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

Accreditation

Claremont School of Theology is accredited by the Association of Theological Schools in the United States and Canada (10 Summit Park Drive, Pittsburgh, PA 15275, 412-788-6505); the Western Association of Schools and Colleges (985 Atlantic Ave., Ste. 100, Alameda, CA 94501, 510-748-9001); and is listed by the University Senate of the United Methodist Church as one of the thirteen United Methodist theological schools. The procedures for accreditation review are available in the Library or from the institutions described above.
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>History</td>
<td>5</td>
</tr>
<tr>
<td>Mission and Institutional Learning Outcomes</td>
<td>6</td>
</tr>
<tr>
<td>Overview of Academic Programs</td>
<td>7</td>
</tr>
<tr>
<td>2016-2018 Academic Calendar</td>
<td>13</td>
</tr>
<tr>
<td>Academic Policies and Procedures</td>
<td>16</td>
</tr>
<tr>
<td>Advisement and Registration</td>
<td>28</td>
</tr>
<tr>
<td>Degree Program Requirements</td>
<td>34</td>
</tr>
<tr>
<td>The Master of Arts Program</td>
<td>35</td>
</tr>
<tr>
<td>Option A: M.A. with a Concentration in Theological Studies</td>
<td>37</td>
</tr>
<tr>
<td>Christianity Studies and Leadership Track</td>
<td>37</td>
</tr>
<tr>
<td>Islamic Studies and Leadership Track</td>
<td>38</td>
</tr>
<tr>
<td>Option B: M.A. with a Concentration in a Theological Discipline</td>
<td>39</td>
</tr>
<tr>
<td>Biblical Studies Track</td>
<td>39</td>
</tr>
<tr>
<td>Ethics Track</td>
<td>40</td>
</tr>
<tr>
<td>Interreligious Studies Track</td>
<td>41</td>
</tr>
<tr>
<td>Religion, Society and Social Change Track</td>
<td>42</td>
</tr>
<tr>
<td>Religious Education Track</td>
<td>43</td>
</tr>
<tr>
<td>Islamic Education Track</td>
<td>44</td>
</tr>
<tr>
<td>Spiritual Formation Track</td>
<td>45</td>
</tr>
<tr>
<td>Spiritually Integrative Psychotherapy Track</td>
<td>47</td>
</tr>
<tr>
<td>Theology Track</td>
<td>48</td>
</tr>
<tr>
<td>Option C: M.A. with a Concentration in Interdisciplinary or Comparative Studies</td>
<td>49</td>
</tr>
<tr>
<td>Degree Program Guides</td>
<td>51</td>
</tr>
<tr>
<td>The Master of Theological Studies</td>
<td>65</td>
</tr>
<tr>
<td>The Master of Arts Degree in Ministry, Leadership, and Service</td>
<td>66</td>
</tr>
<tr>
<td>Hybrid Mode</td>
<td>66</td>
</tr>
<tr>
<td>On-Campus Mode</td>
<td>68</td>
</tr>
<tr>
<td>Degree Program Guides</td>
<td>72</td>
</tr>
<tr>
<td>The Master of Divinity Program</td>
<td>76</td>
</tr>
<tr>
<td>Ministerial Leadership Track</td>
<td>76</td>
</tr>
<tr>
<td>On-Campus Mode</td>
<td>76</td>
</tr>
<tr>
<td>Hybrid Mode</td>
<td>77</td>
</tr>
<tr>
<td>Interfaith Chaplaincy Track</td>
<td>81</td>
</tr>
<tr>
<td>Islamic Chaplaincy Track</td>
<td>84</td>
</tr>
<tr>
<td>Degree Program Guides</td>
<td>86</td>
</tr>
<tr>
<td>The Doctor of Ministry Program</td>
<td>92</td>
</tr>
<tr>
<td>Mentoring Doctor of Ministry Program</td>
<td>92</td>
</tr>
<tr>
<td>Intensive Cohort Doctor of Ministry Program</td>
<td>97</td>
</tr>
<tr>
<td>Hybrid/Online Doctor of Ministry Program</td>
<td>100</td>
</tr>
</tbody>
</table>

2016-17 Student Academic Handbook
<table>
<thead>
<tr>
<th>Degree Program Guides</th>
<th>103</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cohort Program</td>
<td>104</td>
</tr>
<tr>
<td>Hybrid/Online Program</td>
<td>105</td>
</tr>
<tr>
<td>Doctor of Philosophy Degree</td>
<td>106</td>
</tr>
<tr>
<td>Doctor of Philosophy in Practical Theology</td>
<td>107</td>
</tr>
<tr>
<td>Education and Formation</td>
<td>113</td>
</tr>
<tr>
<td>Spiritual Care and Counseling</td>
<td>114</td>
</tr>
<tr>
<td>Degree Program Guides</td>
<td>118</td>
</tr>
<tr>
<td>Sample Timeline for Ph.D. in Practical Theology</td>
<td>122</td>
</tr>
<tr>
<td>Doctor of Philosophy in Religion</td>
<td>125</td>
</tr>
<tr>
<td>Comparative Theology and Philosophy</td>
<td>131</td>
</tr>
<tr>
<td>Hebrew Bible and Jewish Studies</td>
<td>134</td>
</tr>
<tr>
<td>New Testament and Christian Origins</td>
<td>137</td>
</tr>
<tr>
<td>Process Studies</td>
<td>140</td>
</tr>
<tr>
<td>Religion, Ethics, And Society</td>
<td>144</td>
</tr>
<tr>
<td>Degree Program Guides</td>
<td>146</td>
</tr>
<tr>
<td>Sample Timeline for Ph.D. in Religion</td>
<td>153</td>
</tr>
<tr>
<td>Graduate Certificate Programs</td>
<td>156</td>
</tr>
<tr>
<td>Additional Academic Programs</td>
<td>159</td>
</tr>
<tr>
<td>Policy Statements</td>
<td>160</td>
</tr>
<tr>
<td>Student Records and The Family Educational Rights &amp; Privacy Act (FERPA)</td>
<td>160</td>
</tr>
<tr>
<td>Copyright Policy</td>
<td>162</td>
</tr>
<tr>
<td>Intellectual Property Policy</td>
<td>163</td>
</tr>
<tr>
<td>Compliance with The Higher Education Opportunity Act (HEOA) Peer-To-Peer File Sharing Requirements</td>
<td>164</td>
</tr>
<tr>
<td>Summary of Civil and Criminal Penalties for Violation of Federal Copyright Laws</td>
<td>165</td>
</tr>
<tr>
<td>Digital Millennium Copyright Act (DMCA) Notification Procedures</td>
<td>166</td>
</tr>
<tr>
<td>Technology Acceptable Use Policy</td>
<td>167</td>
</tr>
<tr>
<td>Equal Employment Opportunity and Affirmative Action Policy</td>
<td>170</td>
</tr>
<tr>
<td>Policy on Harassment, Including Sexual Harassment</td>
<td>171</td>
</tr>
<tr>
<td>Whistleblower Policy</td>
<td>172</td>
</tr>
<tr>
<td>Drug-Free Campus Policy</td>
<td>173</td>
</tr>
<tr>
<td>Tobacco and Smoke Free Campus Environment</td>
<td>173</td>
</tr>
<tr>
<td>Firearms and Weapons Policy</td>
<td>174</td>
</tr>
<tr>
<td>Student Judicial Review Policy</td>
<td>174</td>
</tr>
<tr>
<td>Student Grievance Policy</td>
<td>175</td>
</tr>
<tr>
<td>Services for Students with Disabilities</td>
<td>176</td>
</tr>
<tr>
<td>Policy for Research with Human Participants</td>
<td>176</td>
</tr>
</tbody>
</table>
HISTORY

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

Six presidents have provided leadership for the School:
- Ernest Cadman “Pomp” Colwell (1957-1968)
- Gordon Michalson (1968-1977)
- Richard Cain (1977-1990)
- Philip A. Amerson (2000-2006)
- Jerry D. Campbell (2006-2013)
- Kah-Jin Jeffrey Kuan (2013-present)

Claremont School of Theology has long been connected to the School of Religion, and now the Department of Arts and Sciences, at Claremont Graduate University. The School’s Library functions in cooperation with The Libraries of the Claremont Colleges and joint academic research endeavors are carried on through academic centers and other departments of Claremont Graduate University.
MISSION AND INSTITUTIONAL LEARNING OUTCOMES

Mission
Claremont School of Theology is United Methodist in origin and affiliation; and ecumenical and interreligious in spirit. Students are nurtured by Scripture, tradition, experience, and reason and are prepared for lives of ministry, leadership, and service. Graduates are prepared to become agents of transformation and healing in churches, local communities, schools, non-profit institutions, and the world at large.

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

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

Claremont School of Theology offers the following academic programs:

MASTER OF ARTS (Religion)
(See program details beginning on p. 35)

The Master of Arts (M.A.) is a 48-unit degree that combines academic excellence and opportunities for vocational exploration with the goal of preparing students for further graduate study, various forms of religious leadership and ministry, for general education and enrichment. Beginning Fall 2017 (pending final approval) the tracks associated with the Master of Arts degree program will include: Islamic Studies and Leadership, Islamic Education, Spiritually Integrative Psychotherapy and Interdisciplinary or Comparative Studies. Students must complete a summative exercise at the end of their program which takes the form of a master’s thesis, a major paper, or a paper/project.

MASTER OF ARTS IN MINISTRY, LEADERSHIP, AND SERVICE
(See program details beginning on p. 50)

Beginning Fall 2017 (pending final approval), the M.A. in Ministry, Leadership and Service degree program will become an area of concentration connected with the Master of Theological Studies (M.T.S.) degree program. (Note M.T.S. degree program description above.) The M.A. in Ministry, Leadership, and Service is a 48-unit professional degree that prepares students for leadership in a variety of ministry contexts. Offered in both on-campus and hybrid modes, this degree is designed for those persons seeking ordination in a Christian denomination that does not require the Master of Divinity degree or for laity who seek to serve their community in a variety of ways.

MASTER OF THEOLOGIAl STUDIES
(See program details beginning on p. 65)

NEW DEGREE PROGRAM BEGINNING FALL 2017 (pending final approval).
The Master of Theological Studies (M.T.S.) is a 48-unit degree designed to combine academic excellence with in-depth theological studies in a particular area of concentration in order to provide a foundation for further graduate study and general education and enrichment. Areas of concentration include: biblical studies, ethics and social change, interreligious studies, ministry, religious education, spiritual formation and theology. Students must complete a summative exercise at the end of their program which takes the form of master seminar or research-focused project.

MASTER OF DIVINITY
(See program details beginning on p. 76)

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

CONCURRENT/DUAL MASTER OF DIVINITY/MASTER OF ARTS
(See program details beginning on p. 80)

Students pursuing pastoral ministry who want to acquire an in-depth concentration, as well as students seeking ordination but who expect to pursue Ph.D. studies, may want to consider a concurrent or dual Master of Divinity/Master of Arts program. This 96-unit program consists of two separate admissions processes, leading to two distinct degrees with the recipient receiving two diplomas, but with shared credits between the M.Div. and M.A. programs. The degrees are granted simultaneously (not sequentially). Pending approval, beginning in Fall 2017 this program will become a concurrent/dual Master of Divinity/Master of Theological Studies program.

DOCTOR OF MINISTRY
(See program details beginning on p. 92)

The Doctor of Ministry (D.Min.) is a 28-unit degree that offers opportunities for spiritual development as well as for growth in knowledge and pastoral competency. The D.Min. program concludes with a professional project that is designed to benefit the student’s own ministry and contribute to broader religious communities. Claremont School of Theology has three avenues for pursuing the D.Min. degree.

1. Mentoring D.Min.: Students who enroll in the Mentoring D.Min. program participate in the semester schedule at CST taking face-to-face, online, hybrid, or intensive classes during the regular academic year. Students are empowered to follow their particular academic and ministerial interests under the personalized guidance of a faculty mentor.

2. D.Min. in Practical Theology of Healing, Reconciliation and Transformation in Korean Contexts (Cohort model): Students in the Cohort model attend classes for two weeks in January interterm and two weeks in late May/early June. Preparation for courses begins two months prior to classes and assignments are due after the session concludes. Instruction is in Korean.

3. D.Min. in Spiritual Renewal, Contemplative Practice and Strategic Leadership (Hybrid/Online): Students in the new Hybrid/Online program take one multi-day, in-person intensive a year and may take up to half of the degree online. This program is designed for clergy and other spiritual leaders of any tradition, including leaders in transition.

DOCTOR OF PHILOSOPHY
(See program details beginning on p. 100)

The Doctor of Philosophy is a 48-unit degree that prepares students for research, teaching in higher education, as well as professional leadership in religious traditions and society. The Ph.D. degree program enables students to develop scholarly competence in a specialized field of study
in the context of theological and religious studies disciplines. Students will engage the methodological and epistemological presuppositions of the field of concentration and will be capable of advancing the field through original research. The Ph.D. degree requires examinations in modern research languages, qualifying examinations, and the completion of a dissertation, as well as the unique requirements of each area. Claremont School of Theology offers two Ph.D. programs with concentrations within each:

**Ph.D. in Practical Theology**
- Education and Formation has three tracks:
- Spiritual Care and Counseling has three tracks:

**Ph.D. in Religion**
- Comparative Theology and Philosophy
- Hebrew Bible and Jewish Studies
- New Testament and Christian Origins
- Process Studies
- Religion, Ethics and Society

**DOCTOR OF PHILOSOPHY IN PRACTICAL THEOLOGY**
*(See program details beginning on p. 107)*

The Doctor of Philosophy in Practical Theology degree program has two areas of concentration: Spiritual Care and Counseling or Education and Formation. Students applying to the Ph.D. in Practical Theology must have completed either a Master of Divinity degree or a master’s degree, ideally related to their chosen area of concentration.

