, Internet sites visited. CST 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.

- CST 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).
- CST does not assume any responsibility for content a user may discover on the Internet, newsgroups, or other online services. Some of this content may be objectionable, offensive, inaccurate, or dated. CST 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), 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 & RESOLUTION

*\*Note: CST abides by the latest Title IX regulations which may change during publication of 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 sex-based harassment, Title IX also applies to admissions, financial aid, academic matters, career services, counseling and medical services, all other programs, and activities available to students at CST. Sex-based harassment includes discrimination on the basis of sex stereotypes, sex characteristics, sexual orientation, gender identity, and pregnancy (or related conditions). If you have additional questions or concerns about Title IX, you can contact The **Title IX Coordinator Ana Tamayo, 10497 Wilshire Blvd, Los Angeles CA 90024; [atamayo@cst.edu](mailto:atamayo@cst.edu)**.

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: sex-based 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 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 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 reports 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:

- Individual persons (faculty, staff, students, board members)
  - Authorized third parties (contracted or invited by the school)
  - Institution (policies, departments)
4. Which actions/behaviors/issues constitute the content of a possible Title IX complaint?
- Discrimination
    - Sex and/or gender identity
  - Harassment
    - Sex-based
    - Stalking
    - Other
  - Violence
    - Dating violence
    - Domestic violence
    - Sexual assault
5. Other
- Sexual Exploitation
6. Are complaints not pertaining to Title IX covered under these procedures?
- No, consequences for violation of institutional policies are handled administratively as outlined in Employee Handbook, Faculty Handbook, and students' catalog of entry.
7. Who can receive complaints?
- Under The 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 concern to resolution. The list of employees provided below serves as a suggestion for anyone seeking to bring a complaint or concern.
  - All CST employees, including faculty, staff, and student workers (including Housing Assistants) who have 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.
  - 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 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 timely investigative and remedial response.

CST will help any community member to get to a safe place and will assist in transportation options to the hospital, coordination with law enforcement, and information about CST's resources and complaint processes. Individuals can file reports with CST, law enforcement agencies, or with both systems. For an emergency, assistance is available 24 hours a day, year-round, by calling 911.

## **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 action and 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 merits of allegation(s), but rather is an administrative process intended to determine solely whether emergency removal is appropriate. When this meeting is not requested in a timely manner, objections to emergency removal will be deemed waived. Complainants and their Advisor may be permitted to participate in meetings 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 a 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 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 an incident without disclosing their name, identifying respondent, or requesting any action. Depending on the level of information available about the incident or individuals involved. However, CST's ability to respond to anonymous reports may be limited. Anonymous reports may be made in writing or by phone to The Title IX Coordinator, Ana Tamayo at [atamayo@cst.edu](mailto:atamayo@cst.edu).

## **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 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:
  - Andrew Dreitcer – [adreitcer@cst.edu](mailto:adreitcer@cst.edu)
  - Ana Tamayo – [atamayo@cst.edu](mailto:atamayo@cst.edu)
  - Sansu Woodmancy – [swoodmancy@cst.edu](mailto:swoodmancy@cst.edu)
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:
  - Any filing of a formal complaint does not preclude the complainant's right to file criminal charges, civil charges, or complaint with the Office of Civil Rights at any time.
  - Resolution of 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 period. In general, a complainant and respondent can expect to receive periodic updates as to the status of review or investigation. If 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.
  - CST's legal counsel may be consulted at any time in the formal complaint process.
  - At all times, complainants are protected from retaliation.

- All formal complaints will be documented in Complaint Files and kept in the confidential custody of The Title IX Coordinator.
2. Formal complaints are initiated by submission of “Formal Complaint Form” to the Title IX Coordinator. It is a document filed by 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. The Title IX Coordinator then makes an initial assessment into the complaint to determine whether Title IX Investigation is required.
    - The Title IX Coordinator works with Complainants to ensure they are aware of the right to have an Advisor.
    - The Title IX Coordinator works with Complainant to determine whether Complainant prefers a supportive and remedial response, an informal resolution option, or a formal investigation and grievance process.
    - 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 them accordingly. No Formal Grievance Process is initiated, though the Complainant can elect to initiate one later, if desired.
    - 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.
    - 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.
    - 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:
    - The conduct alleged in the formal complaint would not constitute sexual harassment as defined above, even if proved; and/or
    - 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
    - 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:
    - Complainant notifies The Title IX Coordinator in writing that the Complainant would like to withdraw the formal complaint or any allegations therein; or
    - The Respondent is no longer enrolled in or employed by CST; or
    - 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 filing of counterclaims but uses an initial assessment, described above, to assess whether allegations in counterclaim are made in good faith. Counterclaims by 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 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**

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).

### **1. Who Can Serve as an Advisor:**

An 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 parties choose an Advisor from an outside 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.

### **2. Advisor's Role in Meetings and Interviews**

Parties may be accompanied by an Advisor in all meetings and interviews at which the party is entitled to be present, including intake and interviews. Advisors should help 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.

### **3. Advisors in Hearings/CST-Appointed Advisor**

Under U.S. Department of Education regulations under The Title IX, a form of indirect questioning is required during the hearing but must be conducted by the parties' Advisors. 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 other parties 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 participation or non-participation of the advised party in the hearing itself. Extensive questioning of parties and witnesses will also be conducted by the Decision-maker(s) during the hearing.

### **4. Pre-Interview Meetings**

The 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.

### **5. 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. 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 advisee, the Advisor may consult with advisee, either privately as needed, or by conferring or passing notes during any resolution process meeting or interview. For longer or more involved discussions, parties and 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.

### **6. 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.

### **7. Privacy of Records Shared with Advisor**

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

## **8. 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.

## **9. Expectations of the Parties with Respect to Advisors**

The party may elect to change Advisors during the process and is not obligated to use the same Advisor throughout. 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).

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 a 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 privacy of proceedings in accordance with CST policy. Although there is expectation of privacy around what Investigators share with parties during interviews, parties have discretion to share their own knowledge and evidence with others if they so choose, with exception of information parties agree not to disclose related to Informal Resolution, discussed below. CST encourages parties to discuss sharing of information with Advisors before doing so.

### **1. 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, Complainant needs to submit a formal complaint, as defined above. Respondents who wish to initiate an 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 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 parties to participate in Informal Resolution.

## **2. Alternate Resolution Mechanism**

Alternate Resolution is an informal mechanism by which 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 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.

## **3. Respondent Accepts Responsibility for Alleged Violations**

The Respondent may accept responsibility for all or part of alleged policy violations at any point during the resolution process. If Respondent indicates an intent to accept responsibility for all 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 an 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 resolution is accomplished, appropriate sanction or responsive actions are promptly implemented to effectively stop harassment or discrimination, prevent its recurrence, and remedy effects of discriminatory conduct, both on the Complainant and the community.

#### **4. Negotiated Resolution**

The Title IX Coordinator, with the consent of the parties, may negotiate and implement an agreement to resolve 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.

#### **1. 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

#### **2. 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 the Complainants and the 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 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 (“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 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 party may request disability accommodations during interview process

- The name(s) of Investigator(s), along with a process to identify, in advance of interview process, to The Title IX Coordinator any conflict of interest that Investigator(s) may have
- 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 resolution process within sixty-to-ninety (60-90) business daytime 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 investigation, usually within two (2) business days of determining that an investigation should proceed.

### **Ensuring Impartiality**

Any individual materially involved in 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 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 conflict of interest or bias is The Title IX Coordinator, concerns should be raised with the Dean.

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

Investigation 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.

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

The investigator, not the parties, is responsible for gathering relevant evidence. 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 strategic investigation plan, including witness list, evidence list, intended investigation timeframe, and order of interviews for witnesses and 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 date, time, and location of meeting, as well as 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 conclusion of investigation, provide 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 conclusion of the investigation, provide parties and their respective Advisors (if so desired by parties) a secured electronic or hard copy of 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).
- Investigator(s) may elect to respond in writing in the investigation report to parties' submitted responses and/or to share responses between parties for additional responses.
- Investigator(s) will incorporate relevant elements of 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 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 conduct alleged by the Complainant, or if 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 the 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 the 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 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 alleged violation(s), list of all policies allegedly violated, description of applicable procedures, and statement of 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 the 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 parties may have 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 summer, as needed, to meet 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 the 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 the 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 the 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 names of the Decision-maker(s) at least five (5) business days in advance of hearing. All objections to any Decision-maker must be raised in writing, detailing the rationale for objection, and must be submitted to the Title IX Coordinator as soon as possible and no later than one day prior to hearing. The Decision-makers will only be removed if the Title IX Coordinator concludes that their bias or conflict of interest precludes an impartial hearing of allegation(s).

The Title IX Coordinator will give the Decision-maker(s) a list of names of all parties, the witnesses, and the Advisors at least five (5) business days in advance of hearing. Any Decision-maker who cannot make an objective determination must recuse themselves from proceedings when notified of identity of the parties, the witnesses, and the Advisors in advance of 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 parties prior to 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/advisor with all parties/advisors present at 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.

The Participants at the hearing will include the Chair, any additional panelists, the Investigator(s) who conducted the investigation, the parties, the 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 to respond to specific questions from Decision-maker(s) and parties and 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 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, the Advisors, and the 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 the 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 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 default, but other means of submission may be permitted by the Chair upon request if agreed to by all parties and the Chair), 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 question will be permitted, disallowed, or rephrased.

The Chair may invite explanations or persuasive statements regarding relevance with the Advisors if the Chair chooses so. 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 the Advisors to frame why a question is or is not relevant from their perspective but will not entertain arguments 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 sex-based 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**

Hearing (but not deliberations) are recorded by CST for the purpose 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 the 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 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, Tale, 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.

Notice of Outcome will specify the finding on each alleged policy violation; 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 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).

Notice of Outcome will also include information on when results are considered by CST to be final, any changes that occur prior to finalization, and 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 identity of parties involved (if known), precise misconduct being alleged, 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 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 sex-based 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, The 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 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 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.

#### **1. Grounds for Appeal**

Appeals are limited to the following grounds:

- Procedural irregularity that affected the outcome of the matter
- New evidence that was not reasonably available at the time a determination regarding responsibility or dismissal was made, that could affect the outcome of the matter
- The Title IX Coordinator, Investigator(s), or Decision-maker(s) had 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 new grounds 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 approved grounds and subsequent and chair will render a decision in no more than 7 business days, barring exigent circumstances, applying the preponderance of the evidence standard.

Notice of Appeal Outcome will be sent to all parties simultaneously including decision on each approved ground and rationale for each decision. Notice of Appeal Outcome will specify 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 rationale supporting 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.

## **2. Sanctions Status During the Appeal**

- Any sanctions imposed because 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.

## **3. 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).
- 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 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 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).
- Results of a new hearing can be appealed, once, on any of 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.

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 sex-based 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 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 The 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
7. Any actions, including any supportive measures, taken in response to a report or formal complaint of sex-based 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
  - 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 the 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 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 constructed 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. This Policy and procedures are effective August 14, 2020.

## **Definitions of Terms**

### **Sex-based Harassment**

Acts of sex-based harassment may be committed by any person upon any other person, regardless of the sex, sexual orientation, and/or gender identity of those involved.

Sex-based Harassment, as an umbrella category, includes the offenses of sex-based 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 CST employee, agent, or person authorized by the institution to provide aid, benefit or service of CST
  - conditions the provision of an aid, benefit, or service of CST,
  - on an individual's participation in unwelcome sexual conduct.
  
2. Sex-based Harassment:
  - unwelcome conduct,
  - determined by a reasonable person,
  - to be so severe, and
  - pervasive, and,
  - objectively offensive,
  - that it effectively denies a person equal access to CST's education program or activity
  
3. Sexual assault, defined as:
  - Sex Offenses, Forcible:
    - o Any sexual act directed against another person,
    - o without the consent of the Complainant,
    - o including instances in which the Complainant is incapable of giving consent.
  - Sex Offenses, Non-forcible:
    - o Incest:
      - Non-forcible sexual intercourse,
      - between persons who are related to each other,
      - within the degrees wherein marriage is prohibited by California law.
  - Statutory Rape:
    - o Non-forcible sexual intercourse,
    - o with a person who is under the statutory age of consent of 18.
  - Dating Violence, defined as:
    - o violence,
    - o on the basis of sex,

- o committed by a person,
- o who is in or has been in a social relationship of a romantic or intimate nature with the Complainant.
- o 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
  - Dating violence includes, but is not limited to, sexual or physical abuse or the threat of such abuse.
  - Dating violence does not include acts covered under the definition of domestic violence.
- Domestic Violence, defined as:
  - o violence,
  - o on the basis of sex,
  - o committed by a current or former spouse or intimate partner of the Complainant,
  - o by a person with whom the Complainant shares a child in common, or
  - o by a person who is cohabitating with, or has cohabitated with, the Complainant as a spouse, domestic partner, or intimate partner, or
  - o by a person similarly situated to a spouse of the Complainant under the domestic or family violence laws of California, or
  - o 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.
- Stalking, defined as:
  - o engaging in a course of conduct,
  - o on the basis of sex,
  - o directed at a specific person, that
  - o would cause a reasonable person to fear for the person's safety, or
  - o the safety of others; or
  - o Suffer substantial emotional distress.
- For the purposes of this definition:
  - o 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.
  - o A reasonable person means a reasonable person under similar circumstances and with similar identities to the Complainant.
  - o Substantial emotional distress means significant mental suffering or
  - o 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 during 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](mailto: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 Los Angeles Emergency Services at <https://emergency.lacity.gov/la-responds/emergency-contacts>.
- All members of 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 & SMOKE FREE CAMPUS ENVIRONMENT

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

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

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

For 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 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 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 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 policy should be reminded of 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 programs 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 is protected by Federal Law.