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

Students concentrating in Education and Formation choose one among three tracks:
- Interreligious Education
- Religious Education
- Spiritual Formation

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

Students concentrating in Spiritual Care and Counseling choose one among three tracks for their clinical education:
Clinical Spiritual Care (chaplaincy): prepares students for chaplaincy and ministries in public and private service settings (for example, shelters and other residential services, social service agencies, program for specific populations, such as the aging).

ACPE (Association for Clinical Pastoral Education) Supervisory Track: prepares students to work as certified supervisors in CPE programs accredited by the Association for Clinical Pastoral Education, Inc.

Spiritually Integrative Psychotherapy Track: prepares students to provide counseling and psycho-educational services in congregations, agencies, and other settings.

DOCTOR OF PHILOSOPHY IN RELIGION
(See program details beginning on p. 125)

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

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

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

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

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

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

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

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

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

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

At the center of the Process Studies program is a commitment to breadth. The program seeks to educate students not with a narrow specialization, but with the ability to understand the inherent connectivity of process thought and to apply process insights with broad regions of human
experience and scholarship. But it is possible to obtain such interrelations and applications only when students develop an equally broad range of competencies. In particular, there is an expectation of some knowledge of methods and theories in the following five areas: Process Philosophy, Philosophy of Religion / Philosophy of Science, Constructive Theology, Postmodern / Poststructuralist Studies, and Comparative Religious Studies. Students will deepen their knowledge in these five areas through course work, outside studies (e.g., reading, papers, classes, or book reviews), their internship program, the interreligious requirement, and preparation for their qualifying examinations.

**Religion, Ethics and Society**

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

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

**CERTIFICATE PROGRAMS**

*(See program details beginning on p. 146)*

The Graduate Certificate is a non-degree program of study for prospective students, laity, clergy, or scholars. By choosing courses from across the curriculum, prospective students, lay persons, or other interested individuals may receive a broad exposure to religious and theological studies. By applying to one of the special certificate programs, clergy or scholars may focus their classes in a particular field of study.
## Fall 2016:

- **New Student Orientation**: August 22
- **All work from Spring Semester Incompletes Due**: August 26
- **Fall 2016 Hybrid Classes**: August 23-27
- **Fall 2016 On Campus/Fully On-Line/Blended Classes Begin**: August 29
- **Labor Day Holiday (No Classes/Offices Closed)**: September 5
- **Convocation**: September 6
- **Last Day to Add Classes**: September 13
- **Last day to Receive Full-Refund For Dropped Classes**: September 13
- **Last Day to Submit Report on Committee Conference for May 2017 DMIN Grads**: September 15
- **Bayan Fall Intensive Session A**: September 17-24
- **Last day to Change Grade Options**: September 20
- **Bayan Fall Intensive Session B**: Sept. 24-Oct. 1
- **Last day to Receive Half Refund for Dropped Classes**: September 27

### The First Two Chapters of the Dissertation of May 2017 PHD Graduates due in Registrar’s Office

- **October 1**
- **Last Day to Register for Intensive Cohort DMIN January Session**: October 15
- **Last Day to Submit DMIN Project Proposal Approval for May 2017 DMIN Grads**: October 15
- **Last Day to Drop Fall Classes**: October 25
- **Last Day to Change From Credit to Audit**: November 1
- **Deadline for First Draft of PHD Dissertation (Practical Theology)**: November 1
- **Spring Semester Registration for Continuing Students**: November 7 - December 16
- **Last Day to Apply to Graduate in May 2017**: November 11
- **Fall Recess**: Nov. 21-25
- **Thanksgiving Holidays (No classes/Offices closed)**: Nov. 24-25
- **Deadline for First Draft of DMIN Projects**: December 1
- **Last Day to Withdraw from Fall Classes**: December 12
- **Last Day to Matriculated Students to Change From Audit to Academic Credit (Letter Grade Only)**: December 12
- **Last Day to Submit MA Committee Forms for May 2017 Grads**: December 12
- **All Work from Summer Incompletes Due**: December 13
- **Fall 2016 Classes End**: December 13
- **Final Examinations**: December 14-16

## Winter 2017:

- **Bayan Winter Intensive Session A**: January 2-7
- **Fall Semester Grades due to Registrar**: January 3
- **Winter Session**: January 3-13
- **Intensive Cohort Doctor of Ministry (In Korea)**: January 3-13
- **Last Day to Add Winter Session Classes**: January 3
- **Last Day to Drop Winter Session Classes**: January 4
- **Last Day to Receive Refund for Dropped Classes**: January 4
- **Last Day to Withdraw from Winter Session Classes**: January 12
- **Bayan Winter Intensive Session B**: January 9-14

## Spring 2017:

- **Spring 2017 Hybrid Classes and Orientation**: January 10-14
- **All work form Fall Semester Incompletes Due**: January 13
- **Deadline for First Draft of Dissertation (Religion)**: January 15
- **Deadline for Second Draft of Dissertation (Practical Theology)**: January 15
- **Martin Luther King Holiday (No Classes/Offices Closed)**: January 16
- **Spring 2017 On Campus/Fully On-Line/Blended Classes Begin**: January 17
- **First Draft of MA Thesis/Project Due in Office of the Registrar**: January 27
- **January Interterm Grades due to Registrar**: January 31
- **Last Day to Add Classes**: January 31
- **Last Day to Receive Full-Refund for Dropped Classes**: January 31
- **Last Day to Change Grade Options**: February 7
- **Bayan Spring Intensive Session A**: February 4-11
- **Bayan Spring Intensive Session B**: February 11-18
- **Deadline for Second Draft of DMIN Project**: February 15
- **Last Day to Receive Half Refund for Dropped Classes**: February 14
- **Deadline for Oral Defense of PHD Dissertations for May 2017 Grads**: March 1

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

<table>
<thead>
<tr>
<th>Date</th>
<th>Event Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>August 19-20</td>
<td>Episcopal Theological School at Claremont Fall Semester Teaching Weekends</td>
</tr>
<tr>
<td>August 26-27</td>
<td>Episcopal Theological School at Claremont Fall Semester Teaching Weekends</td>
</tr>
<tr>
<td>September 9-10</td>
<td>Episcopal Theological School at Claremont Fall Semester Teaching Weekends</td>
</tr>
<tr>
<td>September 23-24</td>
<td>Episcopal Theological School at Claremont Fall Semester Teaching Weekends</td>
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<tr>
<td>Sept. 3-Oct. 1</td>
<td>Episcopal Theological School at Claremont Fall Semester Teaching Weekends</td>
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<tr>
<td>October 14-16</td>
<td>Episcopal Theological School at Claremont Fall Semester Teaching Weekends</td>
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<tr>
<td>October 28-29</td>
<td>Episcopal Theological School at Claremont Fall Semester Teaching Weekends</td>
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<tr>
<td>November 4-5</td>
<td>Episcopal Theological School at Claremont Fall Semester Teaching Weekends</td>
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<tr>
<td>November 18-19</td>
<td>Episcopal Theological School at Claremont Fall Semester Teaching Weekends</td>
</tr>
<tr>
<td>December 9-10</td>
<td>Episcopal Theological School at Claremont Fall Semester Teaching Weekends</td>
</tr>
</tbody>
</table>
Deadline for Oral Defense of DMIN Projects for May 2017 Grads: March 8
Spring Recess (No Classes): March 13-17
Last Day to Register for Intensive Cohort DMIN Summer Session: March 15
Deadline for MA Thesis/Project: March 20
Last Day to Drop Spring Classes: March 21
Last Day to change From Credit to Audit: March 21
Deadline for Final Draft DMIN Project/PHD Dissertation: April 1
Fall Semester Registration for Continuing Students: April 10 - June 1
Easter Holidays (No Classes): April 13-14
Deadline or Oral Defense of MA Thesis/Project: April 15
Deadline for Clearing Business Office Accounts for Graduating Students: April 15
Deadline for Completion of all Graduation Requirements (except current coursework): April 15
Last Day to Withdraw from Spring Classes: May 4
Last Day for Matriculated Students to Change
From Audit to Academic Credit (Letter Grade Only): May 4
Spring 2017 Classes End: May 5
Graduating Students Spring Grades Due to Registrar: May 5
Final Examinations: May 8-10
Commencement: May 16

Episcopal Theological School at Claremont Spring Semester Teaching Weekends
January 13-14 March 17-18
January 27-28 March 24-25
February 10-12 (Long Retreat Weekend) April 7-8
February 24-25 April 21-22
March 3-4 May 5-6

Summer 2017
Memorial Day (No Classes/Offices Closed): May 29
Intensive Cohort Doctor of Ministry: May 29 - June 9
Summer Session: May 30 - August 18
Spring Semester Grades Due to Registrar: May 24
Last Day to Add Summer Classes: May 30
Last Day to Drop Summer Classes: June 6
Last Day to Receive Refund for Dropped Classes: June 6
Last Day to Withdraw From Summer Classes: August 17

Fall 2017:
Fall 2017 Hybrid Classes and Orientation: August 22-26
All work from Spring Semester Incompletes Due: August 25
Fall 2017 On Campus/Fully On-Line/Blended Classes Begin: August 28
Labor Day Holiday (No Classes/Offices Closed): September 4
Convocation: September 5
Last Day to Add Classes: September 12
Last Day to Receive Full-Refund For Dropped Classes: September 12
Last Day to Submit Report on Committee Conference for May 2018 DMIN Grads: September 15
Last Day to Change Grade Options: September 19
Last Day to Receive Half Refund for Dropped Classes: September 26
Bayan Intensive Session A: September 16-23
Bayan Intensive Session B: September 23-30
The First Two Chapters of the Dissertation of May 2018
PHD Graduates due in Registrar’s Office: October 1
Last Day to Register for Intensive Cohort DMIN January Session: October 15
Last Day to Submit DMIN Project Proposal Approval for May 2018 DMIN Grads: October 15
Last Day to Drop Fall Classes: October 24
Last Day to Change From Credit to Audit: October 24
Deadline for First Draft of PHD Dissertation (Practical Theology): November 1
Spring Semester Registration for Continuing Students: November 6 - December 15
Last Day to Apply to Graduate in May 2018: November 10
Fall Recess: November 20-24
Thanksgiving Holidays (Offices Closed): November 23-24
Deadline for First Draft of DMIN Projects: December 1
Last Day to Withdraw from Fall Classes: December 11
Last Day for Matriculated Students to Change
From Audit to Academic Credit (Letter Grade Only): December 11
Last Day to Submit MA Committee Forms for May 2018 Grads: December 11
All Work from Summer Incompletes Due: December 12
Fall 2017 Classes End: December 12
Final Examinations: December 13-15
Holiday Break: Dec. 18, 2017 - January 1, 2018
### Episcopal Theological School at Claremont Fall Semester Teaching Weekends

<table>
<thead>
<tr>
<th>August 18-19</th>
<th>October 13-15</th>
</tr>
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<tbody>
<tr>
<td>August 25-26</td>
<td>October 27-28</td>
</tr>
<tr>
<td>September 8-9</td>
<td>November 10-11</td>
</tr>
<tr>
<td>September 22-23</td>
<td>November 17-18</td>
</tr>
<tr>
<td>September 29-30</td>
<td>December 9</td>
</tr>
</tbody>
</table>

### Winter 2018:
- Fall Semester Grades due to Registrar: January 2
- Winter Session: January 2-12
- Intensive Cohort Doctor of Ministry (In Korea): January 2-12
- Bayan Winter Intensive Session A: January 2-7
- Last Day to Add Winter Session Classes: January 2
- Last Day to Drop Winter Session Classes: January 3
- Last Day to Receive Refund for Winter Session Classes: January 3
- Bayan Winter Intensive Session B: January 9-14

### Spring 2018:
- Martin Luther King Holiday (No Classes/Offices Closed): January 15
- Deadline for First Draft of Dissertation (Religion): January 15
- Deadline for Second Draft of Dissertation (Practical Theology): January 15
- Spring 2018 Hybrid Classes and Orientation: January 16-20
- All work form Fall Semester Incompletes Due: January 19
- Spring 2018 On Campus/Fully On-Line/Blended Classes Begin: January 23
- First Draft of MA Thesis/Project Due in Office of the Registrar: January 23
- January Interterm Grades due to Registrar: January 26
- Last Day to Add Classes: February 6
- Last Day to Receive Full-Refund for Dropped Classes: February 6
- Bayan Intensive Session A: February 3-10
- Last Day to Change Grade Options: February 13
- Bayan Intensive Session B: February 10-17
- Deadline for Second Draft of DMIN Project: February 15
- Last Day to Receive Half Refund for Dropped Classes: February 20
- Deadline for Oral Defense of PhD Dissertations for May 2018 Grads: March 1
- Deadline for Oral Defense of DMIN Projects for May 2018 Grads: March 8
- Spring Recess (No Classes): March 12-16
- Last Day to Register for Intensive Cohort DMIN Summer Session: March 15
- Deadline for MA Thesis/Project: March 19
- Last Day to Drop Spring Classes: March 27
- Last Day to change From Credit to Audit: March 27
- Deadline for Final Draft DMIN Project/PHD Dissertation: April 1
- Fall Semester Registration for Continuing Students: April 9 - June 1
- Easter Holidays (No Classes): March 29-30
- Deadline or Oral Defense of MA Thesis/Project: April 15
- Deadline for Clearing Business Office Accounts for Graduating Students: April 15
- Deadline for Completion of all Graduation Requirements (except current coursework): April 15
- Last Day to Withdraw from Spring Classes: May 10
- Last Day for Matriculated Students to Change From Audit to Academic Credit (Letter Grade Only): May 10
- Spring 2018 Classes End: May 11
- Graduating Students Spring Grades Due to Registrar: May 11
- Final Examinations: May 14-16
- Commencement: May 22

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

<table>
<thead>
<tr>
<th>January 19-20</th>
<th>March 23-24</th>
</tr>
</thead>
<tbody>
<tr>
<td>January 26-27</td>
<td>April 6-7</td>
</tr>
<tr>
<td>February 9-10</td>
<td>April 13-14</td>
</tr>
<tr>
<td>February 23-25</td>
<td>April 27-28</td>
</tr>
<tr>
<td>March 9-10</td>
<td>May 11-12</td>
</tr>
</tbody>
</table>

### Summer 2018
- Spring Semester Grades due to Registrar: May 30
- Summer Session: May 29 - August 17
- Intensive Cohort Doctor of Ministry: May 28
- Memorial Day (No Classes/Offices Closed): May 29
- Last Day to Add Summer Classes: June 5
- Last Day to Drop Summer Classes: June 5
- Last Day to Receive Refund for Dropped Classes: August 16
- Last Day to Withdraw from Summer Classes: August 16
ACADEMIC POLICIES AND PROCEEDURES

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

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

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

Plagiarism
Plagiarism is literary theft, or offering the words or ideas of another as if they were one’s own, with no acknowledgment of the source. Whenever the ideas or words used are taken from a source, this source must be given credit. This applies not only to direct quotations, but also to indirect quotations (in which the original statement is paraphrased). Sources that must be given credit include not only published books, journals, magazines, newspapers, etc., but also other types of media, such as electronic resources (CDROM, Internet, etc.), film, television, radio, and cassette recordings, as well as lectures and the work of other students. The principle also holds true for less direct borrowings, if the ideas in question are distinctive to the source as opposed to being considered common currency. (This is often a matter of judgment; when in doubt, students are advised to err on the side of giving too many citations, rather than too few.) The prohibition of plagiarism applies to dissertations, theses, projects, term papers, class reports, take-home examinations, and any other work (whether in writing or in another media for communicating ideas) intended to fulfill requirements for a class or degree program.

The School recognizes that plagiarism is culturally defined. Consequently, students not experienced in the U.S. educational system may be asked to rewrite plagiarized work without the assumption of dishonest intent on the student’s part. Nevertheless, under no circumstances is plagiarized work acceptable, and all students are expected to learn what constitutes plagiarism in the U.S. educational context.

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

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

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

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

**Grading Policies**

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

<table>
<thead>
<tr>
<th>Grade</th>
<th>Points</th>
</tr>
</thead>
<tbody>
<tr>
<td>A+</td>
<td>4.0</td>
</tr>
<tr>
<td>A</td>
<td>4.0</td>
</tr>
<tr>
<td>A-</td>
<td>3.7</td>
</tr>
<tr>
<td>B+</td>
<td>3.3</td>
</tr>
<tr>
<td>B</td>
<td>3.0</td>
</tr>
<tr>
<td>B-</td>
<td>2.7</td>
</tr>
<tr>
<td>C+</td>
<td>2.3</td>
</tr>
<tr>
<td>C</td>
<td>2.0</td>
</tr>
<tr>
<td>C-</td>
<td>1.7</td>
</tr>
<tr>
<td>D+</td>
<td>1.3</td>
</tr>
<tr>
<td>D</td>
<td>1.0</td>
</tr>
<tr>
<td>D-</td>
<td>0.7</td>
</tr>
<tr>
<td>F</td>
<td>0.0</td>
</tr>
</tbody>
</table>

Other grade field codes that carry no grade points are:

<table>
<thead>
<tr>
<th>Code</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>W</td>
<td>Student withdrawal from a course</td>
</tr>
<tr>
<td>UW</td>
<td>Unauthorized withdrawal</td>
</tr>
<tr>
<td>I</td>
<td>Incomplete Grade requested by student</td>
</tr>
<tr>
<td>AU</td>
<td>Audit</td>
</tr>
<tr>
<td>CR</td>
<td>Credit on basis of Credit/No Credit</td>
</tr>
<tr>
<td>NC</td>
<td>No Credit on basis of Credit/No Credit</td>
</tr>
<tr>
<td>CEU</td>
<td>Continuing Education Credit</td>
</tr>
<tr>
<td>P</td>
<td>Passing Grade for examinations</td>
</tr>
<tr>
<td>CP</td>
<td>Conditional Passing Grade for examinations</td>
</tr>
<tr>
<td>U</td>
<td>Unsatisfactory/Fail Grade for examinations</td>
</tr>
</tbody>
</table>
Credit/Unit Policy
A credit hour is an amount of work that reasonably approximates 1) not less than one hour of classroom or direct faculty instruction and a minimum of two hours of out of class student work each week for approximately 14-15 weeks for one semester, or the equivalent amount of work over a different amount of time; or 2) at least an equivalent amount of work as required above through other academic activities as established by Claremont School of Theology leading to the award of credit hours. For example, for a 3 credit semester course, the student will have faculty instruction for 3 hours a week for 14-15 weeks and will be required to commit 6 hours a week to reading, research, writing, and consultation for that class, or a reasonable equivalent.

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

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

Minimum Grade Requirements
In the M.Div. and M.A. programs, the minimum grade acceptable for a required class is C- (1.7). Only free electives will be acceptable for graduation credit at a grade in the D range. In the D.Min. programs, coursework must be completed at the B- level (2.7) or above to meet degree requirements. In the Ph.D programs, coursework must be completed at the B level (3.0) or above to meet degree requirements. For all degree programs students may not earn credit more than once for the same class. Students receiving Veterans’ benefits should contact the Office of the Registrar.

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

- They received a grade of “D+” or lower in a required master’s-level class.
- They received a “C+” or lower in a required doctoral-level class.
- They received an “F” in a class.
- They had an Incomplete for the class and did not submit their work by the deadline and the Incomplete reverted to a grade of “F,” or the student stopped going to class but did not officially withdraw from the class and received a “UW” (Unofficial Withdrawal) on their transcript.
Although the original grade will remain on the permanent record, only the most recent grade will be considered in computing the cumulative grade point average (GPA). The additional hours of credit for repeated courses will not be counted toward a degree or the total number of credits completed. Repeated courses must be for a letter grade and at regular tuition rates. Financial Aid cannot be applied to repeated courses. Financial Aid cannot be given to a student whose cumulative grade point average has dropped below 3.0 for master’s students and 3.3 for Doctoral students.

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

**Change of Grade Option**
With the permission of the instructor, grade options in eligible classes may be changed from Letter Grade to Credit/No Credit, or vice versa, through the end of the third week of class. The student must complete the appropriate form in the Office of the Registrar to finalize the grade option change. At the discretion and initiation of the Field Education director, a student may submit a petition request for a letter grade for Field Education. The request must be made at the beginning of the semester s/he is taking the FE course.

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

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

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

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

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

**Change of Grade**
Once a grade is assigned for a course, no change of grade is possible on the basis of additional work. Faculty may change a grade in a case of a recording error or grade miscalculation, or in
exceptional circumstances, on the basis of a reevaluation of work already completed if this change is made within two months of the time the grade was assigned. Students with grade disputes should submit a petition to the Registrar who will take it to the Committee on Academic Procedures for final determination.

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

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

A student may submit a petition to the Registrar to extend the incomplete for one semester with work due no later than the final day of class in that semester. The petition must be in the Registrar’s office no later than one week prior to the day before the semester begins. The Registrar will consult with the faculty involved and the Dean’s office will adjudicate all petitions when the Committee on Academic Procedures is not active. If granted, this extension is final. Students taking such an extension may be placed on academic probation. Failure to complete the course within the deadline will result in an automatic F or No-Credit entered on the official record. In all cases, the Incomplete will be noted on the transcript until a final grade is entered. All students who wish to request grades of Incomplete and are currently receiving scholarships or financial aid are required to consult with the Financial Aid office. Grades of Incomplete do have an effect on a student’s satisfactory academic progress and eligibility for scholarships and financial aid.
Waivers for Special Circumstances
When a grade of “Incomplete” has reverted to a grade of “F” because the student failed to submit the incomplete work by the deadline, the student may petition the Committee on Academic Procedures (CAP) to have the “F” revert back to an “Incomplete”. CAP will only consider petitions that are related to medical conditions or death in the family.
In the case of an extenuating medical condition, all petition forms must be accompanied by the following documentation:

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

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

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

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

Cross Registration – Non-Degree, Audit, Transient
Those enrolled as non-degree students, auditors, or transient students may not cross-register for courses at Claremont School of Theology partner schools, the Claremont Graduate University, or Claremont Colleges. Such students may enroll only in courses with a prefix beginning with T or B.
Academic Progress for Receiving Veterans’ Administration Benefits

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

Academic Probation

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

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

Mid-semester Warning for All Students with Serious Academic Problems

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

Attendance Policy

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

Review of Student Status

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

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

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

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

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

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

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

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

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

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

**Statute of Limitations for Completion of Degrees**
Degree requirements must be completed within specified time limits. For every nine units of academic credit transferred into the School from another institution for a master’s degree, the time limit for completion of the degree will be reduced by one semester. (See p. Error! Bookmark not defined. for School policies on transfer of academic credit.) In extenuating circumstances, students may petition the Committee on Academic Procedures for an extension of one year.

The statutes of limitations for each degree program offered are as follows:
- Master of Divinity 6 years
- Joint CST/ETSC Master of Divinity 7 years
- Master of Arts 4 years
- Concurrent/Dual Master of Divinity/Master of Arts 7 years
- Mentoring Doctor of Ministry 5 years
- Doctor of Ministry in Practical Theology of Healing, Reconciliation, and Transformation 6 years
- Ph.D. in Practical Theology (48 units)* 7 years
- Ph.D. in Religion (48 units)* 7 years

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

If after Advancement to Candidacy, a Ph.D. student has exceeded the time limits and been terminated, the student may petition the Dean for readmission with the presentation of an acceptable first draft of the dissertation and the payment of Continuous Registration fees for all intervening semesters.
When a student transfers from one academic program to another academic program of the same status, the statute of limitations is the full number of years of the program to which the student has transferred minus the number of years the student has been enrolled in the previous program. (For example, if a student who has been enrolled for three years in the M.Div. program then transfers into the M.A. program, that student’s new statute of limitations would be one year.)

**Graduation Applications**

All students are required to submit a completed and signed graduation application to the Office of the Registrar in the Spring semester before their final year of study. No student will be allowed to register for his or her final year without submitting a graduation application. The last day of Spring Registration in the Fall is the last day to submit a graduation application for inclusion in the May commencement ceremony. No student will be allowed to graduate or participate in the commencement ceremony without submitting a graduation application. Additionally, no student will also be allowed to graduate or participate in the commencement ceremony unless all academic work is complete, including Masters’ theses and Doctoral dissertations.

**Appeals for Exceptions to Academic Policies**

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

It is the responsibility of the Committee on Academic Procedures or the Dean to determine whether an exception shall be made to the faculty’s standing rules and policies. It is the most basic role of the Committee on Academic Procedures to supervise the carrying out of policy legislated by the faculty. If the Committee determines that a petition raises a general problem of policy, they shall propose to the full faculty a revision of the policy, rather than grant special petitions. The Committee on Academic Procedures and the Dean have the authority to introduce some flexibility into the administration of standing rules, so as to help students accomplish that which is intended by the faculty. For example, they may: grant extensions of deadlines in case of genuine hardship, such as personal illness or family crisis; in consultation with faculty of the field concerned, approve substitution of an alternative way of meeting a requirement; offer a special examination to students who believe they have acquired the requisite knowledge in prior study; deal with minor or emergency problems not covered by existing policy. The discretion of the Committee on Academic Procedures or the Dean is not unlimited. Neither has the authority to alter the fundamental rules of the faculty or to compromise policies or procedures dictated by the School’s three accrediting bodies: the Association of Theological Schools (ATS), the Western Association of Schools and Colleges (WASC), and the University Senate of the United Methodist Church. For example, they may not: excuse any student from general curricular requirements; grant petitions to increase the number of allowable transfer units; reduce the number of units required for the degree; fundamentally alter the sequence of degree programs where educational principles are at stake; consider a petition where the faculty has previously decided that exceptions will not be considered. Neither the Committee on
Academic Procedures nor the Dean has the authority to consider appeals for exceptions to the financial policies of the School.