## VEHICLE POLICY

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

### 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 ADA accessible parking stalls in the parking garage it shares with Westwood United Methodist Church. Vehicles parked in these stalls must display valid Disabled Parking Placards from any state.

### Overnight parking

CST cannot guarantee overnight parking in any case. In certain situations, CST may be able to grant exceptions. Requests must be made at least one week in advance to be considered. Camping in vehicles is also prohibited.

### Personal Property

CST is not responsible for personal property left in any vehicles parked in parking garage that CST shares with Westwood United Methodist Church campus. Or the street surrounding the CST building. Individuals who suspect theft of their property should complete a [Campus Incident Report](#) and may contact the Los Angeles Police Department to report the incident.

### Parking tickets or damages

CST is not responsible for parking tickets or damage to vehicles that may occur if students, staff, faculty or guests park on the streets surrounds the CST building.

### Inoperable Vehicles

All vehicles that are parked in the parking garage that CST shares with Westwood United Methodist Church must be operable.

### Uses of Parking Areas

There will be no repairing or washing of motor vehicles in in the parking garage that CST shares with Westwood United Methodist Church (including mobile car detailing services). Trailers may not be parked or stored in parking areas.

### Disclaimer

CST reserves the right to limit access to 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 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.

Requiring an employee to participate in a Title IX investigation is not considered retaliation.

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.*

## Language Designations

T Courses taught in English

I Courses taught in Korean

## Course Codes by Discipline

CE Contextual Education

CT Comparative Theologies

DT Dharma Traditions

ES Ethics, Politics & Society

HC History of Christianity

IE Interreligious Education

IS Interdisciplinary Studies

LA Leadership & Administration

NT New Testament

RA Religion and the Arts

RS Religious Studies

SF Spiritual Formation

TH Theology

US Urban Studies

WR World Religions

CG Global Contextual Theologies

CS Contextual Studies

DS Denominational Studies

HB Hebrew Bible

HS Historical Studies

IR Interreligious Studies

JS Jewish Studies

MU Muslim Studies

PC Professional Counseling

PS Process Studies

RE Religious Education

SC Spiritual Care & Counseling

TS Textual Studies

TW Theological Writing (no credit)

WP Worship, Preaching & the Arts

## Degree Specific Course Codes

CR Continuous Registration

DC Doctoral Project Completion

DM Doctoral Ministry Contexts

DP Doctoral Project

DR Exam & Dissertation Research

MC MDiv Degree Completion

MR MA Research on Summative Exercise

## CLAREMONT SCHOOL OF THEOLOGY COURSE LISTINGS

### TCE3000 Elective Clinical Pastoral Education (CPE)

MDiv students who have received permission to substitute CPE for a parish placement to meet field education requirements in the MDiv 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 Association for Clinical Pastoral Education, Inc. (ACPE) prior to course

registration and provide proof of acceptance at time of registration. CPE often follows a schedule different from the School's academic calendar. Fees charged by 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. There will be pre-class assignments. Populi site will be open one month before class starts.

### **TCE3080 Formation: Field Education I**

In consultation with the Director of Field Education, students are placed in ministry settings for 10-12 hours per week from September through mid-May. The concurrent weekly seminar emphasizes reflection on the practice of ministry as experienced in the field education setting. There will be pre-class assignments. Populi site will be open one month before class.

### **TCE3081 Formation: Field Education II**

In consultation with the Director of Field Education, students are placed in ministry settings for 10-12 hours per week from September through mid-May. Concurrent weekly seminars emphasize reflection on the practice of ministry as experienced in field education settings. There will be pre-class assignments. Populi site will be open one month before class starts. Prerequisite: TCE3080

### **TCE3086 MA Internship**

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

MDiv 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.

### **TCG3025/4025 Pedagogy and Teaching in Global Context**

This course explores theoretical models and pedagogical practices of religious education and faith formation in a range of contexts. It is designed to help students reflect critically and constructively on educational design and to equip students with the teaching and curricular skills to facilitate educational practice. Education shall be examined through theological, spiritual, liberative, and cultural perspectives and through the impact that context plays in formation.

### **TCG3010/4010 Postcolonial Theory and Theology**

“Postcolonial” has been popularly used as a self-designated position for the formerly colonized peoples in Africa, Latin American, and Asia. It carries at least three meanings in its current circulation, including historical, political, and socio-cultural. The course will review the history of colonialism and the emergence of postcolonial theology, familiarize students with the postcolonial theories and discourse since the late seventies, and critically analyze postcolonial theologians’ contribution, role, achievements over the past few decades.

### **TCS3000 Formation: Cultural Fluency**

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 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 a mystical experience? And how does it inform and express itself in 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 principles of liberation and theology, in general. Prerequisite: At 3000 level, TTH 3036 Constructive Theology or TTH 3036 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 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 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 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 the 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. Predominantly 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 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 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 description of reality or is it a normative ideal? In other words: should we accept 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."

### **TCT3047/4047, TIR3080/4080, TPS3079/4079 The 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.

### **TCT3048/4048, TPS3077/4077, TIR3050/4050 Spirit Beyond Matter: Religious and Near-Death Experiences**

In what sense are human mind and spirit bound by matter and bodily existence, are consciousness and spiritual perceptions mere illusions of material organization or a divine gift of genuine reality, deathless, not defined by the wearing away of the impermanent order of physicality? While materialist worldviews have questioned mind and spirit, consciousness, and freedom to the point of nonexistence, recent approaches in the philosophy of mind, science, and religion admit their elementary function in the universe. Supported by the current scientific research into near death experiences, the seminar will ask how this has changed the equations of materialism; how it addresses the ancient journey of the soul, the belief in 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.

### **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 becoming. 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/Constructive Theology, Systematic Theology for Ministry or equivalent; otherwise, permission of instructor.

### **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.

### **TDM4003 Contexts of Ministry – DMIN Ministry**

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.

### **TDP4005 Mentoring DMIN Thesis and Project Research Colloquium**

This course is required for students in the DMIN Mentoring program. The DMIN Thesis and Project Research Colloquium provides DMIN students with a basic introduction and orientation to the tasks and requirements of the DMIN project. The course will review the necessary tasks of research, writing, presentation, documentation, and bibliographic forms that research project will require.

### **TDP4060 Research Project**

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

### **TDS3000 United Methodist Doctrine**

This course examines the foundations of United Methodist theology. Students will explore the 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.

### **TDT3011/4011 Introduction to Jainism: Non-violence as a Way of Life (Core)**

This course provides an introduction to Jainism with a focus on the three "B"s-Belief, Behavior, Belonging. The course begins with the emergence of Jainism in ancient India, the life and teachings of Lord Mahavira, and the foundational doctrines of Jain traditions worldwide. The course then turns to Jain religious practice, both monastic and lay, paying close attention to the ethic of ahimsa (non-violence) and its implications for contemporary phenomena such as Jain environmentalism.

### **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.

### **TDT3028/4028 Introduction to South Asian Religious Traditions**

This course introduces the beliefs and practices of South Asian religions such as Hinduism, Buddhism, Jainism, Sikhism, Islam, Zoroastrianism, and folk traditions. The primary goal of this course is to help students develop an understanding and appreciation of philosophical thoughts, worldviews, and practices of the religious traditions of South Asia. This course strikes a balance between historical approach and topical issues religiously, culturally, politically, and socially important for the traditions. Same as TWR 3033/4033.

### **TDT3029/4029, TES3082/4082, TIR3047/4047 Gender, Women, and Religion: Embracing and Interpreting the Sacred and Feminine Identities**

Addressing the field of Gender and Religion, this course will examine the intersection between religion and women, considering how religion informs understandings and assumptions about gender, and in turn, how gendered interpretations embrace, respond, and question women’s identities and religious literature and practices within diverse religious traditions. Also, the course will consider feminist theology to reflect upon the questions concerning embodiment of the sacred hierarchy, patriarchy, and challenges to normative ethics.

### **TDT3030/4030, TES3076/4076, TIR3089/4089 Hope in the Midst of Environmental Crisis: Insight from the Jains and World Religious Leaders**

This course serves as an introduction of 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 degradations and crises.

### **TDT3031/4031, TIR3048/4048, TSF3029/4029 Spiritual Practices in Global Perspective**

This course aims to introduce students to spiritual practices of major/select world religions with a focus on daily/distinctive practices, especially those experienced in people’s ‘internal,’ ‘physical,’ and ‘expressive’ performances. By way of interpreting rituals, mediation, worship, conversation, symbolism, iconography, pilgrimage, scripture, singing, and asceticism, this course Offers students the comparative study of spiritual practices by which individuals and groups

engage with, challenge, and transform their perceptions for and harmony with philosophical, religious, and moral-ethical ideals.

### **TDT3032/4032, TIR3049/4049 Jain Tradition in Conversation with Global Traditions**

As one of the ancient religious traditions rooted in India, Jainism is a global religion. This introductory course on Jainism offers an opportunity to explore and analyze diverse aspects of tradition, such as history, worldviews, beliefs, communities, practices, and art. By adopting a comparative and analytical approach, this course will also offer an opportunity for the students to establish conversations between the Jain tradition with diverse global traditions, practices, and philosophies.

### **TDT3033/4033 Jain Philosophy (Elective)**

This course is a study of Jain philosophy grounded in the practical and moral imperatives of non-violence and compassion. Students will learn how non-violence and compassion emerge from the intricate system of Jain ontology, metaphysics, cosmology, epistemology, ethics, and soteriology. Historical context for the development of Jain philosophy in relation to other South Asian philosophical systems is included, while students will also integrate their learning into their personal, social, and/or professional lives today.

### **TDT3034/4034 Languages I (Classical Sanskrit)**

In the first semester of this course, students will complete the first half of the Devavanipravesika Sanskrit primer (Goldman and Goldman, 1980). Students will learn to memorize, recognize, and recall all major paradigms of inflection (conjugations, declensions, indeclinable suffixes, prefixes, etc.). Students will gain the important research skills of basic Sanskrit grammar and vocabulary, philology such as etymology and syntactical analyses, and will learn cultural points (particularly about the Ramayana) while translating, reading, and reciting.

### **TDT3040/4040 Jain Veganism in the History of Global Veganism**

This course provides a historical overview of plant-based living from a regional perspective. Tracing the emergence and development of plant-dominant, vegetarian, and vegan diets in Asia, Africa, Europe, and the Americas, the course foregrounds the cultural, religious, and geographic factors behind these consumption patterns. Pivoting from the regional to the global, the course explores the emergence of transnational veganism and how Jain veganism fits within this modern phenomenon.

### **TDT3041/4041 Jain Yoga**

This course considers Jain yoga from ancient sources to the present. We will study secondary scholarship analyzing Jain yoga from critical perspectives, while reading translations from Sanskrit and Prakrit primary sources describing Jain yoga. Students will also practice and reflect on their experience of various forms of Jain yoga and meditation, experimenting with what it means to embody Jain yoga principles and techniques in their everyday lives in contemporary society. No prior experience is necessary.

### **TDT3042/4042, THB3088/4088 Forgiveness in Christianity and Jainism: Theology, Philosophy, and Practices**

This course combines the perspectives on forgiveness from the religious traditions: Christianity and Jainism. The course explores philosophy and practices of forgiveness by conducting textual study and lived religion praxis from both the tradition and offers learners the opportunity to

approach forgiveness through the lens of comparative theology. This course will evaluate the notion of forgiveness from the theological, spiritual practices, art and narrative expression perspectives.

### **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.

### **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 multicultural 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”?

### **TES3067/4067 Animal Theology and Ethics**

A philosophical and theological exploration of the ethical status of nonhuman animals and the nature and the extent of our obligations to them. Questions to pursue include the following: How should we regard non-human animals theologically (e.g., What does dominion or stewardship entail? Do animals need to be redeemed?) Which uses of animals are morally permissible (if any?) Is activism on behalf of animals best pursued on a welfarist or rights model?

### **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 preventive 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.

### **TES3074/4074, TIE3080/4080, TIR3044/4044 Learning with the Marginalized**

This graduate seminar focuses on theoretical and practical discourses on the roots and formations of the epistemologies of the oppressed. The seminar will discuss how and why various forms of marginalization exist, and what constitutes the epistemologies that arise from marginalized contexts. Epistemologies of the marginalized will be discussed both as ways of thinking and living underneath global structures of oppression and, most importantly, as other ways to think and live that can nurture life, instead of producing death. The questions that the course aims to engage are: What are the forms of marginalization that take place in the global, modern context? How were these forms of marginalization created, and how are they sustained? What kind of epistemologies arise from such marginalized contexts? How do we, as scholar-activists and religious leaders, learn from and with the marginalized?

### **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.

### **TES3079/4079, TIE3081/4081, TIR3033/4033 Presumed Guilty: Islamophobia in the Global Context**

This course is geared towards analyzing Islamophobia and the way it manifests around the world in the modern era. It will analyze how specific cultural and socioeconomic contexts lead to Islamophobia outcomes. The course will focus on North America, Europe, Australia, South Asia, and Southeast Asia in order to provide students from Muslim or non-Muslim backgrounds with a perspective on how Islamophobia has manifested within the context of globalization and the War of Terror.