**Policy on Student Evaluation of Courses and Faculty**

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

**Transcript Requests**

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

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

**Replacement Diploma Policy**

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

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

The Registrar will order replacement diplomas along with the regular graduation order each year. Persons who request replacement diplomas either before or after the relevant graduation deadlines may have their requests processed if the circumstances seem to justify an emergency order. In all cases, the graduate bears all costs involved in processing and printing replacement diplomas. These costs will vary according to the precise circumstances of the request. The replacement diploma will be ordered in the same style as the diplomas currently in use at the School. Current officers of the institution will sign for the Board of Trustees and for the President. The notation “signed in (current year) for the (Board of Trustees/President)” will
appear beneath the relevant signature lines. Additionally, the notation “Replacement Diploma” will appear along the bottom border.

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

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

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

Full-Time and Part-Time Enrollment
During the Fall and Spring semesters, 9 units constitute full-time enrollment. However, master’s students will often take up to 12 or 15 units per semester to make timely progress toward degree completion. Registration for the D.Min. professional project is considered full-time enrollment and is limited to two semesters. Ph.D. students registered for Continuous Registration or Dissertation Research will be considered enrolled full-time for up to three years after the completion of course work. Students who elect Continuous Registration before completion of required course work are not considered enrolled either full or halftime.

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

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

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

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

- All students must discuss their course selections with their academic advisor. The advisor must approve of the student’s plan for registration.
- Select courses from the class schedule.
- Secure pin number and other faculty permissions as may be required. These requirements are detailed on the semester class schedule.
- When a student has obtained their pin number and all required faculty permissions, the student may register in the Student Portal during the designated registration period.
Pay tuition and fees. Students will not be permitted to attend class unless tuition and fees are paid.

Provide proof of mandatory medical insurance.

Cross-Registration for Graduate Courses (also referred to as “Cross-Enrollment”)
Claremont School of Theology has cross-registration agreements with Claremont Graduate University (CGU); the Academy of Jewish Religion, California (AJRCA); and the University of the West (UW). All cross-registration courses are billed by the student’s “home school” at that school’s rates. Financial aid is available for all cross-registered courses. These agreements apply to regularly-scheduled courses, not Directed Studies. The dates as well as the courses offered by the Academy of Jewish Religion and the University of the West are posted on the CST website. Since these schools may have different beginning and end times, students should carefully consult the academic calendar of the school in which they are enrolling.

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

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

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

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

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

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

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

**Upgrading Master’s Level Courses for Doctoral Credit**

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

**Auditing Courses**

Students wishing to audit classes may do so only with the professor’s approval and upon payment of the applicable fee. Having paid a reduced fee, an auditor does not have participating privileges in the class except by arrangement with the professor. Individual faculty members set audit requirements for their courses and are not expected to read an auditor’s written work if they have not required it. All full-time degree students may audit one course per semester without charge. Students enrolled for less than 9 units will be billed for the standard audit fee at the time of registration. Ph.D. students maintaining Continuous Registration after completing all required course work may audit courses free up to a maximum of 32 units of audit credit. Students must be current on all financial accounts with the School in order to take advantage of free audits.

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

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

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

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

**Continuing Education Units**

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

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

**Distributive Learning and Course Modalities**

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

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

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

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

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

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

**Directed Studies**
Students wishing to engage in study in a subject not offered through scheduled courses may consider enrolling in a Directed Study with a School faculty member. A Directed Study is a coherent, well-defined, and substantive reading and research project oriented course supervised by a faculty member, usually resulting in a major written document. It offers the student the opportunity to explore in detail a carefully defined area of special concern, as well as a chance to work under the close supervision of a faculty member.
Except for denominational studies, Directed Studies are not available through adjunct faculty. No Directed Studies will be offered on a subject similar to that being taught in a regular course during the same academic year. Directed Studies may not be used to meet required courses in the degree; they may only be used for free electives. In consultation with the faculty member directing the study, the student must complete a Directed Study Proposal form available from the Registrar.

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

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

**Minimum Enrollment in a Course**
Classes must generally have five students enrolled for credit. If there are not five students enrolled at the end of the registration period, the Dean may cancel the course.

**Clinical Pastoral Education (CPE)**
Clinical Pastoral Education (CPE) is offered through the Association for Clinical Pastoral Education, Inc. (ACPE) throughout the U.S. and in several other countries. Information about these Centers is available at http://www.acpe.edu and from the professors of Spiritual Care and Counseling. The application and acceptance process is the student’s responsibility and occurs independently of the academic program at CST, though faculty in Spiritual Care and Counseling are available as needed for consultation. Clinical Pastoral Education can be undertaken independently of a student’s degree program, i.e., for no academic credit.

M.Div students who do not intend to enter parish ministry may choose, with the approval of their advisor, the Director of Field Education, and one of the professors in Spiritual Care and Counseling, to take one unit of CPE (6 units of academic credit) to satisfy their field education requirement. M.A. students who wish to take CPE or other field-based learning for elective credit should consult with their faculty advisor. They must also have permission of one of the professors of Spiritual Care and Counseling on their registration form. For more information, see M.Div, and M.A. degree program information and the procedures detailed below. Except for students in the clinical spiritual care track, no academic credit is granted to Ph.D students for CPE.

If a student desires academic credit, one successfully completed basic unit of CPE (400) hours in a Center accredited by ACPE is awarded up to six units of academic credit; the student determines how many units of academic credit (0-6) they wish to earn. Successful completion is determined by a member of the Spiritual Care and faculty upon receiving copies of the final evaluations completed by the ACPE supervisor and the student. Normally, the ACPE supervisor’s certification of a unit as successfully completed will earn the student academic credit. CPE is evaluated only on a CR/NC basis.
Prior to applying for CPE, the student is responsible for consulting the ACPE website to determine that the CPE center is accredited by ACPE and thus eligible for academic credit. Faculty in Spiritual Care and Counseling are available for consultation as needed to determine this eligibility. Prior to enrolling in CPE, students are responsible for providing to the Registrar a letter from the ACPE Center that documents the student’s acceptance into the CPE program and that the program’s accreditation by ACPE is current. Students pay Claremont School of Theology tuition for up to six units of academic credit and the School pays a CPE Center’s fees out of the tuition paid by the student.

Summary of Procedure for Enrollment in CPE

• M.Div. students desiring to take CPE to meet their field-based learning requirement must first meet with the Director of Field Education, who will work with the student to discern the appropriateness of such a substitution. Upon agreement that the student should proceed with the substitution, the student will document communication with their ordaining body about their intent to substitute CPE for other field education. Students must gain the approval of their faculty advisor and one of the professors of Spiritual Care and Counseling. The student must also secure a Field Placement Covenant, available from the Director of Field Education.

• M.A. students who wish to take CPE or other field-based learning for elective credit should consult with their faculty advisor. They must also have permission of one of the professors of Spiritual Care and Counseling on their registration form.

• Prior to application and enrollment, all students (doctoral-level and master’s level) must consult the ACPE website to identify accredited Centers. Faculty in Spiritual Care and Counseling are available for consultation as needed.

• Students must apply for and be accepted by an ACPE-accredited CPE Center in order to receive academic credit. The application and acceptance process is the student’s responsibility and occurs independently from the academic program at CST.

• If accepted for training, the student submits a copy of the letter documenting their acceptance and the program’s ACPE accreditation to the Registrar and fills out a Registration Form. CPE is evaluated only on a CR/NC basis. The student must register at the School before beginning CPE if the student desires academic credit. For M.Div. students taking CPE to meet their field education requirement, the Director of Field Education, who signs the student’s Field Placement Covenant for CPE, becomes the faculty of record. In all other cases, the Registrar assigns one of the Spiritual Care and Counseling professors to be faculty of record.

• The student requests their ACPE supervisor to send copies of the final supervisor’s evaluation and the student’s self evaluation to the Office of the Registrar as soon as they are completed. When the evaluations are received by the Registrar, they are read by the faculty of record to determine whether or not academic credit shall be granted. Normally, the ACPE supervisor’s certification of a unit as successfully completed will earn the student academic credit.

• The evaluations become part of the student’s restricted record and are kept in the Registrar’s files. Academic credit can be issued for up to 6 units in the following areas:
  For any student, up to 6 units of Electives as approved by appropriate faculty
  For M.Div. students, 6 units of Field Education or Advanced Field Education elective (approved by the Director of Field Education and Contextual Learning)
  For master’s or doctoral students specializing in clinical spiritual care, 6 units of required clinical education
DEGREE PROGRAM REQUIREMENTS

**English Language Skills**
Students for whom English is a second language are strongly encouraged to enroll in TTW206 Workshop in Oral Communication for International Students during their first semester at Claremont School of Theology. If an enrolled student is not capable of functioning effectively in the English language, any professor may refer him or her to the Director of the Writing and Speech Center for assistance and possible evaluation. The Dean, in consultation with the Director of the Writing and Speech Center and the student’s faculty advisor, may require such an evaluation and determine whether more work in English will be required of the student. If further work is recommended or required, referral will be made to writing programs at Claremont School of Theology or Claremont Graduate University.

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

The Master of Arts (M.A.) program that combines academic excellence and opportunities for vocational exploration with the goal of preparing students for further graduate study, various forms of religious leadership and ministry, for general education and enrichment. Beginning Fall 2017 (pending final approval), the tracks associated with this degree program will include: Islamic Studies and Leadership, Islamic Education, Spiritually Integrative Psychotherapy and Interdisciplinary or Comparatives Studies. The Claremont School of Theology M.A. program is informed by the history of Christian and/or Islamic reflection and practice, by deep and open dialogue between religious traditions, and by the quest to understand and respond constructively to the contemporary world. It presupposes the need for scholars and religious leaders who are able to positively engage the needs of the world through an understanding of past traditions, present dialogue, and a continuing quest for understanding and wisdom.

The M.A. is a 48-unit degree that offers breadth and depth of preparation in a variety of areas within a flexible structure that encourages student initiative and responsibility, supports vocational and intellectual exploration and development, and provides specific milestones for monitoring student progress through the degree. Students must complete a summative exercise at the end of their program which takes the form of a master’s thesis, a major paper, a paper/project, or a clinical case study.

Master of Arts Degree Program Learning Outcomes
Master of Arts graduates of CST will be able to:
Demonstrate academic competence in theological disciplines.
Engage in constructive dialogue across religions and/or cultural boundaries.
Articulate the significance of their academic work for the broader community.
Demonstrate personal integrity in their academic endeavors.

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

The M.A. is divided into three options. Students may choose: Option A to explore the breadth of Theological Studies, Option B to focus on a specific Theological Discipline, or Option C which is Interdisciplinary. Each option has its own set of required courses. All students choosing Option B must declare the area of concentration they intend to study on the application for admission. Upon approval of one’s academic advisor and before completion of 24 units of study, students in Option B may switch to Option A, Option C, or to a different concentration within Option B by informing the registrar. Switching options however, may lengthen a student’s time for degree completion which may also impact the student's financial aid.

Some Master of Arts degree programs require one or two semesters of internship, and elective internships are available to students in all MA programs. Placements can be arranged in a variety of settings including social service, justice and advocacy, non-profit management, health
services, and campus ministry. Religious, interreligious, and secular organizations can be considered as placement sites. Students are responsible for arranging their internship placements, with consultation and support from the Director of Field Education. Placement arrangements should be completed at least three months before the planned internship start date.

**M.A. Summative Exercise and Oral Examination**

All M.A. students must complete a summative exercise. Dependent upon the concentration, the summative exercise may be a master’s thesis, a major paper, a project, or a clinical case study.

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

A thesis is generally 50-60 pages long, excluding bibliography, appendices, table of contents, and so forth. Compared to the major research paper, the thesis makes a more substantial contribution to the field of study and includes a well-defined research question and is organized around a well-articulated thesis using a recognized methodology. It is recommended that those seeking future acceptance into a PhD program complete a thesis for the summative exercise. The distinguishing features of the research paper and thesis will be covered in the M.A. Colloquium.

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

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

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

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

**Alternatives to Required Basic Courses**

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

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

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>TWP3015</td>
<td>Introduction to Christian Worship and the Arts</td>
<td>3</td>
</tr>
<tr>
<td>TDS3001</td>
<td>United Methodist History</td>
<td>2</td>
</tr>
<tr>
<td>TDS3002</td>
<td>United Methodist Polity</td>
<td>2</td>
</tr>
</tbody>
</table>
OPTION A: M.A. WITH A CONCENTRATION IN THEOLOGICAL STUDIES

The M.A. with a concentration in Theological Studies (Option A) is a 48-unit degree that has two tracks of study: the Christian Studies and Leadership track and the Islamic Studies and Leadership track. Both tracks provide room for students to personalize their studies to their own areas of interest. The culmination of this degree is a summative exercise which usually takes the form of a Master’s thesis.

CHRISTIAN STUDIES AND LEADERSHIP TRACK

The Christian Studies and Leadership track provides a general introduction to the theological disciplines. It offers both breadth and depth of study and is appropriate preparation for future Ph.D. studies.

Theological Studies – 15 units*
THC3007 History of World Christianities 3 units
TEC3001 Introduction to Christian Ethics 3 units
THB3007 The Hebrew Bible in Context: An Introduction 3 units
TNT3003 The New Testament in Context: An Introduction 3 units
TTH3036 Systematic Theology 3 units

*Substitutions for Non-Christian Students:
Course in History of a particular Religion 3 units
Course in Ethics 3 units
Course in Theology or Philosophy 3 units
Course in Scripture/Sacred Texts 3 units
Course in History, Ethics, Theology/Philosophy or Scripture/Sacred Texts 3 units

Interreligious Studies – 6 units
TIR3001 Interreligious Dialogue and Leadership 3 units
Elective in Interreligious Studies 3 units

Colloquium and Summative Exercise – 2 units
TIS3075A MA Colloquium I (Spring semester, 1st year) 1 unit
TIS3075B MA Colloquium II (Fall semester, 2nd year) 1 unit

Summative Exercise – 1 unit
The summative exercise, such as a master’s thesis, major research paper, or project, as approved by one’s advisor, must be completed within the final 2 semesters of enrollment.

Free Electives – 24 units

TOTAL – 48 units

TDS3000 United Methodist Doctrine 2 units
TDS3039 United Methodist Evangelism 3 units
TDS3045 Christian Mission 3 units
**ISLAMIC STUDIES AND LEADERSHIP TRACK**

The Islamic Studies and Leadership track provides academic grounding in the Islamic intellectual and spiritual tradition, enhances interreligious and intra-faith understanding, and cultivates practical skills in leadership, organizational management, and public engagement for students aspiring to enrich their profiles as religious authorities and leaders, particularly in North American Muslim communities. The program requires courses in the Qur’an, Islamic theology and philosophy, history, jurisprudence, and spirituality, as well as Arabic language, to ensure a firm grounding in Islamic thought and practice. Students can then customize their program to study contemporary issues in ethics, religious and spiritual formation, youth ministry, civic engagement, non-profit leadership, community organizing, and social justice, among others. Students may pass a proficiency exam in Arabic in lieu of coursework. The degree culminates with a master’s thesis or paper/project.

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

**Islamic Studies – 15 units**
- BLA3006 Islamic Leadership and Spirituality 3 units
- BTS3000 The Qur’an: Composition, Collection and Teachings 3 units
- BTH3025 Islamic Theology and Philosophy 3 units
- BES3021 Islamic Law and Legal Theory 3 units
- BHS3013 History of Islam 3 units

**Arabic Language – 6 units**
- BMU3009 Intermediate Arabic: 2A* 3 units
- BMU3010 Intermediate Arabic: 2B* 3 units
*Students may take a proficiency exam in Intermediate Arabic: 2A and 2B. Students who pass the exam take 6 additional units of free electives.*

**Interreligious Studies – 6 units**
- TIR3001 Interreligious Dialogue and Leadership 3 units
  
  OR
  
  BMU3019/3119 Sunni-Shia Relations and Intra-faith Issues 3 units
  
  BIR3100 Muslims in Dialogue with Christians 3 units
  
  OR
  
  Elective course in Interreligious or intra-faith studies 3 units

**Free Electives – 18 units**
Students can select courses from Claremont School of Theology, the Academy for Jewish Religion, California, University of the West, and Claremont Graduate University to customize their degree programs to their interests and contexts.

**Integrative Seminar or MA Colloquium – 2 units** (one unit each for two semesters)
- BIS3061 Integrative Seminar I – *Spring semester first year* 1 unit
- BIS3062 Integrative Seminar II – *Fall semester second year* 1 unit
  
  OR
  
  TIS3075 MA Colloquium I – *Spring semester first year* 1 unit
TIS3076 MA Colloquium II – Fall semester second year  1 unit

**Summative Exercise – 1 unit**
The summative exercise, such as a master’s thesis, major research paper, or project, as approved by one’s advisor, must be completed within the final 2 semesters of enrollment.

**TOTAL - 48 units**

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

Students may complete concentrations in the following disciplines:

- Biblical Studies
- Religious Education
- Ethics
- Spiritual Formation
- Interreligious Studies
- Spiritually Integrated Psychotherapy
- Religion, Society and Social Change
- Theology

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

**BIBLICAL STUDIES TRACK**

Students in the Biblical Studies track are required to complete at least two semesters in the primary biblical language (Greek or Hebrew, 6 units) and one semester in the secondary biblical language (Greek or Hebrew, 3 units).

**Core Courses – 21 units**
- THB3007 The Hebrew Bible in Context: An Introduction  3 units
- TNT3003 The New Testament in Context: An Introduction  3 units
- THC3007 History of World Christianities  3 units
- TTH3036 Systematic Theology  3 units
- TEC3001 Introduction to Christian Ethics  3 units
- TIR3001 Interreligious Dialogue and Leadership  3 units
- Elective in Interreligious Studies  3 units

**Biblical Languages – 9 units**
- THBxxxx/TNTxxxx Primary Biblical Language  6 units
- THBxxxx/TNTxxxx Secondary Biblical Language  3 units

**Concentration – 12 units**
Courses in discipline, as approved by advisor  12 units
**Free Electives – 3 units**
Courses outside the discipline 3 units

**Integrative Seminar or MA Colloquium – 2 units** (one unit each for two semesters)
TIS3061 Integrative Seminar I – Spring semester first year 1 unit
TIS3062 Integrative Seminar II – Fall semester second year 1 unit
**OR**
TIS3075 MA Colloquium I – Spring semester first year 1 unit
TIS3076 MA Colloquium II – Fall semester second year 1 unit

**Summative Exercise – 1 unit**
The summative exercise, such as a master’s thesis, major research paper, or project, as approved by one’s advisor, must be completed within the final 2 semesters of enrollment.

**TOTAL – 48 units**

**ETHICS TRACK**
The Ethics track allows students to focus in ethical theory as well as engaged ethics. Theories of normative ethics and metaethics as well as the issues of globalization, poverty, immigration, war, postcolonialism, public policy, and urban studies can be explored.

**Theological/Religious Studies – 15 units**
THC3007 History of World Christianities 3 units
TEC3001 Introduction to Christian Ethics 3 units
THB3007 The Hebrew Bible in Context: An Introduction 3 units
TNT3003 The New Testament in Context: An Introduction 3 units
TTH3036 Systematic Theology 3 units

*Substitutions for Non-Christian Students:*
- Course in History of a particular Religion 3 units
- Course in Ethics 3 units
- Course in Theology or Philosophy 3 units
- Course in Scripture/Sacred Texts 3 units
- Course in History, Ethics, Theology/Philosophy or Scripture/Sacred Texts 3 units

**Interreligious Studies – 6 units**
TIR3001 Interreligious Dialogue and Leadership 3 units
Elective in Interreligious Studies or a Course in a Religious Tradition other than one’s own 3 units

**Concentration – 15 units**
Courses in discipline, as approved by advisor

**Free Electives – 9 units**

**MA Colloquium – 2 units**
TIS3075A MA Colloquium I (Spring semester. 1st year) 1 unit
The Interreligious Studies track offers a graduate-level education in working within and between multiple religious traditions. The goals of the degree are not limited to “religious literacy”—knowledge of the beliefs and practices of a variety of separate traditions. Instead, the field of Interreligious Studies stresses the understanding of interconnections and relationships, even in the context of important differences. Knowledge of facts alone is therefore not sufficient; advanced abilities in dialogue, awareness of lived contexts, perceptions of history, interpersonal and affective skills, and experience in communities are also important.

Graduates will have completed course work in two or more different religious traditions as well as in interreligious dialogue and leadership. In their elective work and in their culminating project, students will focus on a particular issue or set of issues that connects at least two religious traditions.

Study of religious traditions will be approached in a way that understands religions as distinct forms of life, lived out through interacting communities. Deep convictions, core values, organic practices, and cultural contexts – these will all be considered.

In addition, students will experience and develop skills for working across religious traditions. This begins in the one required course, Interreligious Dialogue and Leadership, where students begin working on skills such as dialogical competencies, participant observation, interpersonal and affective learning, values assessment, the ability to see similarities and differences across broad traditions of belief and practice, and the ability to lead multi-religious projects in multi-religious contexts.

In order to strengthen dialogical skills, students will be expected to work in an interreligious situation sometime during their program. This can be accomplished by a practicum or internship experience, counted as elective credit. The summative exercise can be an interreligious project.

Students are encouraged to choose ethics classes and electives that emphasize engagement and action, strengthening skills for understanding and communicating across differences. Advisors will help students select issues that bridge across two or more religious communities.

The Integrative Seminar is taken for two semesters, with one unit of credit being awarded each semester, and one unit awarded during the final semester as the summative exercise is finalized and orally defended. Full time students begin the Integrative Seminar course in the second semester. The course is designed to help them design their summative exercise.

As appropriate to a student’s vocational goals and with his or her advisor’s consent, a student may choose to write an academic thesis as a summative exercise. In that case, the student will
take the MA Colloquium class as a substitute for the Integrative Seminar. The requirement for interreligious engagement would then be met by an internship or other project, again with the advisor’s consent.

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

**Study of Religions – 18 units**
*Students take courses that go in-depth in two or more religious traditions.*

**Interreligious Studies and Skills – 15 units**

<table>
<thead>
<tr>
<th>Course</th>
<th>Units</th>
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<tbody>
<tr>
<td>TIR3001 Interreligious Dialogue and Leadership</td>
<td>3 units</td>
</tr>
<tr>
<td>Elective in Interreligious Studies</td>
<td>3 units</td>
</tr>
<tr>
<td>Electives in Interreligious Education, Interreligious Studies, Buddhist studies, Christian studies, Islamic studies, Jewish Studies</td>
<td>9 units</td>
</tr>
</tbody>
</table>

**Free Electives – 12 units**

**Integrative Seminar or MA Colloquium - 2 units**

<table>
<thead>
<tr>
<th>Course</th>
<th>Units</th>
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</thead>
<tbody>
<tr>
<td>TIS3061 Integrative Seminar I (Spring semester 1st year)</td>
<td>1 unit</td>
</tr>
<tr>
<td>TIS3062 Integrative Seminar II (Fall semester 2nd year)</td>
<td>1 unit</td>
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<tr>
<td><strong>OR</strong></td>
<td></td>
</tr>
<tr>
<td>TIS3075 MA Colloquium I (Spring semester 1st year)</td>
<td>1 unit</td>
</tr>
<tr>
<td>TIS3076 MA Colloquium II (Fall semester 2nd year)</td>
<td>1 unit</td>
</tr>
</tbody>
</table>

**Summative Exercise – 1 unit**
*The summative exercise, such as a master’s thesis, major research paper, or project, as approved by one’s advisor, must be completed within the final 2 semesters of enrollment.*

**TOTAL - 48 units**

**RELIGION, SOCIETY AND SOCIAL CHANGE TRACK**

The Religion, Society and Social Change track is designed to appeal to people who are interested in working across religious traditions to contribute toward the healing of the world.

The purpose of this degree is to prepare people to work for social change in concrete settings of leadership and activism. The program aims to strengthen students’ personal ethical grounding, increase their capacity to work with people from different religious traditions and secular standpoints, and equip them with the knowledge and skills for leading change at the local level and beyond. The program is appropriate for those interested in working in secular, religious, or interreligious contexts, including advocacy, service, and justice organizations.

**Required Courses – 9 units**

<table>
<thead>
<tr>
<th>Course</th>
<th>Units</th>
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</thead>
<tbody>
<tr>
<td>TES3029 Religious Foundations for Social Change</td>
<td>3 units</td>
</tr>
<tr>
<td>TES3072 Ethics of Globalization</td>
<td>3 units</td>
</tr>
<tr>
<td>TIR3001 Interreligious Dialogue and Leadership</td>
<td>3 units</td>
</tr>
</tbody>
</table>
Electives in Religious Traditions – 15 units
Students take five courses in Religious Traditions in at least three of the following areas: History, Theology/Philosophy, Sacred Scriptures, and/or Ethics. Students may choose to take courses related to their own religious tradition or those of other religions.

Electives in Interreligious Studies – 3 units
Elective in Interreligious Studies or a Course in a Religious Tradition other than one’s own

Distribution in Social Engagement, Leadership, and Activism – 9 units
(And courses with TCE, TES, TIR, TPP, TSF, TUS prefixes, and/or other approved courses)

Internship –6 units
An internship placement where students will work on applying their area of expertise to some set of real-world problems.

Free Electives – 6 units

Integrative Seminar or MA Colloquium - 2 units
TIS3061 Integrative Seminar I (Spring semester 1st year) 1 unit
TIS3062 Integrative Seminar II (Fall semester 2nd year) 1 unit
OR
TIS3075 MA Colloquium I (Spring semester 1st year) 1 unit
TIS3076 MA Colloquium II (Fall semester 2nd year) 1 unit

Summative Exercise – 1 unit
The summative exercise, such as a master’s thesis, major research paper, or project, as approved by one’s advisor, must be completed within the final 2 semesters of enrollment.