### **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.

### **TES3046 Religious Diversity: Ethical, Political, and Philosophical Perspectives**

Reflection on the diversity of religious and non-religious perspectives characteristic of a multicultural 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"?

### **TES3067/4067 Animal Theology and Ethics**

A philosophical and theological exploration of the ethical status of nonhuman animals and the nature and the extent of our obligations to them. Questions to pursue include the following: How should we regard non-human animals theologically (e.g., What does dominion or stewardship entail? Do animals need to be redeemed?) Which uses of animals are morally permissible (if any?) Is activism on behalf of animals best pursued on a welfarist or rights model?

### **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 preventive 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.

### **TES3074/4074, TIE3080/4080, TIR3044/4044 Learning with the Marginalized**

This graduate seminar focuses on theoretical and practical discourses on the roots and formations of the epistemologies of the oppressed. The seminar will discuss how and why various forms of marginalization exist, and what constitutes the epistemologies that arise from marginalized contexts. Epistemologies of the marginalized will be discussed both as ways of thinking and living underneath global structures of oppression and, most importantly, as other ways to think and live that can nurture life, instead of producing death. The questions that the course aims to engage are: *What are the forms of marginalization that take place in the global, modern context? How were these forms of marginalization created, and how are they sustained? What kind of epistemologies arise from such marginalized contexts? How do we, as scholar-activists and religious leaders, learn from and with the marginalized?*

### **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.

### **TES3079/4079, TIE3081/4081, TIR3033/4033 Presumed Guilty: Islamophobia in the Global Context**

This course is geared towards analyzing Islamophobia and the way it manifests around the world in the modern era. It will analyze how specific cultural and socioeconomic contexts lead to Islamophobia outcomes. The course will focus on North America, Europe, Australia, South Asia, and Southeast Asia in order to provide students from Muslim or non-Muslim backgrounds with a perspective on how Islamophobia has manifested within the context of globalization and the War of Terror.

### **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 PhD 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.

### **THB3004/4004 Historical Methodology**

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.

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

An introduction to the study of the Hebrew Bible studies for MDiv/MA 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 The Book of 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 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.

### **THB3025/4025 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.

### **THB3033/4033 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.

### **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.

### **THB3038/4038; TNT3072/4072 Interpreting Biblical Interpretation**

The course targets biblical interpretation as its own subject of inquiry, investigating the variety of ways people, institutions, and cultures have engaged with and understood the Bible. Readings and lectures on the history of biblical interpretation; issues of translation; uses of the text for domination, liberation, inclusion, and exclusion; and the social and political roles of the Bible will bolster a semester-long project to investigate the vast possibilities for interpretation of a single biblical topic.

### **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.

### **THB3062/4062; TNT3036/4036 Interpreting Conflict, Healing, and Reconciliation in the Bible in both North American and Global Context**

This graduate seminar offers comprehensive training in interpreting biblical passages within the context of contemporary conflict, healing, and reconciliation topics in North American history and their impact on the global community. Through a detailed analysis of both the Hebrew Bible and the New Testament, students will determine the extent of interpretational freedom and restrictions based on the textual scope. Additionally, students will examine contemporary works across diverse fields to evaluate how authors have addressed conflict issues, proposed solutions for reconciliation and healing, and applied biblical texts in their works. Ultimately, students will leverage their newfound insights to propose practical projects that can be implemented in academic and religious communities.

### **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.

### **THB3085/4085 Ancient Israelite and Judean History**

Fundamental to a deeper understanding of the Hebrew Bible and the ancient Israelites is a knowledge of the socio-political history of ancient Israel and Judah. In this course, students will be introduced to the general history of Israel and Judah from their origins into the exilic period, participate in the examination of specific issues and debates relating to the history of Israel and Judah, and acquaint themselves with the research tools and methods employed in historical reconstruction.

### **THB4001 Ugaritic**

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

### **THB4004 Form Critical Method**

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

### **THB4031 Jeremiah**

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

### **THB4033 Aramaic**

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

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

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

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

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

### **THB4072 Hebrew Bible PhD Colloquium**

Seminar style forum for discussion of scholarly and professional issues in the 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 encounters take 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.

### **TIE3084/4084; TIR3084/4084 Feminist Interreligious Dialogue**

This course provides an overview and analysis of feminist and/or anti-patriarchal interreligious dialogue, especially with regard to those written and practiced by women of colors. The course focuses on the ways in which different socio-political contexts in South and North countries shape different feminist and/or antipatriarchal interreligious concerns and practices. In general, the course centers marginalized interreligious narratives to deconstruct patriarchal paradigms of interreligious dialogue, while also constructing alternative frameworks for a more vision of interreligious relations.

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

This course is to give students an opportunity to gain skills in interreligious dialogue as it is practiced in faith communities, in neighborhoods and community organizations, 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 encounters take place at different levels – personal and interpersonal, in neighborhoods, among members of different religious traditions, in national and international gatherings, and in political affairs, both local and global. Further, interreligious dialogue is a form of appreciative engagement that occurs across a variety of social diversities, including but not limited to religion, race, ethnicity, gender, social class, sexual identity, nationality, language, theological stance, etc.

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

"Basic Human capacities" (e.g., attention, emotion, memory, imagination, sensations) play a role in the contemplative practices of every religion. True? If so, how? This course will explore such practices from various spiritual traditions, as well as neuroscientific understandings of these practices, in order to grasp how they contain certain "basic human capacities" and how they may

cultivate "engaged compassion." Students engage in practices if/as comfortable. Same as TSF3010/4010.

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

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

### **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 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, wildfires, climate catastrophe, continued extractives 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 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.

### **TIR3046/4046 Art In the Flesh: Queering Cultural Expressions**

While it defies a fixed definition, queer is an identity, an approach, and a politics that move—queer bodies move against normative ways of being and becoming. Many artists in the 20<sup>th</sup> and 21<sup>st</sup> centuries across the Américas have queered cultural expressions through their practices, questioning social structures and norms while traversing unconventional routes. This course traces such trajectories investigating the confluences of queer theory, artistic production, and religion. Same as TSF3049/4049.

### **TIR3047/4047 Gender, Women, and Religion: Embracing and Interpreting the Sacred and Feminine Identities**

Addressing the field of Gender and Religion, this course will examine the intersection between religion and women, considering how religion informs understandings and assumptions about

gender, and, in turn, how gendered interpretations embrace, respond, and question women's identities and religious literature and practices within diverse religious traditions. Also, the course will consider feminist theology to reflect upon the questions concerning embodiment of the sacred hierarchy, patriarchy, and challenges to normative ethics.

### **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 care seekers. 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.

### **TIR3083/4083 Art and Religion at the Crossroads**

Contemporary visual arts are powerful tools that provide imaginative models for interdisciplinary studies. As a laboratory for such research, the arts are poised with the capacity to enhance our understanding of historical and cultural amalgamations while also offering an opportunity to assess and integrate multi-modal and interreligious learning. It is especially among contemporary Indigenous and diasporic artistic expressions that themes such as colonial histories, religious intolerance, and disrespectful encounters with each other, and the land become salient. In this course, we examine how Indigenous and diasporic artists have developed visual poetics aligned with their religious traditions and cosmo-logics. Same as TSF3083/4083.

### **TIR3084/4084 Feminist Interreligious Dialogue**

This course provides an overview and analysis of feminist and/or anti-patriarchal interreligious dialogue, especially with regard to those written and practiced by women of colors. The course focuses on the ways in which different socio-political contexts in South and North countries shape different feminist and/or anti-patriarchal interreligious concerns and practices. In general, the course centers marginalized interreligious narratives to deconstruct patriarchal paradigms of interreligious dialogue, while also constructing alternative frameworks for a more vision of interreligious relations.

### **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.

### **TIS3089/4089 Learning with the Marginalized: Wasted Lives and Death-Worlds?**

This course interrogates the formation of different conceptions of 'the disposables' that are in the background of many humanitarian crises in our time. The course discusses four major 'secular' texts on 'the disposables' that shall be analyzed from Muslim and Christian theological points of view. The course emphasizes on the formation of ethical ethnographic capacities through which we can learn from and with 'the disposables' of the world.

### **TIS3063 Master's Summative Exercise**

The Masters' Summative Exercise prepares students to complete their final Summative Exercise for the MA or MTS 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.

### **TIS4003 Contexts of Ministry**

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.

### **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.)

### **TIS4054 Introduction to Research Methodologies**

In this course, students learn different interdisciplinary methods for theological research, including quantitative and qualitative research approaches, and theoretical and epistemological methodologies. This course is required for all students in the PhD in Practical Theology and PhD in Religion degree programs, the Mentoring DMin degree program, and the DMin in Spiritual Renewal, Contemplative Practice and Strategic Leadership degree program, who begin coursework during the 2024-2025 academic year.

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

The PhD Resources and Documentation for Doctoral Students Intensive is a required non-credit course taken by PhD students, ideally during their first year of study. This intensive class covers research and library strategies; citation and bibliographic styles; issues related to copyright; and miscellaneous topics related to the PhD program, scholarly research and writing, and professionalization. Although the course carries no grade, students are required to demonstrate facility with Chicago Manual of Style citation formats in order to complete the course.

### **TIS4082 Teaching Colloquium for Doctoral Students**

This non-credit intensive is required for 2<sup>nd</sup> year students in PhD 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.

### **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.

### **TNT3037/4037 Spiritual Experience in Early Christian Life and Literature**

Direct and indirect experiences of the divine are a cornerstone of ancient literature and history. At all levels of society, people experienced contact and communication with the spirits and gods that inhabited the world with them. Building from modern psychological, anthropological, and sociological approaches to spiritual experience, this course will examine such experiences in the literature of early Christianity and the cultural contexts of the ancient Mediterranean.

### **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 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 21<sup>st</sup> century. This class focuses on ethics in the Gospels, Paul's understandings of ethics or right action, and ethics in the Book of Revelation. Questions of gender, sexuality, and asceticism will also play an important role. The course will balance between biblical perspectives and contemporary ethical and theological views, both with and inside the Church. Other topics will include the nature of evil, perspectives on the afterlife, embodiment, and violence.

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

### **TNT3060 Jesus and Empire in the Gospels**

The purpose of this course is to study the impact and influence of the Roman Empire on the Gospels. We will explore the intimate but often tense relationship between the gospel writers and the Roman Empire and its impact on the depictions of Jesus. This class will also introduce lenses such as empire criticism, gender and sexuality, postcolonial theory to help read, interpret, and gain a better understanding of Jesus in the gospels.

### **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**

Students in this course will learn the fundamentals of Koine Greek for the purpose of studying the New Testament in its original language. In this first semester, we will focus on mastery of the Greek noun and most of the indicative verb systems, as well as a significant amount of the most

commonly used vocabulary words in the New Testament. There will also be an emphasis on learning English grammar to better understand how Greek functions.

### **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.

### **TNT3088/4088 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.

### **TNT 3093/4093 Feminist Perspective on the New Testament: Gender, Class, and Empire**

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

### **TNT4080 New Testament PhD Colloquium**

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

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

This seminar is a deep dive into the philosophy of Alfred North Whitehead (a.k.a. process philosophy) by way of a close reading of his magnum opus, *Process and Reality*. In this complex text, Whitehead attempts to integrate scientific, aesthetic, and religious intuitions into a novel, comprehensive, and coherent understanding of existence. We'll explore the fundamentals of Whitehead's philosophy of organism, which serves as the conceptual foundation for process theology.

### **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 a 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 a 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 "architecture" 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.”

### **TPS3057/4057 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.

### **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 becoming. 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 is “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 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 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 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, survival of death, and 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.

### **TPS3081/4081 Intimacy with God: Process, Jungian, and Mystical Perspectives**

This course will explore philosophical, theological, and psychological frameworks for understanding God's immanence. Since an intimate relationship with God is best understood through lived encounters, participants will ground theoretical and empirical study in the experiential through mystical readings and personal practice. Students will be invited to enter more deeply into their own spiritual life through such practices as dream work, journaling, and reflection. Appropriate for ministry, chaplaincy, and doctoral students in religion, theology, or psychology.

### **TPS3083/4083 Science and Religion in Process Perspective**

Casting fresh light upon the nature of, and the relationship between, science, philosophy, and religion remains an abiding theme of modern process philosophy and theology. This course explores the reach and relevance of A.N. Whitehead's thought to various debates and issues in science and religion. Through philosophical, historical, and topical readings, students will consider a variety of perspectives from key voices in process thought and beyond.

### **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 resurrection of the body and *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 orgasmic, and inclusion and liberation.

### **TPS 3093/4093 Introduction to Process Theology**

Provides an introduction to Process Theology in the tradition of Alfred North Whitehead and Charles Hartshorne demonstrating ways in which Process Theology has relevance for 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.

### **TPS4094 Process Studies PhD 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.

### **TRE3004/4004 Formative Figures in Religious Education and Practical Theology**

Reading and reflection on major figures in religious education and practical theology in the 20<sup>th</sup> and 21<sup>st</sup> centuries. Attention will also be given to various perspectives in the fields. Practical theologians and religious educators from a variety of different traditions and social identities will be studied, as well as mainline perspectives. This course will be thought seminar-style and require the student to read and digest different academic texts; students will also need to set a research agenda. This course is ideal for PhD and DMin and students doing theses who need to broadly survey their field.