TOTAL – 48 units

RELIGIOUS EDUCATION TRACK

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

Theological/Religious Studies – 15 units*
THC3007 History of World Christianities 3 units
TEC3001 Introduction to Christian Ethics 3 units
THB3007 The Hebrew Bible in Context: An Introduction 3 units
TNT3003 The New Testament in Context: An Introduction 3 units
TTH3036 Systematic Theology 3 units
*Substitutions for Non-Christian Students:*

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

**Interreligious Studies – 6 units**

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

**Concentration – 15 units**

- **Electives in the Discipline (can include courses in Religious Education, Interreligious Education, or Spiritual Formation)** 15 units

**Free Electives – 9 units**

**Integrative Seminar or MA Colloquium - 2 units**

- TIS3061 Integrative Seminar I (*Spring semester 1st year*) 1 unit
- TIS3062 Integrative Seminar II (*Fall semester 2nd year*) 1 unit
- OR
  - TIS3075 MA Colloquium I (*Spring semester 1st year*) 1 unit
  - TIS3076 MA Colloquium II (*Fall semester 2nd year*) 1 unit

**Summative Exercise – 1 unit**

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

**TOTAL – 48 units**

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

**ISLAMIC EDUCATION TRACK**

The Islamic Education track provides a holistic approach to developing the educational environment in Muslim schools and organizations, designing curriculum, and attending to the needs of students according to research-based models. Coursework for specializations in Islamic Educational Leadership and Islamic Curriculum and Instruction includes grounding in Islamic Studies and professional development in the effective use of education technology. The program is designed to be responsive to the educational needs of local religious, social and cultural contexts, as well as the vocational goals of the student. This concentration adequately prepares students for future Ph.D. studies.

**Islamic Studies – 15 units**

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

**Interreligious Studies – 6 units**
*Students must take two of the following courses:*
- TIR3001 Interreligious Dialogue and Leadership 3 units
- BMU3019/3119 Sunni-Shia Relations and Intra-faith Issues 3 units
- BIR3100 Abrahamic Faiths in Conversation 3 units
- Elective course in Interreligious or intra-faith studies 3 units

**Concentration – 15 units**
*Proposed courses, pending approval:*
- Foundations of Islamic Education 3 units
- Introduction to the Islamic Cultural Heritage 3 units
- Education Technology and Resources 3 units

**AND EITHER:**

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

**OR**

**Islamic Curriculum and Instruction:**
- Critical Pedagogy and Foundations in Learning Theories 3 units
- Curriculum Design, Development, and Integration 3 units

**Free Electives – 9 units**
Students can select courses from Bayan Claremont, Claremont School of Theology, the Academy for Jewish Religion, California, University of the West, and Claremont Graduate University to customize their degree programs to their interests and contexts.

**Integrative Seminar or MA Colloquium – 2 units** (one unit each for two semesters)
- BIS3161 Integrative Seminar I – Spring semester first year 1 unit
- BIS3162 Integrative Seminar II – Fall semester second year 1 unit

**OR**
- TIS3075 MA Colloquium I – Spring semester first year 1 unit
- TIS3076 MA Colloquium II – Fall semester second year 1 unit

**Summative Exercise – 1 unit**
*The summative exercise, such as a master’s thesis, major research paper, or project, as approved by one’s advisor, must be completed within the final 2 semesters of enrollment.*

**TOTAL – 48 units**

**SPIRITUAL FORMATION TRACK**

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

**Theological/Religious Studies – 15 units**

<table>
<thead>
<tr>
<th>Course</th>
<th>Units</th>
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<tbody>
<tr>
<td>THC3007 History of World Christianities</td>
<td>3</td>
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<tr>
<td>TEC3001 Introduction to Christian Ethics</td>
<td>3</td>
</tr>
<tr>
<td>THB3007 The Hebrew Bible in Context: An Introduction</td>
<td>3</td>
</tr>
<tr>
<td>TNT3003 The New Testament in Context: An Introduction</td>
<td>3</td>
</tr>
<tr>
<td>TTH3036 Systematic Theology</td>
<td>3</td>
</tr>
</tbody>
</table>

*Substitutions for Non-Christian Students:*

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

**Interreligious Studies – 6 units**

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<thead>
<tr>
<th>Course</th>
<th>Units</th>
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</thead>
<tbody>
<tr>
<td>TIR3001 Interreligious Dialogue and Leadership</td>
<td>3</td>
</tr>
<tr>
<td>Elective in Interreligious Studies or a Course in a Religious Tradition</td>
<td>3</td>
</tr>
</tbody>
</table>
- other than one’s own

**Concentration – 18 units**

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

**Free Electives – 6 units**

**Integrative Seminar or MA Colloquium - 2 units**

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<tr>
<th>Course</th>
<th>Units</th>
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<tbody>
<tr>
<td>TIS3061 Integrative Seminar I – Spring semester first year</td>
<td>1</td>
</tr>
<tr>
<td>TIS3062 Integrative Seminar II – Fall semester second year</td>
<td>1</td>
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<tr>
<td><strong>OR</strong></td>
<td></td>
</tr>
<tr>
<td>TIS3075 MA Colloquium I – Spring semester first year</td>
<td>1</td>
</tr>
<tr>
<td>TIS3076 MA Colloquium II – Fall semester second year</td>
<td>1</td>
</tr>
</tbody>
</table>

**Summative Exercise – 1 unit**

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

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

**TOTAL – 48 units**
SPIRITUALLY INTEGRATIVE PSYCHOTHERAPY TRACK

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

Core Courses – 21 units
First Year Requirements:
TSC3004 Theories and Practices of Spiritual Care 3 units
Clinical Education (see specific requirements below) 6 units
TIR3001 Interreligious Dialogue and Leadership 3 units
Second Year Requirements:
Clinical Education (see specific requirements below) 6 units
Elective in Interreligious Studies 3 units

Theological/Religious Studies – 15 units*
THC3007 History of World Christianities 3 units
TEC3001 Introduction to Christian Ethics 3 units
THB3007 The Hebrew Bible in Context: An Introduction 3 units
TNT3003 The New Testament in Context: An Introduction 3 units
TTH3036 Systematic Theology 3 units

*Substitutions for Non-Christian Students:
Course in History of a particular Religion 3 units
Course in Ethics 3 units
Course in Theology or Philosophy 3 units
Course in Scripture/Sacred Texts 3 units
Course in History, Ethics, Theology/Philosophy or Scripture/Sacred Texts 3 units

Electives – 12 units
Courses in discipline, as approved by advisor

Summative Exercise – 0 units
Students in this concentration normally complete a clinical case study to fulfill the summative exercise.

Clinical Education Requirements
Clinical Pastoral Education Prerequisite
Successful completion of one unit of CPE in a program accredited by the Association of Clinical Pastoral Education, with an evaluation acceptable to the faculty in the field of spiritual care, is required before students may begin their clinical training. Students who do not have this prerequisite will not be able to complete the degree in two years.
Clinical Training through The Clinebell Institute for Pastoral Counseling and Psychotherapy (TCI)

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

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

Additional Costs

Supervision Fees: Due to the high cost of supervision and other training expenses, additional fees are charged for TSC3041, TSC3042, TSC3044, and TSC3045. The amount of these fees is indicated in the registration materials for each semester. These fees are normally not covered by scholarship, but can be included in the overall financial aid package. The fee for the 2015-2016 academic year is $1,300 per semester.

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

Registering for Clinical Courses

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

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

THEOLOGY TRACK

Students in the Theology track take courses in a range of theological and philosophical perspectives: Process Theology, Liberation Theologies, Feminist Theologies as well as options for engaging in theological studies in non-Christian traditions.

Theological/Religious Studies – 15 units*

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

*Substitutions for Non-Christian Students:
  Course in History of a particular Religion 3 units
  Course in Ethics 3 units
  Course in Theology or Philosophy 3 units
  Course in Scripture/Sacred Texts 3 units
  Course in History, Ethics, Theology/Philosophy or Scripture/Sacred Texts 3 units

Interreligious Studies – 6 units
TIR3001 Interreligious Dialogue and Leadership 3 units
Elective in Interreligious Studies or a Course in a Religious Tradition other than one’s own 3 units

Concentration – 15 units
Courses in discipline, as approved by advisor 15 units

Free Electives – 9 units

MA Colloquium and Summative Exercise – 2 units
TIS3075A MA Colloquium I (Spring semester, 1st year) 1 unit
TIS3075B MA Colloquium II (Fall semester, 2nd year) 1 unit

Summative Exercise – 1 unit
The summative exercise, such as a master’s thesis, major research paper, or project, as approved by one’s advisor, must be completed within the final 2 semesters of enrollment.

TOTAL – 48 units

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

The M.A. with a concentration in Interdisciplinary or Comparative Studies is a 48-unit degree program for those who desire to study the integration of two or more fields. It is a flexible degree that allows students to personalize a course of advanced study in multiple areas of interest, one of which must be religious in nature. These fields of study will be listed on the student’s academic transcript. The culmination of this degree is a summative exercise which usually takes the form of a Master’s thesis.

Core Courses – 6 units
TIR3001 Interreligious Dialogue and Leadership 3 units
TIR3XXX Elective in Interreligious Studies OR a course in a religious tradition other than one’s own 3 units
Free Electives - 39 units
In consultation with one’s faculty advisor, the student will design a program appropriate to the student’s interests and future career goals.

Integrative Seminar or MA Colloquium - 2 units
TIS3075 MA Colloquium I (Spring semester 1st year) 1 unit
TIS3076 MA Colloquium II (Fall semester 2nd year) 1 unit

Summative Exercise – 1 unit
The summative exercise, such as a master’s thesis, major research paper, or project, as approved by one’s advisor, must be completed within the final 2 semesters of enrollment.

TOTAL – 48 units
DEGREE PROGRAM GUIDES

MASTER OF ARTS IN RELIGION REQUIREMENTS – OPTION A
CONCENTRATION IN THEOLOGICAL STUDIES
CHRISTIAN STUDIES AND LEADERSHIP TRACK

<table>
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<tr>
<th>Course Title</th>
<th>Units Req’d</th>
<th>Projected Semester /Yr</th>
<th>Units Comp.</th>
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<td><strong>THEOLOGICAL STUDIES</strong>*(see note below)*</td>
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<td>THB3007 - Hebrew Bible in Context: An Introduction</td>
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<td>TNT3003 - New Testament in Context: An Introduction</td>
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<td>THC3007 - History of World Christianity</td>
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<td>TTH3036 – Systematic Theology</td>
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<td>TEC3001 - Introduction to Christian Ethics</td>
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<td><strong>INTERRELIGIOUS STUDIES</strong></td>
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<td>TIR3001 – Interreligious Dialogue and Leadership <em>(1 week January Intensive class)</em></td>
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<td>Elective in Interreligious Studies <em>(any course with TIR or TIE prefix)</em> or a Course in a Religious Tradition other than one’s own.</td>
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<td><strong>TOTAL REQUIRED</strong></td>
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*All students must take at least one course in each of the following categories: 1) History of a particular religious tradition, 2) Theology, teaching, and/or tenets, 3) Sacred text(s), and 4) Ethics. The fifth class may be in any of these four categories. Muslim students: please see the Islamic Studies and Leadership track.
### MASTER OF ARTS IN RELIGION REQUIREMENTS – OPTION A

**ISLAMIC STUDIES AND LEADERSHIP TRACK**

#### ON-CAMPUS OPTION

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<th>Course Title</th>
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<td>BSF3006 – Islamic Leadership and Spirituality</td>
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<td>BTS3000 - The Qur’an: Composition, Collection and Teachings</td>
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<td>BTH3025 - Islamic Theology and Philosophy</td>
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<td>BES3021 - Islamic Law and Legal Theory</td>
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<td>BHS3013 - History of Islam</td>
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<td>TIR3001 – Interreligious Dialogue and Leadership <em>(1 week January Intensive class)</em></td>
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<td>BIR3xxx – Sunni-Shia Relations and Intra-faith Issues</td>
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<td>BMU3009 Arabic III*</td>
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<td>BMU3010 Arabic IV*</td>
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<td><strong>FREE ELECTIVES</strong> <em>(In consultation with the faculty advisor, Students should choose classes that best fit one’s future career goals.</em></td>
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<td>TIS3062 Integrative Seminar II OR TIS3076 MA Colloquium II</td>
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## MASTER OF ARTS IN RELIGION REQUIREMENTS – OPTION A
### CONCENTRATION IN THEOLOGICAL STUDIES
#### ISLAMIC STUDIES AND LEADERSHIP TRACK
##### HYBRID INTENSIVE OPTION

- **THEOLOGICAL STUDIES** 15
  - BSF3xxx – Islamic Leadership and Spirituality 3
  - BTS3000 - The Qur’an: Composition, Collection and Teachings 3
  - BTH3025 - Islamic Theology and Philosophy 3
  - BES3021 - Islamic Law and Legal Theory 3
  - BHS3013 - History of Islam 3

- **INTRARELIGIOUS and INTERRELIGIOUS STUDIES** 6
  - BIR3xxx – Sunni-Shia Relations and Intra-faith Issues 3
  - BIR3xxx – Muslims in Conversation with Christians 3

- **ARABIC LANGUAGE** *Students may take a proficiency exam in Arabic III and IV. Students who pass the exam add these units as additional free electives.* 6
  - BMU3009 Arabic III* 3
  - BMU3010 Arabic IV* 3

- **FREE ELECTIVES** *For students who cannot take classes on campus, electives rotate through the schedule. For a list of classes that may be offered, see below.* 18