### **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. Linguistic 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, TSF3052/4052 Young People in Faith Communities**

This course provides students with a basic introduction to religious education within churches and faith communities. It is designed to give students skills to facilitate religious education in a range of contexts, as well as locate and develop resources and ideas to enhance educational ministries. This course will also examine religious education from the perspective of various groups including adult learners, youth and young adults, children, families, etc. from the perspective of historical and contemporary models. Differing contexts for ministry, such as urban, suburban, etc. will be examined. Issues such as cultural contexts, as well as the connections between religious education and other aspects of congregational life such as preaching, worship, pastoral care, etc. 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 a 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 CST, and it is an opportunity for individual and community-based integration and assessment of learning and vocational goals. The class will form a community and assessment will be organized around Institutional Learning Objectives of CST, focused in particular on the 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.

### **TRE3048/4048 Justice Formation and Education in Faith Communities**

This course engages the field of justice education from the perspective of religious education in faith communities. How can faith communities become vehicles for justice and peace? What are the methodologies and resources available for this work? How can justice education be integrated within the overall spiritual formation of faith communities? What is the role of religious education in the transformation of faith communities and human societies? The search for justice and transformation are interrelated. It is the responsibility of faith communities to engage religious

traditions in ways that transform and liberate and to reject that which seeks to control and oppress. All students are encouraged to work within their own religious contexts, as well as look at how greater religious diversity may impact justice education. The goal of the class is to equip students with as much basic background in the field as possible, along with enough flexibility for students to pursue their own interests and do work most valuable to them.

### **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 PhD 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**

MDiv or MA students who chose to use elective credits for Clinical Pastoral Education (CPE) register for this course. (MA 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 MA students in the clinical spiritual care track and for students enrolled in the Interfaith Chaplaincy concentration of the MDiv. 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 basic training in listening, relational, and conversational skills

An overarching theme is the construction of a theological-spiritual framework to inform your understandings of your pastoral, religious, and caring identities; the meaning of the care of persons, communities, and worlds; and the role of communities in spiritual care.

### **TSC3018/4018 Trauma and Grace**

This course provides students a pastoral and practical theological approach to understanding traumatic narratives and how students can prepare themselves to become compassionate spiritual caregivers. A foundational component in responsible spiritual caregiving is the caregivers' capacity to use themselves in caregiving practice, informed by multidisciplinary and contemporary understanding of traumatic suffering. Therefore, students will read diverse materials in an integrative way, critically reflecting on reading materials in a self-reflexive manner. An important goal of the course is to create and to model a safe community of peers who can support and learn together. Learning to "read between the lines" to discern theologies embedded in trauma narratives is also an important goal of the course. This course encourages students to deeply engage with their own personal, religious, and cultural traditions; in doing so, students will also engage in critical reflection of contemporary religious traditions and institutions. Pre- or co-requisites: TSC3004 or an equivalent.

### **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**

At times of death, grief, and mourning, the spiritual care of persons and communities requires effective leadership, ethical integrity, religious intelligence, and intercultural understanding. To that end, this course explores death and bereavement by developing critical, compassionate thought and action in regard to these experiences. Two emphases include: the development of skills for faithful, effective spiritual care and pastoral counseling with those living through death and bereavement; and the cultivation of self-awareness in the caregiver's own relationships with death, loss, grief, and mourning.

### **TSC3034/4024 Care and Counseling with Addictions/Substance Abuse**

Substance use, abuse and addiction impact countless individuals and their families within the United States and beyond. For many, the faith community is the first stop in seeking help to deal with someone struggling with drugs, alcohol and behavioral addictions. This course will assist students in developing an understanding of addiction as a chronic brain disease, which affects not only the substance user, and their families, but also the larger community. Students will develop strategies for effectively working with and addressing addiction from their roles within faith communities. The impact of stigma, motivation, and barriers to treatment will also be addressed.

### **TSC3035/4035 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 evaluations, 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**

This course provides students theological and clinical foundations for working with couples and families. Topics of the course include psychology, sociology, and theology of intimate relationships such as, but not limited to, cohabitation, marriage, divorce, blended and multicultural families, and domestic violence. Students will be introduced to relationship/marriage education as a spiritual care and ministry model and will learn a set of relationship/marriage education skills for premarital counseling and couples' and family communication. Students will reflect on their own family-of-origin experience, focusing on how this experience shapes their understanding of self and capacities for spiritual care. Students will learn core counseling skills to better care for marriages and families. Pre- or co-requisites: TSC3004 or an equivalent.

### **TSC/3044/4044/4047 Spiritually Integrated Psychotherapy Internship**

Required clinical training for M.A. 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 prerequisites. 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**

An exploration of spiritual care and counseling in interfaith relationships and multi-faith communities or contexts. Attention is given to: necessities, limits, and values related to interfaith caregiving; history and socio-religious contexts significant for contexts of interfaith caregiving; differences between religious traditions significant for issues in and practices of interfaith caregiving; competencies related to interfaith caregiving and caregivers' reflexive self-assessment of their competency in practice.

### **TSC3065/4065 Justice in Spiritual Care:**

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.

### **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.

### **TSC3069 Critical Race Theory and Practical Theology**

This course surveys methods and aims of critical race theory in dialogue with practical theology. It engages in an analysis of social systems and cultural norms and considers their impact on human experience. Students will be encouraged to consider how they are 'placed' in the social system and how they will participate in it as leaders, clergy, scholars, and clinicians. An aim will be to construct a practical theology of race which fosters emotional and systemic survival, liberation, healing, and flourishing.

### **TSC3075/4075 Spiritually Integrated Psychotherapy**

The core of this course consists of the Association of Clinical Pastoral Education (ACPE)'s Spiritually Integrated Psychotherapy (SIP) training program, which explores the ways spirituality, religion, and the search for meaning influence counselor's own lives and the lives of their clients. "Psychotherapy" is understood as "care of the soul." While the history of psychotherapy includes theorists and practitioners with a bias against spirituality and religion, there have been those who found effective ways to include spiritual wisdom in psychotherapeutic work. In recent years, there has been an outpouring of research and instruction in SIP, and empirical evidence demonstrating the therapeutic efficacy of attending to clients' spiritual beliefs and practices. In addition to teaching theory and skills foundational to SIP, the course emphasizes personal integration, development of professional identity, and growth in a distinctive way of being. This course will provide practical and usable resources to help therapists integrate spirituality into their work. The course will help students learn to elicit and make therapeutic use of their clients' spiritual perspectives and how to make ethically appropriate use of their own spiritual perspectives. This course consists of interactive seminars and employs the use of role plays, small group work, and case consultation. The course consists of 10 modules of content (3-hours each) and is taught by an ACPE certified trainer of SIP.

### **TSC3076/4076 Spiritual and Theological Dimensions of Suffering**

Offers an overview of differing religious perspectives on human pain and suffering. Students engaged Buddhist, Islamic, Jewish, Christian, philosophical, political, and musical responses to suffering in order to explore their potential to support or thwart healing from physical and emotional suffering.

### **TSC3078/4078 Liberation Psychology for Ministry Contexts**

This course engages psychology as a tool for social transformation in ministry contexts. Additionally, it identifies the psychological dynamics operative in persons and groups who perpetuate oppression (such as colonizers, white supremacists, and sexists). Unmasking oppressive psychologies operative in those who abuse their power enables the oppressed to resist in ways that question the identities of the oppressor. Similarly, unmasking oppressive psychologies enables the oppressed to resist the oppressive ways in which those who abuse their power relate to the less powerful. Students will also be encouraged to reflect on the psychology of the oppressed and develop strategies to catapult the psychological liberation of the oppressed. The course engages the writings of Frantz Fanon, Ignacio Martin-Baro, Thema Bryant-Davis, Lillian Comas-Diaz, and Carroll Watkins Ali. An aim will be to equip students with tools to see the psychological underpinnings of oppression and to, subsequently, spark and sustain the work of liberation in ministry, clinical and/or scholarly contexts.

### **TSC3079/4079 Spiritual Care for Prisons: Supporting Prisoners and Staff in Challenging Systems and Environments**

This course will engage the question of what it means to "be the conscience" of an institution; specifically, a prison. It will examine the imperative of the prison chaplain to provide spiritual care for all faith groups; how to develop spiritual programming that meets the needs of incarcerated people; navigation of complex bureaucratic systems as a spiritual provider; and approaches to working interdepartmentally to achieve the wellbeing of incarcerated people and staff.

### **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 chaplaincies, but will focus on unique skills for military chaplaincy.

### **TSC3082/4082 Care In “The New Jim Crow” Age: Incarceration and Spiritual Care**

This is a course that defines for students, “How do we provide spiritual care to those who are incarcerated?” To this end, this course helps students gain proficiency in facilitating inclusive, interreligious spiritual care practices with incarcerated persons, their families/loved ones, and the larger community of support. Students will also gain cultural competence on how our current United States mass incarceration system is steeped in racism and other forms of oppression. Students will gain self-awareness on how their own unique spiritual care strengths and growing edges impact how they provide spiritual care to those incarcerated. This course will ultimately help students gain compassion and sensitivity for those behind prison walls and how spiritual care must be grounded in a holistic approach to adequately care for incarcerated bodies.

### **TSC4001/4002/4003 Required Clinical Pastoral Education (CPE)**

Required clinical training for PhD 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 Educator Training**

Required clinical training for PhD students in the ACPE Educator training track. Students are responsible to secure a position as an ACPE Educator 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.

### **TSC4042 Spiritually Integrated Psychotherapy Internship/Residency**

Required clinical training for doctoral students in the spiritually integrated counseling track. Completion of one unit of Clinical Pastoral Education and an evaluation acceptable to the professors of spiritual care and counseling are prerequisites. 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. Students pay the clinical lab fee of \$1,500.

#### **TSC4045 Spiritually Integrated Psychotherapy Residency**

Required clinical training for doctoral students in the spiritually integrated counseling track. Completion of one unit of Clinical Pastoral Education and an evaluation acceptable to the professors of spiritual care and counseling are prerequisites. 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. Students pay the clinical lab fee of \$1,500.

#### **TSC4085 Spiritual Care and Counseling PhD 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. There will be no pre-class assignments. Populi site will be open one month before class starts. Students can count on small group meetings online every two weeks, dates to be determined by small groups to be assigned during the intensive.

### **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 Practices**

This course explores both theoretically and experientially a variety of contemplative practices with specific attention to methods of teaching such practices in various contexts. A laboratory dimension of this course will entail a weekly contemplative practice group in which the students will serve as participant-observers.

### **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 CST students will serve as participant-observers and occasional assistants.

### **TSF3019/4019 Christian Spiritualities Across the Ages**

This course surveys notable spiritualities from early Christianity to the present, attending to their spiritual practices, theologies, views of the person, understandings of the movements of the inner life, and socio-historical contexts. Students will bring their own spiritual traditions and vocational aspirations into conversation with the spiritualities and spiritual practices that have served as the roots of (or contrasted with) many contemporary forms.

### **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 the 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 liberative pedagogies of social empowerment, 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-oneself, 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 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, wildfires, climate catastrophe, continued extractives and exploitive practices of late-stage racial-capitalism, colonialism, cisgender 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.

### **TSF3049/4049 Art In the Flesh: Queering Cultural Expressions**

While it defies a fixed definition, queer is an identity, an approach, and a politics that move—queer bodies move against normative ways of being and becoming. Many artists in the 20<sup>th</sup> and 21<sup>st</sup> centuries across the Americas have queered cultural expressions through their practices, questioning social structures and norms while traversing unconventional routes. This course traces such trajectories investigating the confluences of queer theory, artistic production, and religion. Same as TIR3046/4046

### **TSF3083/4083 Art and Religion at the Crossroads**

Contemporary visual arts are powerful tools that provide imaginative models for interdisciplinary studies. As a laboratory for such research, the arts are poised with the capacity to enhance our understanding of historical and cultural amalgamations while also offering an opportunity to assess and integrate multi-modal and interreligious learning. It is especially among contemporary Indigenous and diasporic artistic expressions that themes such as colonial histories, religious intolerance, and disrespectful encounters with each other, and the land become salient. In this course, we examine how Indigenous and diasporic artists have developed visual poetics aligned with their religious traditions and cosmo-logics. Same as TIR3083/4083.

### **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 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 conflict 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/worshipping 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.

### **TTH 3033/4033, TES3081/4081 Asian and Asian North American Christian Theologies**

This class surveys the major writing of Asian and Asian North American Christian theologians, and the global, local, transnational, and transhistorical forces that shaped these theologies and the theologians/theological communities that created them. It also interrogates the ideas of “Asian/Asian,” “Asian/American,” and “Christian,” and the relationship to liberation movements and solidarities in the US and around the world. Learners will construct their own theologies with attention to their Asian and Asian North American histories, movements, politics, oppression and liberations, and their relationships with other theological and political movements.

### **TTH3036/4036 Constructive Theology**

This course is an exploration of the “big questions” of Christian theology. From questions about the existence of God, the person of Jesus, and the identity of the Church, to issues of how the world came into being, what happens when we die, and more. This course is an invitation for all students to engage in the construction of a coherent and compelling belief system informed by reason, tradition, scripture, and experience.

### **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.

### **TTH3061/4061 The Trinity Revisited: Models, Alterations, Alternatives**

In times of a global and growing multireligious consciousness, no religious doctrine can be viewed as being reserved for only a specific religion or even some of its streams. Although the doctrine of the Trinity seems to be specific to the identity of Christianity, in interreligious horizons, a trinitarian understanding of God is a shared awareness, flowing through the history of the concept of God in the development of religions since the axial age. Nor is the trinitarian understanding of God identical with Christianity, as not all of its streams share either the same or even the necessity of such an understanding. This seminar will draw on the development of the doctrine of the Trinity, relate the diversity of models, explore the alternations and alternatives to it within and outside of established Christian doctrine, and recover the multireligious presence of trinitarian thought patterns, as well as arguments and counter-arguments as to their relevance. It is the aim of such a transreligious approach to loosen the grip of a possession model of religious doctrines and transform it into a model of transreligious mutuality in the interest of a common and peaceful future of religions.

### **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 is meant by evil, we will explore the strongest responses that have been

made in past and present, and across the world's traditions. It is not just about theory; it is about the entire way 'religion' is understood, and how faith is lived out in the world today.

### **TTH3071/4071; TES3033/4033 Environmental, Ethics, and Theology**

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, animal ethics, rights of nature, and ecological civilization. Our goals will be to gain an overview of conceptual resources for thinking about environmental problems, describe what religion has to offer thinking through these problems, and to articulate responses to environmental problems that draw on theological resources.

### **TTH3073/4073 Sacred Lives: Exploring Theologies through Ethnography**

This doctoral intensive seminar aims to explore the use of ethnography as a methodological lens to study theologies. Ethnography will be introduced as a branch of Anthropology that can provide a gateway to an interdisciplinary way of doing theology. Furthermore, the course takes a critical-practical approach that requires students to develop theoretical acumen in understanding ethnography and ethnographic work, and to be immersed in practical applications of ethnography as the primary method in studying, researching, and writing about theologies. To this end, theologies are seen as spiritual and religious embodiments that are rooted in the politics of daily life.

### **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 emphasis on the theo-poetics of process theology.

### **TTH3099/4099, TNT3043/4043 - Holy Hermeneutics, Batman!: What Superheroes and Supervillains Teach Us About Divine Power and National Belonging**

This course examines superheroes, villains, monsters, and other figures of divine power and evil from pop culture, specifically comic books and movies, and investigates the roles they play in teaching audiences about nationalism, collective identity, and divine power. It incorporates biblical texts from the New Testament canon to explore how ancient narratives similarly construct archetypes of heroes and villains and analyzes how these figures draw from, exploit, and disrupt theological, hermeneutical, and mythological meanings about race and racism, gender, and patriarchy, and sexuality and queerness. Co-learners and co-teachers will develop skills of close reading and critical analyses of comics, movies, and media from Asian and Asian North American contexts as part of their work of comparative analysis and discussion.

### **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**

Helps students of various backgrounds develop the rhetorical and grammatical skills needed to communicate effectively in written academic English in a theological school context. As needed, time will also be given to improving the speaking and listening skills needed to participate in classroom discussions and to give presentations at Claremont School of Theology. 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 that 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 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 exploration of multiple readings/perspectives and approaches to the 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 an 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.

### **TWR3033/4033 Introduction to South Asian Religious Traditions**

This course introduces the beliefs and practices of South Asian religions such as Hinduism, Buddhism, Jainism, Sikhism, Islam, Zoroastrianism, and folk traditions. The primary goal of this course is to help students develop an understanding and appreciation of philosophical thoughts, worldviews, and practices of the religious traditions of South Asia. This course strikes a balance between historical approach and topical issues religiously, culturally, politically, and socially important for the traditions. Same as TDT3028/4028.

### **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 a 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 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.

### **WO500 Intro to Worship (MTSO)**

A theological and practical study of worship in the church. Students will practice leading a variety of worship experiences in class.

## **COURSES TAUGHT IN THE KOREAN LANGUAGE PhD, EXAM/ DISSERTATION/ PROJECT RESEARCH/ COMPLETION; SUMMATIVE EXERCISE; CONTINUOUS REGISTRATION; ETC.**

### **I420 Practical Theological Approach to Conflict and Reconciliation**

This course is an introduction to the DMin in Practical Theology of Conflict, Healing, 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 Cross-cultural 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 DMin. students with regard to the conceptualization, associated research and writing, and program requirements for the DMin. 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 DMin. 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 DMin. students with regard to the conceptualization, associated research and writing, and program requirements for the DMin. 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 DMin. 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-oneself, 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. Focus, therefore, is on personal transformation, 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 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 understanding 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.

#### **ICR4000 Intensive Cohort DMin. Continuous Registration TCR 3000**

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

#### **IDC4999/TDC4999 DMin. Project Completion (0 credit, full-time)**

Register for this when working on completing the Practical Research Project in semesters when not enrolled in credit-bearing courses.

#### **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 generations 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 the 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.

#### **IDM443 Pastoral/Spiritual Leadership: Conflict, Healing and Reconciliation in Korea and Korean American Contexts**

We are living in the context of rapid and discontinuous societal changes. It is so vulnerable as pastoral leaders in leading congregational life, but also an opportunity to give impacts constructively by the pastoral/Spiritual leadership in uncertain times. Cultural challenges, unhealthy ecclesial habits, and dysfunctional systems result in conflicts and lost feelings in our church leadership today. This course will lead and define pastoral/spiritual leadership facing many changes, conflicts, and its transformation. In this course, we will focus on some specifics of socio-cultural settings in Korean and Korean American church leadership and seek creative passages through the class works. Leadership discussion will construct together for possible future leadership and healing and holistic restoration. Theological discourse will bring the clear and effective understanding of postmodern criteria of pastoral/spiritual Leadership.

#### **IDM422 Gender Related conflicts, Healing and Transformation in the Korean Church and Society**

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.

### **IDM423 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.

### **IDM4003 DMIN Context of Ministry and Project**

This course aims to equip Doctor of Ministry students with the necessary competency to conduct qualitative research within religious contexts. Qualitative research methods have become increasingly significant in the field of Practical Theology, and this course seeks to provide students with the skills to conceptualize, conduct, and write their DMin. Project. Through this course, students will gain insight into how to select a focused research problem, be introduced to qualitative research methods and formulate research design, learn bibliographic research methods, structure the written form and argument of the DMin. Professional Research Project, write a literature review, and properly document their research.

### **IDM4034 Interpreting Conflict, Healing and Reconciliation in the Old Testament**

As a course of the Doctor of Ministry Program In Practical Theology related to Conflict, Healing, and Transformation in Korean Contexts, this course will provide students with biblical foundations for dealing with contemporary conflict, healing, and reconciliation topics. For this aim, students will read several texts from the Hebrew Bible/Old Testament to identify problems/issues of the text and estimate how much the textual scope gives the reader interpretational freedom. Then, the course introduces various contemporary perspectives to ponder the methodologies with the critical examinations of hermeneutics. Based on these observations, this course will eventually help students make a new interpretation within the textual scope and use that interpretation to propose a practical project in their ministry.

### **IDP4060/TDP4060 DMin. Practical Research Project**

Focuses on designing, researching, and writing the DMIN Project with faculty guidance.

- TDP4060-01 and IDP4060-01. 2 credits (needed twice if -02, below, is not used)
- TDP4060-02 and IDP4060-02. 4 credits

### **TCR3000 MDiv Continuous Registration**

MDiv 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 MA/MTS Continuous Registration**

MA/MTS 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 status of limitations for a degree program.

### **TCR4000 DMin and Mentoring DMin Continuous Registration TCR4500**

DMin. students who are not taking courses nor registered for TDC4999 DMin. 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 PhD Continuous Registration**

PhD students not taking courses or registered for TDR4080 PhD Qualifying Exam Research or TDR4090 PhD 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 DMin. Project Completion (0-credit)**

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

### **TDM4003 DMin. 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) DMin. Project**

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

### **TDR4080 PhD Qualifying Exam Research (0-credit)**

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

### **TDR4090 PhD Dissertation Research (0-credit)**

PhD students must register for TDR4090 PhD 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 MA or MTS 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 PhD Resources and Documentation for Doctoral Students Intensive is a one week, required 0-credit course offered during the Winter Term that is taken by PhD students during their first year of study. Early in their program, PhD 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.

**TIS4082 Teaching Colloquium for Doctoral Students**

This non-credit intensive is required for 2nd year students in PhD 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: MDiv 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: MA 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.

# PROFESSORS

## CST FACULTY



### **Conklin-Miller, Jeff**

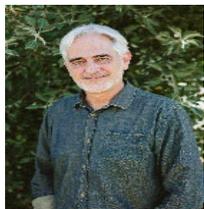
Associate Professor of United Methodist Studies, Evangelism, and Mission and Senior Consultant for Ministry Formation Initiatives.

*BA, University of California Riverside; MDiv, Garrett-Evangelical Theological Seminary; ThD, Duke University*

Dr. Conklin-Miller is an Ordained Elder in the California-Pacific Annual Conference of The United Methodist Church and has served as a pastor, professor, and leader in theological education in The United Methodist Church and in the Methodist Church of Great Britain.

Dr. Conklin-Miller completed his doctoral studies at Duke University in the areas of theology and ethics, evangelism and mission, and Wesleyan and Methodist studies. His research draws focus to the significance of Christian formation and theological education in the practices of ecclesial innovation and evangelistic witness in Methodist tradition.

His book, *Leaning Both Ways at Once: Methodist Evangelistic Mission Between Church and World* was released in 2020, and he has published articles and chapters in the *Wesleyan Theological Journal*, *The Dictionary of Scripture and Ethics*, and in edited collections, including *The Practice of Mission in Global Methodism*, *E. Stanley Jones and Sharing the Good News in a Pluralistic Culture*, and *Generation Rising: A Future with Hope for the United Methodist Church*. Dr. Conklin-Miller has held faculty appointments at Duke Divinity School and Cliff College (United Kingdom) and has served in leadership as the Vice-Principal (Mission) at Cliff, and as the Associate Dean for Academic Programs (Chief Academic Officer) at Duke. At Duke Divinity School, he served as the Director of the Methodist House of Studies and as a Fellow in the Center for Studies in the Wesleyan Tradition. He is currently the Editor of *Witness: The Journal of the Academy for Evangelism in Theological Education* and serves on the executive team of the association of Methodist Theological Schools in Europe (MTSE).



### **Dreitcer, Andrew**

Professor of Spirituality; Co-Director of the Center for Engaged Compassion;  
*BA, Wabash College, with studies at Oxford University; MDiv, Yale Divinity School; PhD, Graduate Theological Union & UC Berkeley*

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 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 approaches in leadership, and organizations of all types.

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 Global Compassion Coalition. Service in the wider community includes co-facilitation of Restorative Justice men's groups, Insight Prison Project, San Quentin Prison; family shelter children's tutor, Oakland, California; Court Appointed Special Advocate for abused and neglected children, Indianapolis, IN; Social Justice Ministry member, Imani Community Church, Oakland, CA.



**Fitriyah, Lailatul**

Assistant Professor of Interreligious Education

*BA, University of Jember, Indonesia; MA, University of Notre Dame; PhD, University of Notre Dame*

Dr. Fitriyah's first book project 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.

Dr. Fitriyah regularly writes and give talks about the nexus of oppression suffered by minority groups in Indonesia within the Indonesian political process, and colonial legacies in the country. Her upcoming research project deals with the forms of Islamic and Christian theologies and embodied rituals that are being used as symbols of resistance in the struggles of Indonesian local communities against the practices of land-grabs and environmental exploitations, and coloniality as a condition for theological 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 religions; and Islamic peacebuilding process.



**Froelich, Maggie**

Assistant Professor of New Testament & Early Christian Identity

*BA, Scripps College; MA & PhD, Claremont School of Theology; MLIS, University of Missouri*

Dr. Froelich is a scholar of the New Testament and early Christian history, as well as a librarian committed to issues of access in scholarly communication. She holds a BA in religious studies from Scripps College, a MA and PhD in New Testament studies from CST, and an MLIS at the University of Missouri, Columbia.

In her research and teaching, Dr. Froelich approaches the history and texts of early Christianity as an outsider. She looks for new insights by attempting to set aside the familiarity of two thousand years of Christian tradition. Thus, her book *Jesus and the Empire of God* (Bloomsbury T&T Clark) reads the Gospel of Mark through the lens of war and politics. More recently, her work examines the early adoption of Christ devotion among the polytheistic peoples of the Roman Mediterranean. Besides her book, Dr. Froelich has contributed

to the volumes *Greco-Roman and Jewish Tributaries to the New Testament* and *Christian Origins and the New Testament in the Greco-Roman Context* (both from Claremont Press) and is published in *New Testament Studies* and the *Journal of Early Christian History*.



**Galloway, Lincoln**

K. Morgan Edwards Professor of Homiletics

*BEd, University of West Indies; MDiv, Candler School of Theology; PhD, 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); *Freedom in the Gospel: Paul’s Exemplum in 1 Cor. 9 in Conversation with the Discourses of Epictetus and Philo* (Peeters, 2004).