- **SUMMATIVE EXERCISE** 3
  - TIS3061 Integrative Seminar I OR TIS3075 MA Colloquium I 1
  - TIS3062 Integrative Seminar II OR TIS3076 MA Colloquium II 1
  - TIS3063 Summative Exercise 0-1

- **TOTAL REQUIRED** 48

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**LIST OF ELECTIVES THAT MAY BE OFFERED**

- The Life, Times and Teachings of the Prophet Muhammad
- Marriage, Family and Ethics of Gender among Muslim Americans
- Islam, Medical Ethics, and Spiritual Care
- Preaching and Public Presentations of Islam
- Non-Profit Leadership and Management
- Community Organizing Practicum - Organizing as a Spiritual Practice
- Social Integration and Civic Engagement
<table>
<thead>
<tr>
<th>Course Title</th>
<th>Units Req’d</th>
<th>Projected Semester</th>
<th>Units Completed</th>
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<td><strong>CORE COURSES</strong></td>
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<tr>
<td>THB3007 – The Hebrew Bible in Context: An Introduction</td>
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<td>THC3007 - History of World Christianities</td>
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<td>TTH3036 – Systematic Theology</td>
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<td>TEC3001 - Introduction to Christian Ethics</td>
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<td>TIR3001 – Interreligious Dialogue and Leadership (*1 week January Intensive class)</td>
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<td>Elective in Interreligious Studies (*any course with TIR or TIE prefix) or a Course in a Religious Tradition other than one’s own (see Elective Options List sent out with Registration materials).</td>
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<td><strong>BIBLICAL LANGUAGES</strong></td>
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<td>THBXXXX/LNTXXXX Primary Biblical Language</td>
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<td>THBXXXX/LNTXXXX Secondary Biblical Language</td>
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### MASTER OF ARTS IN RELIGION REQUIREMENTS – OPTION B

#### TRACK: CONCENTRATION IN A THEOLOGICAL DISCIPLINE / ETHICS TRACK

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<td>TEC3001 - Introduction to Christian Ethics</td>
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<td>TIR3001 – Interreligious Dialogue and Leadership (<em>1 week January Intensive class</em>)</td>
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<td>Elective in Interreligious Studies (any course with TIR or TIE prefix) OR a Course in a Religious Tradition other than one’s own (see Elective Options List sent out with Registration materials).</td>
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# MASTER OF ARTS IN RELIGION REQUIREMENTS – OPTION B

## CONCENTRATION IN A THEOLOGICAL DISCIPLINE

### INTERRELIGIOUS STUDIES TRACK

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<td><strong>CONCENTRATION (Electives in Interreligious Education, Interreligious Studies, Buddhist Studies, Christian Studies, Dharma Traditions, Islamic Studies, Jewish Studies). Students may cross register for classes at The Academy of Jewish Religion, CA (AJR), the University of the West (Buddhist institution), Claremont Lincoln University, or Claremont Graduate University.</strong></td>
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<td>TIS3075 – MA Colloquium I OR TIS3061 - Integrative Seminar I (1st Spring semester)</td>
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### Course Title

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<td>**CORE COURSES IN THEOLOGICAL STUDIES <em>(see note below)</em></td>
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<tr>
<td>TEC3001 - Introduction to Christian Ethics</td>
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<td>THB3007 – The Hebrew Bible in Context: An Introduction</td>
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<td>THC3007 – History of World Christianities</td>
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<td>TES3029 - Religious Foundations for Social Change</td>
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<td>TES3072 - Ethics of Globalization</td>
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<td>TIR3001 – Interreligious Dialogue and Leadership <em>(1 week January Intensive class)</em></td>
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<tr>
<td>Elective in Interreligious Studies <em>(any course with TIR or TIE prefix)</em></td>
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<tr>
<td>a Course in a Religious Tradition other than one’s own <em>(see Elective Options List sent out with Registration materials)</em></td>
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<td><strong>DISTRIBUTION IN SOCIAL ENGAGEMENT, LEADERSHIP, AND ACTIVISM</strong></td>
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<tr>
<td><em>(any courses with TCE, TES, TIR, TPP, TSF, TUS prefix)</em></td>
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<td><strong>INTERNSHIP (may be done for 3 units, or 6 units over two semesters by using 3 units from the Free Electives)</strong></td>
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<td>TCE3086 - MA Internship</td>
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<td>TIS3075 – MA Colloquium I OR TIS3061 - Integrative Seminar I <em>(1st Spring semester)</em></td>
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<td>TIS3076 – MA Colloquium II OR TIS3062 – Integrative Seminar II <em>(2nd Fall semester)</em></td>
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<td>TIS3063 - Summative Exercise</td>
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<tr>
<td><strong>TOTAL REQUIRED</strong></td>
<td>48</td>
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</table>

*Students may choose to substitute courses in Ethics, Sacred Texts, History, and Theology/Philosophy from another religious tradition (i.e.: Judaism or Islam). Students who choose to **not** focus their theological studies in any one religious tradition may substitute courses from any religious tradition in at least 3 of the following areas: 1) Ethics, 2) Sacred Texts, 3) History of a particular religious tradition, and 4) Theology, Philosophy.*
# Master of Arts in Religion Requirements – Option B

## Concentration in a Theological Discipline

### Religious Education Track

<table>
<thead>
<tr>
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### Master of Arts in Religion Requirements – Option B

**Concentration in a Theological Discipline**

#### Master of Arts Islamic Education Track

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<td><strong>Islamic Studies</strong></td>
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<td>BES3010 Islamic Ethics</td>
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<tr>
<td>BTS3000 The Qur’an: Composition, Collection and Teachings</td>
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<td>BTH3025 Islamic Theology and Philosophy</td>
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<td>BES3021 Islamic Law and Legal Theory</td>
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<td>THS3013 History of Islam</td>
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<td>Students must take two of the following courses:</td>
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<td>TIR3001 Interreligious Dialogue and Leadership</td>
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<tr>
<td>BMU3019/3119 Suni-Shia Relations and Intra-faith Issues</td>
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<td>BIR3100 Abrahamic Faiths in Conversation</td>
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<td>Elective course in Interreligious or intra-faith studies</td>
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<td><strong>Concentration – First three courses plus two courses from one of the concentrations – Islamic Educational Leadership or Islamic Curriculum and Instruction</strong></td>
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<tr>
<td>Foundations of Islamic Education</td>
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<td>Introduction to the Islamic Cultural Heritage</td>
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<td>Education Technology and Resources</td>
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<td><strong>Islamic Educational Leadership</strong></td>
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<tr>
<td>School Leadership, Board Management, and Change Agency</td>
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<td>Cultivating the Campus Environment &amp; Professional Learning Communities</td>
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<tr>
<td><strong>Islamic Curriculum and Instruction</strong></td>
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<tr>
<td>Critical Pedagogy and Foundations in Learning Theories</td>
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<td>Curriculum Design, Development, and Integration</td>
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<td><strong>Free Electives</strong></td>
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<td>Students can select courses from Bayan Claremont, Claremont School of Theology, the Academy for Jewish Religion, California, University of the West, and Claremont Graduate University to customize their degree programs to their interests and contexts.</td>
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*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.*
**MASTER OF ARTS IN RELIGION REQUIREMENTS – OPTION B**

**CONCENTRATION IN A THEOLOGICAL DISCIPLINE**

**SPIRITUAL FORMATION TRACK**

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<th>Course Title</th>
<th>Units Req’d</th>
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### COURSE REQUIREMENTS – OPTION B

**SPIRITUALLY INTEGRATIVE COUNSELING TRACK**

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<td>TSC3004 – Theories and Practices of Spiritual Care</td>
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<td>TSC3041 – Counseling Internship (Fall, 1st year)</td>
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<td>TSC3044 – Counseling Internship (Fall, 2nd year)</td>
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<td>TSC3045 – Counseling Internship (Spring, 2nd year)</td>
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<td>TSC3046 – Counseling Internship (Summer, 2nd year unless graduating that May)</td>
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<td><strong>COURSE REQUIREMENTS TAKEN ANY TIME</strong>*</td>
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# MASTER OF ARTS IN RELIGION REQUIREMENTS – OPTION B

## CONCENTRATION IN A THEOLOGICAL DISCIPLINE

### THEOLOGY TRACK

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<td>TIS3075 – MA Colloquium I OR TIS3061 - Integrative Seminar I (1st Spring semester)</td>
<td>1</td>
<td></td>
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</tr>
<tr>
<td>TIS3076 – MA Colloquium II OR TIS3062 – Integrative Seminar II (2nd Fall semester)</td>
<td>1</td>
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</tr>
<tr>
<td>TIS3063 - Summative Exercise</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>TOTAL REQUIRED</strong></td>
<td>48</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
# MASTER OF ARTS IN RELIGION REQUIREMENTS – OPTION C

## CONCENTRATION IN INTERDISCIPLINARY OR COMPARATIVE STUDIES

INTERDISCIPLINARY OR COMPARATIVE STUDIES

<table>
<thead>
<tr>
<th>Course Title</th>
<th>Units Req’d</th>
<th>Projected Semester</th>
<th>Units Completed</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>CORE COURSES</strong></td>
<td>6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TIR3001 – Interreligious Dialogue and Leadership (<em>1 week January Intensive class</em>)</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elective in Interreligious Studies (<em>any course with TIR or TIE prefix</em>) or a Course in a Religious Tradition other than one’s own (<em>see Elective Options List sent out with Registration materials</em>)</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>CONCENTRATION (Electives that will prepare you for your Summative Exercise thesis/project.)</strong></td>
<td>39</td>
<td></td>
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</tr>
<tr>
<td>SUMMATIVE EXERCISE</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TIS3075 – MA Colloquium I OR TIS3061 - Integrative Seminar I (1&lt;sup&gt;st&lt;/sup&gt; Spring semester)</td>
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<td></td>
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</tr>
<tr>
<td>TIS3076 – MA Colloquium II OR TIS3062 – Integrative Seminar II (2&lt;sup&gt;nd&lt;/sup&gt; Fall semester)</td>
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<td></td>
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</tr>
<tr>
<td>TIS3063 – Summative Exercise</td>
<td>1</td>
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<tr>
<td><strong>TOTAL REQUIRED</strong></td>
<td><strong>48</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
# MASTER OF ARTS DEGREE
## FLEXIBLE LAYOUT OF 2-YEAR SEQUENCE

### YEAR I

<table>
<thead>
<tr>
<th>FALL</th>
<th>WINTER INTERTERM</th>
<th>SPRING</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>THB3007 The Hebrew Bible in Context (3)</strong></td>
<td><strong>TIR3001 Interreligious Dialogue &amp; Leadership (3)</strong></td>
<td><strong>TNT3003 The New Testament in Context (3)</strong></td>
</tr>
<tr>
<td><strong>TTH3036 Systematic Theology (3)</strong></td>
<td></td>
<td><strong>TIS3075 MA Research Colloquium I (1)</strong></td>
</tr>
<tr>
<td>Other Requirement or Elective (3)</td>
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<td>Other Requirement or Elective (3)</td>
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<td>Other Requirement or Elective (3)</td>
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</tr>
<tr>
<td>12 units</td>
<td>3 units</td>
<td>13 units</td>
</tr>
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### YEAR II

<table>
<thead>
<tr>
<th>FALL</th>
<th>WINTER INTERTERM</th>
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</tr>
</thead>
<tbody>
<tr>
<td><strong>TEC3001 Introduction to Christian Ethics (3)</strong></td>
<td></td>
<td><strong>THC3007 History of World Christianities (3)</strong></td>
</tr>
<tr>
<td><strong>TIS3076 MA Research Colloquium II (1)</strong></td>
<td></td>
<td><strong>TIS3063 Summative Exercise (1)</strong></td>
</tr>
<tr>
<td>Other Requirement or Elective (3)</td>
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<td>Other Requirement or Elective (3)</td>
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<td>Other Requirement or Elective (3)</td>
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<td>Other Requirement or Elective (3)</td>
</tr>
<tr>
<td>10 units</td>
<td>10 units</td>
<td></td>
</tr>
</tbody>
</table>

**NOTE** – This is a sample working course sequence document. It can easily be adjusted for more than two years of study. Courses in **bold** type represent **required theological studies and summative exercise** courses for the majority of tracks connected with the Master of Arts degree program. These courses are offered in Fall, Winter Interterm and Spring semesters as indicated above.

08/2016
NEW DEGREE PROGRAM BEGINNING FALL 2017 (pending final approval).
The Master of Theological Studies (M.T.S.) is a 48-unit degree designed to combine academic excellence with in depth theological studies in a particular area of concentration in order to provide a foundation for further graduate study and general education and enrichment. Areas of concentration include: biblical studies, ethics and social change, interreligious studies, ministry, religious education, spiritual formation and theology. Students must complete a summative exercise at the end of their program which takes the form of master seminar or research-focused project.