**Glaize, Alecia C.**

Interim Director of Field Education

*BA, Huntingdon College; MA, Claremont School of Theology*

Rev. Alecia Curtis Glaize is a United Methodist Deacon who has focused her ministry on Christian Education and nonprofit management. She has served as Director of the Alabama Course of Study (for UM local pastors), served in various positions on church staffs, spent a decade as an Executive Director of a Habitat for Humanity affiliate, and been adjunct faculty for community and church-related colleges. She holds a BA in Religion from Huntingdon College (Montgomery, AL) and an MA in Religious Education from CST. She is married to Ed Glaize, currently serving as senior pastor at Boone UMC in Boone, NC. Now residing in the mountains of western North Carolina, Alecia is originally from Alabama and has lived in California, Tennessee, and Georgia. Alecia returned to CST in January of 2022 as Interim Associate Dean of Students and will transition to Interim Director of Field Education.



**Grier, Nicholas**

Associate Professor of Practical Theology, Spiritual Care & Counseling

*BM, Columbus State University; MDiv, Garrett-Evangelical Theological Seminary; Cert. in Psychotherapy, Center for Religion & Psychotherapy at Chicago; PhD, 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.



### **Hagiya, Grant**

Professor of Leadership, and Innovation

*Resident Bishop of the California-Pacific Annual Conference of the United Methodist Church; MA, Claremont School of Theology; MDiv, DMin, Claremont School of Theology; EdD, 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 Strength Finder Certified Coach. He is a graduate of the Claremont School of Theology, where he received MA, MDiv, and DMin 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.



### **Jacob, Sharon**

Associate Professor of New Testament & Postcolonial Studies

*MA, Lancaster Theological Seminary; MA, Yale University; PhD, Drew University*

Dr. Jacob's research interests include gender and sexuality studies, feminist theory, race and whiteness theory, and postcolonial theory. She is currently working on a project on the rise of Religious Nationalism in global contexts. Her publications include a monograph entitled, *Reading Mary alongside Indian Surrogate Mothers: Violent Love, Oppressive Liberation, and Infancy Narratives*. She has also co-authored an essay entitled, "Flowing from breast to breast: An Examination of Dis/placed Motherhood in Black and Indian Wet Nurses," in *Womanist Biblical Interpretations: Expanding the Discourses* published by Society of Biblical Literature Press. Her essay entitled "Imagined Nations, Real Women: Politics of Culture and Women's Bodies. A Postcolonial, Feminist, and Indo-Western Interpretation of 1 Timothy 2:8-15," in *Handbook to Asian American Biblical Hermeneutics* was published by T & T Clark earlier this summer. More recently her essay entitled, "Jezebel and Indo-Western Women: Nation, Nationalism, and the Ecologies of Sexual Violence in

Revelation 2: 20-25” in *Ecological Solidarities: Mobilizing Faith and Justice for an Entangled World (World Christianity)* was published by Penn State University Press, 2019). Sharon is also a regular contributor to the Electronic Feminist Studies of Religion where she has written several blogs on various topics. Some of her latest blogs are, “Can We Speak? When Speech Has Color: Aphonic Speech and Respectability Politics,” “Jauhar, Mass-Suicide, and the Spectacle of Death: A Reading of Mark 5:1-20,” and “When the Subaltern Speaks! Why Caste Must Matter in the Case of Hathras.” In addition, she has also authored blogs on topics of Whiteness and White Supremacy, and Caste Supremacy in the Indian context. Here are few examples of her latest works are as follows; “The Cost of Infinite Gratitude on Immigrant Workers in the Workplace and Beyond,” “White Incredulity and Why it Matters? Distrust, Disbelief, and the Immigrant Experience,” “**Not Loved Back! George Floyd and Rohith Vemula: Race, Caste, and their Intersections.**”



### **Junker, Yohana A.**

Associate Professor of Art, Spirituality & Culture  
*BA, Universidade Metodista de São Paulo; MTS, Christian Theological Seminary; PhD, Graduate Theological Union*

Dr. Junker’s research probes the intersections among the fields of art history, ecocriticism, 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); she is co-editing, with Dr. Aaron Rosen: *Modern and Contemporary Artists on Religion: A Global Sourcebook* (Bloomsbury).

Dr. Junker serves on several boards organizations: Art, Religion, and Culture (ARC); Center for Arts and Religion; La Comunidad; Feminist Studies in Religion Blog. Read more on her at [www.yohanajunker.com](http://www.yohanajunker.com)



### **Kao, Grace Yia-Hei**

Professor of Ethics, Bishop Roy I. Sano & Kathleen A. Thomas-Sano Professor in Pacific & Asian-American Theology  
*BA, Stanford University; MA, Stanford University; PhD, 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 (1) [My Body, Their Baby: A Progressive Christian Vision for Surrogacy](#) (Stanford UP, 2023), (2) [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 was the co-founding director of the Center for Sexuality, Gender, and Religion (CSGR) (2010-2022) and has previously served as the 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 currently serves on the Board of Directors of the Pacific, Asian, and North American Asian Women in Theology and Ministry ([PANAAWTM](#)) and also the Managing Board of the Asian Pacific American Religions Research Initiative ([APARRI](#)). In the Society of Christian ethics, she has co-convened the Asian and Asian American Working Group, served on the Board of Directors, and co-founded the Animal Ethics Interest Group. She is also served on several steering committees in the American Academy of Religion. She is also an Associate Editor for the Journal of Religious Ethics (JRE) and previously served on the editorial board of the Journal of the Society of Christian Ethics. Learn more about Dr. Kao's publications, current work, and speaking schedule: visit [www.drgracekao.com](http://www.drgracekao.com).



**Kim, Namjoong**

Associate Professor of the Practice of Ministry

*ThB, ThM, Hanshin University (South Korea); STM MPhi, PhD, Drew University*

Dr. Namjoong Kim serves as an ordained pastor within the Presbyterian Church in the Republic of Korea (the PROK). He holds a PhD degree in Liturgical Studies, which he earned from Drew Theological School in 2016. In his role as Associate Dean of Doctoral Programs & International Relations for Korea, Associate Professor of the Practice of Ministry, and Director of the Intensive Doctoral Program in Korean Contexts, he draws upon his extensive experience in education, ministry, and administration to fulfill his role.

Dr. Kim is dedicated to pioneering innovative methods and approaches for practical engagement. His expertise encompasses Worship and Preaching, with a keen focus on diverse areas including Social Justice, Creative Preaching and Worship, Sacraments, Conflict Healing, Reconciliation, and Transformation through Preaching and Worship, as well as Multiculturalism. His membership in esteemed associations such as the North American Academy of Liturgy (NAAL) and the Academy of Homiletics (AH) reflects his commitment to scholarly and practical advancement. Dr. Kim's aspiration is to contribute significantly to academic and practical objectives, particularly in equipping students for impactful leadership and ministry roles not only in the United States and South Korea but also on a global scale.

Dr. Kim's recent publications include: "Exploring Intergenerational Worship of Interdependence in a Korean American Context" in *Multicultural Worship: Theory and Practice* (Religions, 2023); "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, 2022), pp.190-206; "Digital Ministry Paradigm Shift" in *Future Report for Worship and Preaching in the Context of COVID- 19: Religious, Practical, and Pastoral Perspectives* (Seoul: Worshipleader, 2021), pp. 95-174; "Worship after the Covid-19 Pandemic Crisis in Korean Contexts" (Institute for Biblical Preaching, 2020), pp. 36-51; "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 <https://cst.edu/faculty/namjoong-kim/>.



**Kuan, Kah-Jin Jeffrey**

Professor of Hebrew Bible

*BTh, Trinity Theological College, Singapore; MTS, Southern Methodist University; PhD, Emory University*

Dr. 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.



**Kujawa-Holbrook, Sheryl A.**

Professor of Practical Theology & Christian Histories

*BA, Marquette University; MA, Sarah Lawrence College; MTS, Harvard Divinity School; MDiv, Episcopal Divinity School; EdD, Columbia University and Union Theological Seminary (joint program); PhD, Boston College*

Dr. Kujawa-Holbrook is a priest of Episcopal diocese of Los Angeles, a religious educator, practical theologian, historian, writer, editor, equity facilitator, and program 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 a new series on Anglican Studies with Lexington/Fortress Academic and 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 (SacaSage 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 and 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.



### **Lee, Kyungsig Samuel**

Edna & Lowell Craig Professor of Practical Theology, Spiritual Care, & Counseling  
*BA Westmar College; MDiv, Yale University; PhD, Arizona State University*

Dr. Lee is a unique blend of a practical and pastoral theologian and a licensed psychologist, bringing a rich combination of pastoral experience and clinical expertise to his teaching. His interest lies in the convergence of psychology, religion, and spirituality, and his research focuses on clinical and pastoral practice in multicultural contexts and the use of empirical methods in practical theology. He is an official trainer for the ACPE's Spiritually Integrated Psychotherapy program and the Executive Director of The Clinebell Institute for Counseling and Psychotherapy. Before joining the CST faculty, he served on the faculty of Yale University Divinity School and Wesley Theological Seminary. He served as President of the Society for Pastoral Theology and led the American Association of Pastoral Counselors and the Association of Clinical Pastoral Education in developing multicultural competency standards.

From March 1, 2024, Dr. Lee has served as the Vice President for International Relations and the Director of the Doctor of Professional Counseling degree.

His publications include: *Justice Matters: Spiritual Care and Pastoral Theological Imaginations in Times of the COVID-19 Pandemic*. (2023). Routledge; "Caring Over Troubled Waters: Creative and Critical Pastoral Theological Imaginations in the 21st Century," (2021). *Journal of Pastoral Theology*; "Changing Face of Pastoral Theology," (2020). *Journal of Pastoral Theology*; "Founders and Shapers of Pastoral Theology," (2019). *Journal of Pastoral Theology*; "Pastoral Counseling with Disabled Persons in Korean Contexts," (2018). In *Theological Implications for Disability Ministry* (Seoul, Korea: Segye Milal); "Much Depends on the Kitchen: Pastoral Practice in Multicultural Society," (2010). In *Healing Wisdom: Depth Psychology and the Pastoral Ministry*; "Engaging Difference in Pastoral Theology: Race and Ethnicity," (2009). *Journal of Pastoral Theology*.



### **Mehta, Venu**

Assistant Professor of Jainism & Comparative Spiritualities

*BA, Bhavnagar University, India; MA, Florida International University; PhD, Sardar Patel University, India; PhD, University of Florida (in process)*

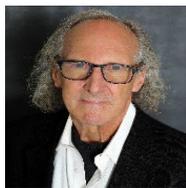
Dr. Mehta is a scholar of Jainism. Her present research focuses on the devotional practices, literature, and iconography of the Jaina Goddess Padmāvati, with special attention to vernacular and regional forms of devotion and goddesses in Jainism. Her areas of scholarship in Jain Studies include Jain 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 MA in Religious Studies with a particular focus on Jainism at Florida International University. Her MA 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 interests include 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 PhD in multiculturalism and literature education. In her first PhD 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).



### **Rogers Jr., Frank**

Muriel Bernice Roberts Professor of Spiritual Formation & Narrative Pedagogy  
*BA, Anderson College; MDiv, PhD, 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: *Cradled in the Arms of Compassion: A Spiritual Journey from Trauma to Recovery* (Grand Rapids, MI: Lake Drive Books, 2024)--awarded one of the Best Spiritual Books of 2023 by Spirituality and Practice; "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)



### **Schwartz, Andrew**

Associate Professor of Process & Comparative Theology  
BA, Northwest Nazarene University; MA, Nazarene Theological Seminary; MA, Claremont Graduate University; PhD, 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](http://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" ([Berkeley 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).



### **Schwartz, B. Yuki**

Associate Professor of Constructive Theologies, Spirituality & Decolonial Studies  
BA, Oklahoma State University; BA, University of Oklahoma; MDiv, Phillips Theological Seminary; PhD, Garrett-Evangelical Theological Seminary

Dr. Schwartz's areas of scholarship and teaching include deimperial/decolonial studies; Asian and Asian American theologies; political theologies and spiritualities; constructive theology, and critical race, gender, and sexuality studies. Their 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 is a longtime participant in the Pacific Asian North American Asian Women in Theology and Ministry ([PANAAWTM](http://panaawtm.org)) conference, and now serves as a member of the Board of Directors and as a mentor. They also are an ordained Christian minister withstanding in the United Church of Christ.

Dr. Schwartz's publications include: "The Cosmopolitics of Belonging: Model Minority Superheroes and Theological Imagination" in *Embodying Antiracist Christianity: Asian American Theological Resources for*

*Antiracism*, edited by Keun-joo Christine Pae and Boyung Lee, “ Model Minority Melancholia: Mourning and Resisting Anti-Asian Violence” in the journal *Political Theology* (Vol. 25, Issue 1); the “Reimagine Advent: Discover the Liberating Christ” 2021 Advent liturgy published by The General Commission on Religion and Race of the United Methodist Church; “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 McCleneghan, (Chalice Press 2019).



**Sweeney, Marvin A.**

Professor of Hebrew Bible

*A.B., University of Illinois; MA, PhD, 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 ancient and modern worlds, post-Shoah (Holocaust) theology, the History of Judaism and Jewish Thought. He teaches courses in the Hebrew Bible, Prophetic, Narrative, and Apocalyptic literature; Biblical Theology, 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: *1-2 Samuel* (New Cambridge Bible Commentary, 2023); *Visions of the Holy* (Society of biblical Literature, 2023); *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 Cascade Wipf and Stock Press, and the Founding Editor of the Review of Biblical Literature for the Society of Biblical Literature.



**Yong, Aizaiah G.**

Associate Professor of Spirituality

*BA, Regent University; MA, Northwest University; PhD, Claremont School of Theology*

Aizaiah G. Yong (he/him) is an ordained Pentecostal Christian minister and practical theologian who has served in religious and higher education leadership for over a decade devoting his energy to healing and advocacy work that centers QTBIPOC communities. He is a distinguished international speaker, and his background includes keynote presentations, guest sermons at a diverse range of ecumenical ministries, psychospiritual private and community-based practice, faculty teaching experience, and seminary administrative leadership. His recent book, *Multiracial Cosmotheodism: a Practical Theology of Multiracial*

Experiences (Orbis Books, 2023), received the internationally acclaimed 2022 Raimon Panikkar Prize for the English language and critically explores how multiracial people transform efforts towards racial and planetary justice. Additional research interests of his include: contemplative spirituality, spiritual care, critical mixed-race studies, internal family systems, as well as interreligious/intercultural facilitation. Aizaiah believes that healing is a collective work that is received when we relate to ourselves, one another, and the world with authenticity, curiosity, and perseverance.

## VISITING PROFESSORS FROM ARIHANTA INSTITUTE

### **Bohanec, Cogen**

Visiting Assistant Professor

*PhD, Graduate Theological Union*

Cogen currently holds the position of Assistant Professor in Jain Studies at Arihanta Institute and is a Visiting Assistant Professor at Claremont School of Theology (CST). He has taught numerous classes on South Asian Culture & Religions and Sanskrit language at the Graduate Theological Union (GTU) in Berkeley. Dr. Bohanec specializes in comparative dharma traditions, philosophy of religion, and Sanskrit language and literature, and has numerous publications in those areas. He has a PhD in “Historical and Cultural Studies of Religion” with an emphasis in Hindu Studies from GTU, where his research emphasized ancient Indian languages, literature, and philosophical systems. He also holds an MA in Buddhist Studies from the Institute of Buddhist Studies at GTU where his research primarily involved translations of Pāli Buddhist scriptures in conversation with the philology of the Hindu Upaniṣads.

### **Dickstein, Jonathan**

Visiting Assistant Professor

*BA, University of Pennsylvania; MA University of Colorado, Boulder; PhD, University of California, Santa Barbara*

Jonathan Dickstein is an Assistant Professor at Arihanta Institute, specializing in South Asian religions, religion and ecology, and comparative religious ethics. He received his doctoral degree in Religious Studies from the University of California, Santa Barbara, where he wrote his dissertation on ancient Indian animal taxonomies and their relevance for religious ritual and dietary practice. Dr. Dickstein's current work focuses on Jainism and contemporary ecological issues, and accordingly extends into Critical Animal Studies, Food Studies, and Diaspora Studies. He has published in a wide array of interdisciplinary journals on topics such as veganism and politics, yoga and diet, Jain dietary ethics, and the ethic of nonviolence (*ahimsa*). Jonathan considers himself a scholar-practitioner, having spent many years not only in libraries but also in public advocating for justice for both humans and nonhumans alike.

### **Miller, Christopher Jain**

Visiting Assistant Professor

*PhD, University of California, Davis*

Christopher Jain Miller, the co-founder and Vice President of Academic Affairs at Arihanta Institute, completed his PhD in the study of Religion at the University of California, Davis. He is a Visiting Researcher at the University of Zürich's Asien-Orient-Institute and Visiting Professor at Claremont School of Theology. Christopher's primary fields of research interest are Yoga Studies and Jain Studies, and he is the author of *Embodying Transnational Yoga: Eating, Singing, and Breathing in Transformation* (Routledge 2024) and the co-editor of *Engaged Jainism: Critical and Constructive Approaches to Jain Social Engagement* (SUNY 2025) and *Beacons of Dharma: Spiritual Exemplars for the Modern Age* (Lexington 2020).

### **Zenk, Benjamin**

Visiting Assistant Professor

*PhD, University Hawaii*

Dr. Benjamin Zenk is an Instructor of Management in the College of Business and Economics at the University of Hawaii at Hilo in the United States. There, he teaches critical thinking, business ethics, environmental ethics, and introductory business. Dr. Zenk also works with the UHH Department of Philosophy where he has taught intro to philosophy, ethics, reasoning, symbolic logic, histories of Indian and

Buddhist philosophy, and comparative philosophy. He teaches Jain Philosophy and Professional ethics with the Arihanta Institute and has been invited as a visiting lecturer with other higher educational institutions.

He received his PhD in philosophy from the University Hawaii at Manoa in 2018 on the topic of cross-cultural philosophical disagreement. Prior to this, he received an M.A. in philosophy from the University of Hawaii at Manoa and a Bachelor's degree in Philosophy from Loyola Marymount University (LMU). Dr. Zenk utilizes a broad array of cross-cultural and interdisciplinary materials in his business and philosophy courses, stemming from his studies of world philosophy, logic, and ethics, as well as both German and Sanskrit language and literature.

## ADJUNCT FACULTY

### **Choi, Miseon**

*BA, Hanshin University; MDiv, McCormick Theological Seminary; PhD, Claremont School of Theology*

Dr. Choi holds a PhD in Practical Theology with a focus on Spiritual Formation and (Inter)Religious Education. Her expertise lies in Postcolonial Feminist Theology, Contemplative Spiritual Practice, and Narrative Pedagogy. Dr. Choi's dissertation, titled "Transformative Religious Education through Postcolonial Feminist Theology and Narrative Pedagogical Perspectives," explores innovative approaches to religious education by integrating these critical perspectives.

As Dr. Choi is a Christian Church (Disciples of Christ) ordained minister, she also applies her research to foster inclusive and transformative faith communities. By utilizing Postcolonial Feminist Theology, Dr. Choi addresses issues of power, gender, and justice in both the church and society, encouraging people to embrace diverse voices and experiences. Her emphasis on Contemplative Spiritual Practice helps individuals and groups deepen their spiritual lives through mindfulness and reflective practices, promoting personal and communal growth.

Dr. Choi also leverages Narrative Pedagogy to create engaging and meaningful educational experiences. This approach encourages participants to share their stories and learn from one another, fostering a deeper understanding of faith and spirituality. In various contexts, including workshops, retreats, regular church activities, and teachings, Dr. Choi integrates these methodologies to support spiritual formation and community development.

Dr. Choi strives to create a strong bridge between theology and action across various contexts, empowering individuals and communities to support and grow with one another, and to transform society and the world.

### **Chung, Pooreum**

*BT, Kangnam University; MDiv, Hanshin Graduate School of Theology; M.A., McCormick Theological Seminary; PhD, Claremont School of Theology*

### **Collins, Clint**

*BS & BA Missouri University of Science & Technology, MDiv Phillips Theological Seminary*

Clint is an ordained minister in the Christian Church (Disciples of Christ) with twenty years of pastoral leadership experience in both Disciples and United Church of Christ congregations. In addition to serving in both settled and transitional ministry positions, Clint has been a member of numerous regional boards and commissions and has served as boundary ethics investigator and trainer. Although no longer pastoring in congregational ministry today, he offers congregational consulting services and continues to serve the wider church community. Past teaching experience includes serving as an instructor in Field Education and Introduction to Christian Worship courses. In addition to being adjunct faculty, Clint serves as the Director of Educational, Information & Worship Technologies at CST.

### **Conliffe, Mario**

*BA, University of the West Indies; STM, Nashotah House Theological Seminary; PhD, 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.

### **Davis, Andrew M.**

Andrew M. Davis, PhD is an American process philosopher, theologian, and scholar of cosmological wonder. He is program director for the Center for Process Studies and adjunct faculty of Claremont School of Theology where he researches, writes, teaches, and organizes conferences on various aspects of process-relational thought. An advocate of metaphysics and meaning in a hospitable universe, he approaches philosophy as the endeavor to systematically think through what reality must be like because we are a part of it. He is author, editor, and co-editor of 10 books including *Mind, Value, and Cosmos: On the Relational Nature of Ultimacy* (nominated for the International Society of Science and Religion's 2022 Book Prize), *Metaphysics of Exo-Life: Toward a Constructive Whiteheadian Cosmotheology*, and *Process Cosmology: New Integrations of Science and Philosophy*. Follow his work at [andrewmdavis.info](http://andrewmdavis.info)

### **Huang, Po Ho**

Rev. Dr. Huang Po Ho is the director of the "Academy for Contextual Theologies in Taiwan". He is also teaching at Chang Jung Christian University as an adjunct professor of Theology. He was serving more than a decade as vice president and professor of Theology at Chang Jung Christian University, Taiwan. He was head of the Tainan Theological College and Seminary, the most historical theological institution in Taiwan. He is the founding chairperson of Formosa Christianity and Culture Research Center. He served as Associate General Secretary and director of Research and Development Center of the Presbyterian Church in Taiwan; Moderator of Council for World Mission, London; Dean of the Programme for Theology and Cultures in Asia (PTCA); Moderator of the Asian Forum for Theological Education (AFTE) and Co-moderator of Congress of Asian Theologians (CATS). Dr. Huang Po Ho is a Taiwanese theologian deeply involving in contextual theological construction and ecumenical ministries. His numerous books include, *A Theology of Self-determination, From Galilee to Tainan, No Longer a Stranger, Mission from the Underside and Embracing the Household of God*.

### **Hunter, Katherine**

*BA, Southern Connecticut State University; ThM, Holos University; MA, Meridian University; ThD, Holos University; MDiv, Claremont School of Theology*

### **Jeon, Heecheon**

*BA, Honam Theological University; MDiv, San Francisco Theological Seminary; MA, Berkeley Theological Union; PhD, Claremont Graduate University*

### **Kim-Cragg, HyeRan**

*BSc, Dong Duck Women's University; MDiv, Hanshin Graduate School of Theology, Hanshin University; ThD, 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.

### **Kim, Mark**

*BA, Cornell University; MDiv, Yale Divinity School, PhD, Claremont School of Theology*

Mark Kim is a PhD student in New Testament & Christian Origins and an ordained United Methodist minister with 21 years of ministry experience serving children, youth, and adults. He is married with two children. In addition to teaching Koine Greek, he has served as a teaching assistant for courses in New Testament and History of Christianity at CST. He also teaches New Testament classes for the United Methodist Church's Western Jurisdiction Course of Study.

### **Kim, Yong Hwan**

*BA, Asia United Theological University; MDiv, Presbyterian College & Theological Seminary; ThM, Asia United Theological University; ThM, Emory University; PhD, Claremont School of Theology*

### **Lape, Jessica**

*BA, Johnson C. Smith University; MDiv, Wake Forest University School of Divinity; PhD, Claremont School of Theology*

### **Lee, Dongwoo**

*BA, Seoul National University; BA, Presbyterian University and Theological Seminary; MDiv, San Francisco Theological Seminary; PhD, Claremont School of Theology*

Dr. Dongwoo Lee holds a PhD in Religious Studies from Claremont School of Theology. His doctoral research, titled "Organic Pantheism in Northeast Asian Views," investigates the integration of Christian theism with Asian religious philosophies through process philosophy, contributing a model that encourages dialogue between Eastern and Western religious traditions. He has completed Bachelor of Arts degrees from Seoul National University and the Presbyterian University and Theological Seminary, as well as a Master of Divinity from San Francisco Theological Seminary.

Dr. Lee's scholarly focus includes comparative religion and philosophy, postcolonialism, process philosophy, ecological theology, and the transformation of church practices in the context of pandemics, along with the integration of digital technologies within religious frameworks. His book "Imagining a Post-Pandemic Meta-Church" has been well-received in South Korea, and he has played a significant role in translating important theological works such as John B. Cobb Jr.'s "Whitehead Word Book" and "What is Ecological Civilization?" by Philip Clayton and Andrew Schwartz.

In his ecclesiastical role, Dr. Lee serves the Presbyterian Church (U.S.A.), where he has provided pastoral care to various congregations, including Pasadena Presbyterian Church in California. He also actively leads international organizations such as the Korea Project at the Center for Process Studies and Ecological Civilization Korea, contributing significantly to theological and philosophical discourse on an international scale. His work primarily explores the contextual interactions between theology/philosophy and the natural environment.

### **Scheuerman, Carmen**

*PhD, Garrett-Evangelical Theological Seminary*

Carmen Scheuerman is an ordained Elder of the United Methodist Church, Pampango Philippines Annual Conference. In 30 years of Full-time Ministry, she has served as a Deaconess, Pastor, School Director, Seminary Professor, Academic Dean of Wesley Divinity School- Wesleyan University Philippines, and Global Missionary in Davuilevu Theological College in Fiji. She currently serves as adjunct professor at Union Theological Seminary Philippines. She teaches practical theology courses; Christian Education, Emancipatory Pedagogy, Liturgy and Worship, and Missions. Carmen's passion and advocacy is weaving Christianity and the indigenous.

## **Park, Hye Kyung**

*BA, Ewha Womans University; MDiv, San Francisco Theological Seminary; MABL, Graduate Theological Union; PhD, Claremont Graduate University*

Hye Kyung Park is the Chair and Associate Professor of the Department of Theology in the School of Theology at Chang Jung Christian University, Taiwan. Her research interests include Old Testament Hermeneutics, Asian Theology, and Asian Women's Biblical Theology.

Her publications feature *God's Words in God's World: A Contextual Application of Asian Biblical Theology*, PTCA Series No. 16, Cherry Yeh Publication, 2018, and *Why Not Her? A Form and Literary Critical Interpretation of the Named and Unnamed Women in the Elijah and Elisha Narratives*, Peter Lang, 2015, as well as various articles.

Dr. Park teaches courses in Old Testament Theology, Hebrew Grammar, Biblical Exegesis, Asian and Asian American Biblical Hermeneutics, Psalms, Prophetic Literatures, and Women Stories in Religions.

She serves as an editorial member of several journals, including *Canon & Culture*, *The Korean Journal of Old Testament Studies*, and *Theological Studies*. She has been an ordained pastor in the Presbyterian Church (USA) since 2006 and had served as an associate pastor in several churches in California, USA.

## **Stoneking, Kristin**

*BA, Rice University; MDiv, Garrett-Evangelical Theological Seminary; PhD, Graduate Theological Union*

Kristin Stoneking is Associate Professor in United Methodist Studies and Leadership at Pacific School of Religion where she also serves as academic director for Congregational Renewal Cohorts, funded by the Lily Foundation.

An elder in the California-Nevada Annual Conference, she has served as a district superintendent, conference congregational developer, local church pastor, and campus minister. She is the founder of the Multifaith Living Community, a residential intentional community based at the ecumenical (UM, PCUSA and UCC) campus ministry at the University of California, Davis, made up of six residences for 42 students from many faith backgrounds dedicated to faith, community, social justice, and sustainability.

A member of the California-Nevada general and jurisdictional delegation, Stoneking also serves as the Chair of the Western Jurisdiction Council on Finance and Administration. She is a member of the external audit committee for the United Methodist General Board of Global Ministries and serves on the board of Wesleyan Impact Partners, the successor organization to the United Methodist Development Fund.

## **Sweeney, Soo J. Kim**

*MDiv, Evangelia University; MTS, Calvin Theological Seminary; PhD, Claremont School of Theology*

Dr. Soo 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.

## **Tirrell, Jeff**

*PhD, Claremont School of Theology*

Jeff Tirrell is the Associate Director of the Office of Curricular Support at Azusa Pacific University. He oversees all curricular change at the University, as well as the academic Catalog. Dr. Tirrell also regularly teaches courses in Christianity and the arts, the integration of faith and learning, and thesis development and writing. He is a lay leader at Foothill Church in Glendora, CA.

## **Wiltse, Vicki**

*BS in Ed., Central Michigan University; MDiv and PhD, Claremont School of Theology*

Dr. Wiltse has been a freelance copyeditor since 2005, working mainly with non-native English speakers. Through her copyediting work, she has become very familiar with the standards of *The Chicago Manual of*

*Styfe.* Vicki has previously taught religion courses at Mid-Michigan College, served as the director of religious education for a Unitarian Universalist congregation, and held the office of priest in the Community of Christ. She now lives on the small farm near Coleman, Michigan, where she grew up.

### **Yoo, Sang Hi**

*BS, Chosun University; ThM, Yonsei University; MDiv and PhD, Claremont School of Theology*

Sang Hi is a professor of Counseling Psychology at Healing and Counseling Graduate University in Seoul, South Korea and a certified professional counselor and supervisor of the Korean Association of Christian Counseling & Psychology, a certified pastoral counselor and supervisor of the Korean Association of Pastoral Counselors, and a certified addiction psychologist of the Korean Psychological Association. She has been a director of multicultural/intercultural healing and counseling center and a chef editor of Korean Journal of Christian Counseling. Her current research and teaching interests lies in crisis and resilience, complex-trauma and violence in family, relationships, and society, addiction and recovery, intercultural and social justice counseling, spiritual assessment and diagnosis, compassionate spirituality, etc.

Her publications include: "Phenomenological Study on the Meaning and Experience of Healing: Focusing on the Spirituality Healing Group of Tae Ki Chung," *Theology and Praxis* 87(2023), 389-422; "Addiction and Healing in the movie [Three Sisters]: Self-harm, Religion, Alcohol," *Theology and Praxis* 82(2022), 411-442; "The Implications of Forgiveness in [The Sunflower]," *Theology and Praxis* 73(2021), 407-438; "A Phenomenological Study on the Resilience of Pastor's Kids," *Korean Journal of Christian Counseling* 31-4(2020), 9-37; "Research on Women's Substance Use in Korea," Korean Association of Addiction Crime Review, 9-3(2019), 89-116; "Reflection on Resilience for Christian Counseling," *Korean Journal of Christian Counseling* 30-2(2019), 155-184; "The History and Research Trend of Christian(Pastoral) Counseling in Korea," *Korean Journal of Christian Counseling* 30-1(2019), 245-272; "Religious Experiences and Anxiety Disorders: Based on Relational-Cultural Theory," *Korean Journal of Christian Counseling* 28-4(2017), 129-159; "Embracing Complexities: Reflection on Korean Women in Conflictive and Abusive Marital Relationships." *Korean Journal of Christian Counseling*, 26-3(2015), 165-197.

## EMERITI/AE PROFESSORS

### **Cobb, John B.**

Ingraham Professor of Theology (1990);

Honorary Doctor of Humane Letters (2013)

### **Kim, Chan-Hie**

Professor of New Testament and Christian Ministries (2000)

### **Verheyden, Jack C.**

Richard Cain Professor of Theology & Ecclesiology (2000)

### **Suchocki, Marjorie Hewitt**

Ingraham Professor of Theology (2002)

### **Clements, William M.**

Craig Professor of Pastoral Care & Counseling (2009)

### **Kim, Stephen.**

E.S. Jones Associate Professor of Evangelism & Mission (2009)

### **Greider, Kathleen J.**

Edna & Lowell Craig Professor Practical Theology, Spiritual Care & Counseling (2015)

### **MacDonald, Dennis**

John Wesley Professor of New Testament and Christian Origins (2015)

### **Riley, Greg**

John Wesley Professor of New Testament and Christian Origins (2021)

### **Black, Kathy**

Gerald Kennedy Professor of Homiletics and Liturgics (2022)

**Dalton, Karen**

Co-Director of the Hybrid DMin (2023)

**Roland Faber**

Kilsby Family/John B. Cobb Jr. Professor of Process Studies, Executive Director of the Whitehead Research Project,  
and Co-Director of the Center for Process Studies (2024)

## ADMINISTRATION

### **Hagiya, Grant**, President

*Resident Bishop of the California-Pacific Annual Conference of the United Methodist Church; MA, Claremont School of Theology; MDiv, DMin, Claremont School of Theology; EdD, 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 Strength Finder Certified Coach. He is a graduate of the Claremont School of Theology, where he received MA, MDiv, and DMin 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.

### **Horswill-Johnston, Steve**, Executive Vice President of Operations, Communications & Advancement (COO); *BS, San Diego State; MDiv, 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.

### **Dreitcer, Andrew**, Vice President for Academics & Dean of Faculty

*BA, Wabash College, with studies at Oxford University; MDiv, Yale Divinity School; PhD, Graduate Theological Union, with studies at UC Berkeley*

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 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 approaches in leadership, and organizations of all types.

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 Global Compassion Coalition. Service in the wider community includes co-facilitation of Restorative Justice men's groups, Insight Prison Project, San Quentin Prison; family shelter children's tutor, Oakland, California; Court Appointed Special Advocate for abused and neglected children, Indianapolis, IN; Social Justice Ministry member, Imani Community Church, Oakland, CA.

**Kuan, Kah-Jin Jeffrey**, President Emeritus and Senior Advisor to the President

*BTh, Trinity Theological College, Singapore; MTS, Perkins Theological School; PhD, 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.

**Lee, Kyungsig Samuel**, Vice President for International Relations

*BA Westmar College; MDiv, Yale University; PhD, Arizona State University*

Dr. Lee is a unique blend of a practical and pastoral theologian and a licensed psychologist, bringing a rich combination of pastoral experience and clinical expertise to his teaching. His interest lies in the convergence of psychology, religion, and spirituality, and his research focuses on clinical and pastoral practice in multicultural contexts and the use of empirical methods in practical theology. He is an official trainer for the ACPE's Spiritually Integrated Psychotherapy program and the Executive Director of The Clinebell Institute for Counseling and Psychotherapy. Before joining the CST faculty, he served on the faculty of Yale University Divinity School and Wesley Theological Seminary. He served as President of the Society for Pastoral Theology and led the American Association of Pastoral Counselors and the Association of Clinical Pastoral Education in developing multicultural competency standards.

From March 1, 2024, Dr. Lee has served as the Vice President for International Relations and the Director of the Doctor of Professional Counseling degree.

## ADMINISTRATIVE DEPARTMENTS

### *President's Office*

**Hagiya, Grant**, *President*

**Kuan, Kah-Jin Jeffrey**, *President Emeritus & Senior Advisor to the President*

**Lee, Kyungsig Samuel**, *Vice President for International Relations*

**Ellis, Angela**, *Executive Assistant to the Offices of the President, Operations, and Deans*

### **Business Office**

**Larson, Allen, Clifton**, *CLA*

### **Operations, Advancement and Communication**

**Horswill-Johnston, Steve**, *Executive Vice President of Operations, Communication, & Advancement (COO)*

**Potemkin, Dmitri**, *Director of Donor Stewardship & Database Management*

**Wedel, Max**, *Senior Director of Admissions and Communications*

### **Campus Technology**

**Collins, Clint**, *Director of Educational, Information, & Worship Technologies*

**Lee, Taehoon**, *IT Manager*

### **Campus Planning, Management, Housing**

**Laouini, Montassar**, *Director of Facilities, Physical Plant, & Campus Housing*

**Barajas, Damaso**, *Maintenance Technician*

**Cuellar, Daniel**, *Maintenance Technician*

## **ACADEMIC DEPARTMENTS**

### **Dean's Office**

**Dreitzer, Andrew A.**, *Vice President for Academics, Dean of Faculty*

**Schwartz, B. Yuki**, *Associate Dean of Academics & Assessment*

**Yong, Aizaiah G.**, *Associate Dean of Students for Vocational Initiatives & Co-Director of DMin program in Contemplative Leadership & Co-Director Center for Engaged Compassion*

**Junker, Yohana A.**, *Associate Dean for Spiritual Life & Social Transformation*

**Ellis, Angela**, *Executive Assistant to the Offices of the President, Operations, and Deans*

**Glaize, Alecia C.**, *Interim Director of Field Education & Interim Associate Dean of Students*

**Kim, Namjoong**, *Associate Dean of Doctoral Programs & International Relations for Korea & Director of the Intensive DMin in Korean Contexts*

**Galloway, Lincoln**, *Coordinator of Mentoring DMin Program*

**Froelich, Maggie**, *Accreditation Liaison Officer & PhD Exams Coordinator*

**Butler, Stephanie**, *Co-Director Doctor of Ministry in Contemplative Leadership*

**Dominguez, Austin**, *Hospitality and Logistics Manager*

### **Registrar and Student Services**

**Woodmancy, Sansu**, *Registrar & Director of Student Services; PDSO RO SCO; Diversity Officer*

**Tamayo, Ana**, *Coordinator of Student Support Services; DSO, ARO; Accessibility/Disability Services & Title IX Coordinator*

**Wiltse, Vicki**, *PhD Dissertation Secretary & Writing Support Services Coordinator*

### **Admission Services**

**Wedel, Max**, *Senior Director of Admissions & Communications*

**Strowbridge, Elizabeth**, *Associate Director of Admissions, Doctoral Admissions Counselor*

**Gonzalez, Karen**, *Admissions Counselor*

**Martinez, Rogelio**, *Enrollment Services Coordinator*

### **Library**

**Froelich, Maggie**, *Director of Library Services, Accreditation Liaison Officer & PhD Exams Coordinator*

### **Compliance Officers**

**Aalbers, Jeffrey**, *HEA Compliance Officer*

**Woodmancy, Sansu**, *School Certifying Official for Veterans Affairs; Principal Designated School Official, Responsible Officer for Exchange Visitors Program; Campus Diversity Officer; Assistant Accreditation Liaison Officer*

**Tamayo, Ana**, *Coordinator of Student Support Services, DSO, ARO, Accessibility/Disabilities Services; Title IX Coordinator*

## **THE BOARD OF TRUSTEES**

*[As of July 1, 2024]*

Farris, Patricia - *Chair of the Board*

DeJarnett, Larry - *Vice Chair of the Board*

Wallace, Tom - *Treasurer of the Board*

### **Elected Members**

Anderson, Eddie - *Alumni/ae Council Representative*

Bridgeforth, Bishop Cedrick

Brown, G. Michael

Brown, Marian

Escobedo-Frank, Bishop Dottie

Gong, Margaret

Grier, Nicholas - *Faculty Representative*

Hurlbert, Dan

Lee, Samuel

Lee, Jong Oh

Newton, Christy - *Executive Director of Disciples of Seminary Foundation*

Ode, Ayodele - *Student Representative*

Rapanut, Bishop Carlo A.

Rhodes-Wickett, Sharon

Richardson, David

Sahabi, Ali

Shah, Nitin

Tu'itahi, Monalisa

Wernett, Peter

Wheeler, Virginia