MASTER OF THEOLOGICAL STUDIES DEGREE REQUIREMENT CHECKLIST

<table>
<thead>
<tr>
<th>Course Titles</th>
<th>Units Req’d</th>
<th>Projected Semester/Yr</th>
<th>Units Comp</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>THEOLOGICAL FOUNDATION COURSES (required)</strong></td>
<td>15 units</td>
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<tr>
<td>THB3007 The Hebrew Bible in Context</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TNT3003 The New Testament in Context</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>THC3007 History of World Christianities</td>
<td>3</td>
<td></td>
<td></td>
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<tr>
<td>TTH3036 Systematic Theology</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TEC3001 Introduction to Christian Ethics</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>INTERRELIGIOUS STUDIES</strong></td>
<td>6 units</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TIR3001 Interreligious Dialogue and Leadership</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elective Course in Interreligious Studies (any course with TIR or TIE prefix) or Course in a Religious Tradition other than one’s own</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>CONCENTRATION (Select one of the following Areas: Biblical Studies; Ethics and Social Change; Interreligious Studies; Ministry; Religious Education; Spiritual Formation; Theology)</strong></td>
<td>12 units</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
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</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>FREE ELECTIVES</strong></td>
<td>12 units</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
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<tr>
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<td>3</td>
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<tr>
<td></td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>SUMMATIVE EXERCISE</strong></td>
<td>3 units</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TIS3XXX Masters Seminar or Research Project</td>
<td>3</td>
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<td></td>
</tr>
<tr>
<td><strong>TOTAL REQUIRED</strong></td>
<td>48</td>
<td></td>
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</tr>
</tbody>
</table>
THE MASTER OF ARTS DEGREE IN MINISTRY, LEADERSHIP, AND SERVICE

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

The degree has one required course each semester that helps students articulate and integrate the intersections between one’s personal spiritual journey, theological education, and the various contexts in which ministry takes place. Students will then choose among distribution electives to best custom design their degree program for their future ministry goals. For students who are United Methodist seeking Deacon’s ordination, Disciples of Christ on the Apprentice Track for ordination, or Armenian Apostolic students, see the denominational tracks below.

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

Master of Arts in Ministry, Leadership, and Service Learning Outcomes
Graduates of the CST M.A. in Ministry, Leadership, and Service degree will be able to:
- Demonstrate knowledge of the Christian tradition gained through the study of theological disciplines.
- Engage in constructive dialogue across cultures and/or religions.
- Provide effective ministerial, community, and/or public leadership.
- Demonstrate personal integrity and spiritual maturity.

M.A. in Ministry Leadership, and Service Track Options: Hybrid or On-Campus

The Hybrid mode includes fully online classes, one-week Intensive classes offered on-campus (without online components), and hybrid courses that include a week on-campus with online sessions for the remainder of the semester.

The On-Campus mode allows students to receive their MAMLS degree in regular classroom settings except for five classes that must be taken in the Intensive or Hybrid mode.

Hybrid Mode

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

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

All required courses, including intensives, hybrids, and online courses, are offered every year. A recommended course schedule for completing the degree in two years is provided.
Hybrid and Intensive Courses
Hybrid courses include a week of on-campus sessions plus online work throughout a semester. Hybrid courses often have required pre-class reading and writing assignments. Intensive courses meet for one week on campus and often have required reading before class, plus assignments due after the last class session.

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

Calendar for Hybrid and Intensive Courses
To complete the degree in two academic years, students should plan to be on campus these times:
- First year – 1 week in August, 2 weeks in January
- Second year – 1 week in August, 1 week in January
- Summers – possible one- or two-week intensive classes on campus

If possible bring a laptop computer for these class weeks.

Online Courses
Online courses do not require time on campus. Most class sessions are asynchronous – each week students can participate at times of their own choosing. Some online classes include synchronous (everyone at the same time) sessions.

The program includes 5 required integrative courses, designed to help students connect personal spiritual journey, theological education, and ministry contexts. The remaining 11 courses needed to complete the degree include electives in theological studies; ministry, leadership, and service; and free electives. For United Methodist students seeking ordination as deacons, these include required denominational courses.

Required Integrative Courses
- TSF3008 Formation: Spiritual Practices (hybrid)
- TCS3000 Cultural Competencies (hybrid)
- TCE3080 Formation: Field Education I (hybrid)
- TIR3001 Interreligious Dialogue and Leadership (intensive)
- TRE3040 Vocational Praxis (intensive)

Electives in Theological Studies
4 courses in at least two of the following areas: Hebrew Bible, New Testament, Theology, Church History, Ethics. Introductory classes are highly recommended.

Electives in Ministry, Leadership, and Service
4 courses in any of the following areas: Denominational Studies, Leadership and Administration, Preaching, Religion and the Arts, Religious Education, Spiritual Care and Counseling, Spiritual Formation, Urban Ministry, Worship.

Free Electives – 3 courses

Total Units to Complete M.A.M.L.S. Degree Program – 48 units

Denominational Requirements
United Methodist students seeking ordination have five required denominational studies courses:
History, Doctrine, and Polity (2 units each), Evangelism, and Mission (3 units each), 12 units total. Some of these courses may be offered online only or as intensives in the summer.

Ordination as a deacon also requires coursework in Hebrew Bible, New Testament, Church History, Theology, Ethics, and Worship. These requirements are counted as electives, in the categories listed above.

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

**Time to Complete**
The Master of Arts is usually considered a 2-year degree program. Students can complete the program in two academic years by taking 4 courses (12 units) most semesters, plus the two January intensives. Some students also choose to spread the course work over a longer period of time.

**On-Campus Mode**

**About this Program**
Students in the on-campus program can complete the Master of Arts in Ministry, Leadership, and Service by taking most of their courses as semester-long classes that meet weekly. Five required integrated courses must be taken in the intensive or hybrid mode (indicated below).

The five required integrative courses are designed to help students connect personal spiritual journey, theological education, and ministry contexts. These courses must be taken as intensives and hybrids. The remaining courses needed to complete the degree include electives in theological studies; ministry, leadership, and service; and free electives. For United Methodist students seeking ordination as deacons, these include five required denominational courses.

**Hybrid and Intensive Courses**
The 5 required integrative courses are offered only as hybrids or intensives. Hybrid courses include a week of on-campus sessions plus online work throughout a semester. Hybrid courses often have required pre-class reading and writing assignments. Intensive courses meet for one week on campus and often have required reading before class, plus assignments due after the last class session.

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

**Calendar for Hybrid and Intensive Courses**

To complete the degree in two academic years, student should plan to take the required integrative courses these times:

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

**Required Integrative Courses**

- TSF3008 Formation: Spiritual Practices (hybrid)
- TCS3000 Cultural Competencies (hybrid)
- TCE3080 Formation: Field Education I (hybrid)
- TIR3001 Interreligious Dialogue and Leadership (intensive)
- TRE3040 Vocational Praxis (intensive)
**Electives in Theological Studies**
4 courses in at least two of the following areas: Hebrew Bible, New Testament, Theology, Church History, Ethics. Introductory classes are highly recommended.

**Electives in Ministry, Leadership, and Service**
4 courses in any of the following areas: Denominational Studies, Leadership and Administration, Preaching, Religion and the Arts, Religious Education, Spiritual Care and Counseling, Spiritual Formation, Urban Ministry, Worship.

**Free Electives – 3 courses**

**Total Units to Complete M.A.M.L.S. Degree Program – 48 units**

**Denominational Requirements**
United Methodist students seeking ordination have five required denominational studies courses: History, Polity, Doctrine, Mission, and Evangelism, 12 units total (3 of the classes are 2 units each). Some of these courses may be offered online only or as intensives in the summer.

Ordination as a deacon also requires coursework in Hebrew Bible, New Testament, Church History, Theology, Ethics, and Worship. These requirements are counted as electives, in the categories listed above.

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

**Time to Complete**
The Master of Arts is usually considered a 2-year degree program. Students can complete the program in two academic years by taking 4 courses (12 units) most semesters, plus the two January intensives. It is also possible to complete more quickly by taking summer courses. Some students also choose to spread the course work over a longer period of time.

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

**Track 1: UMC Deacon’s Studies Track**

**Required Integrative Studies(Intensive or Hybrid)**
- Formation: Spiritual Practices 3 units
- Cultural Competencies 3 units
- Formation: Field Education I 3 units
- Interreligious Dialogue and Leadership 3 units
- Vocational Praxis 3 units

**Electives in Theological Studies(Online or Intensive)**
- Systematic Theology 3 units
- The Hebrew Bible in Context: An Introduction 3 units
- The New Testament in Context: An Introduction 3 units
- History of World Christianities 3 units
- Introduction to Christian Ethics 3 units


Electives in areas of Ministry, Leadership, and Service

- Christian Worship and the Arts: 3 units
- United Methodist History: 2 units
- United Methodist Polity: 2 units
- United Methodist Doctrine: 2 units
- Christian Mission: 3 units
- United Methodist Evangelism: 3 units

Free Elective: 3 units

Total – 48 Units

Track 2: Disciples of Christ Apprentice Track for Ordained Ministry

Required Integrative Courses

- Formation: Spiritual Practices: 3 units
- Cultural Competencies: 3 units
- Field Education: 3 units
- Interreligious Dialogue and Leadership: 3 units
- Vocational Praxis: 3 units

Electives in Theological Studies

- Systematic Theology: 3 units
- The Hebrew Bible in Context: An Introduction: 3 units
- The New Testament in Context: An Introduction: 3 units
- History of World Christianities: 3 units
- Introduction to Christian Ethics: 3 units

Electives in areas of Ministry, Leadership, and Service:

- Christian Worship and the Arts: 3 units
- Introduction to Religious Education: 3 units
- Disciples History and Polity: 3 units
- Christian Mission -OR-
- Evangelism in Christian Traditions: 3 units
- Theories and Practices of Spiritual Care: 3 units
- Preaching in the Worship Context: 3 units

Total – 48 units

Track 3: Armenian Orthodox Ministry Track

Required Integrative Studies

- Formation: Spiritual Practices: 3 units
- Cultural Competencies: 3 units
- Field Education: 3 units
- Interreligious Dialogue and Leadership: 3 units
- Vocational Praxis: 3 units

Electives in Theological Studies

- Systematic Theology: 3 units
- The Hebrew Bible in Context: An Introduction: 3 units
- The New Testament in Context: An Introduction: 3 units
- History of World Christianities: 3 units
- Introduction to Christian Ethics: 3 units
Electives in areas of Ministry, Leadership, and Service

- Introduction to Religious Education 3 units
- Preaching in the Worship Context 3 units
- Theories and Practices in Spiritual Care 3 units
- Elective in Preaching 3 units
- Free Electives 9 units

Total – 48 Units
# Degree Requirement Checklist

## Hybrid Program

<table>
<thead>
<tr>
<th>CST Course Title</th>
<th>Units Req’d</th>
<th>Projected Semester</th>
<th>Units Comp.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Required Integrative Studies - Intensive or Hybrid Classes</strong></td>
<td></td>
<td></td>
<td>15</td>
</tr>
<tr>
<td>TSF3008 – Formation: Spiritual Practices (hybrid with August on-campus session and online Fall)</td>
<td>3</td>
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</tr>
<tr>
<td>TCS3000 – Formation: Cultural Competencies (hybrid with January on-campus session and online Spring)</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TCE3080 – Formation: Field Education I (hybrid with August on-campus session and online Fall)</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TIR3001 - Interreligious Dialogue and Leadership (January Intensive week)</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TRE3040 - Vocational Praxis (January Intensive Week)</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Electives in Theological Studies – Online or Intensive Classes. Students take 4 courses in at least two of the following areas:</strong> Hebrew Bible (Old Testament), New Testament, Theology, Church History, Ethics. Note: Introductory classes are highly recommended. United Methodist students seeking deacon orders should take TCE3001 Introduction to Christian Ethics (3)</td>
<td>12</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
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<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Electives in Ministry, Leadership, and Service – Hybrid, intensive, or online. Students may take one or more of these classes in a Hybrid mode: Intro to Religious Education, Religious Leadership, Intro to Christian Worship and the Arts, or Preaching in the Context of Worship. They may take online or intensive classes in any of the following areas: Denominational Studies, Leadership and Administration, Preaching, Religion and the Arts, Religious Education, Spiritual Care and Counseling, Spiritual Formation, Urban Ministry, Worship. Note: United Methodist students seeking ordination should take two of their denominational requirements here: Evangelism (3) and Introduction to Worship and the Arts (3)</strong></td>
<td>12</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td></td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Free Electives – Note: United Methodist students seeking ordination as a deacon should take four of their denominational requirements in these slots: UM History (2), Doctrine (2), Polity (2), and Mission (3).</strong></td>
<td>9</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td><strong>Total Required</strong></td>
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</tbody>
</table>

8/18/16BBJ
### MASTER OF ARTS IN MINISTRY, LEADERSHIP, AND SERVICE HYBRID PROGRAM

**FLEXIBLE LAYOUT 2-YEAR SEQUENCE**

#### YEAR I

<table>
<thead>
<tr>
<th>FALL</th>
<th>WINTER INTERTERM</th>
<th>SPRING</th>
<th>SUMMER</th>
</tr>
</thead>
<tbody>
<tr>
<td>TSF3008 Formation: Spiritual Practices</td>
<td>TIR3001 Interreligious Dialogue</td>
<td>TCS3000 Formation: Cultural Competencies</td>
<td>Elective/UM studies</td>
</tr>
<tr>
<td></td>
<td>and Leadership</td>
<td></td>
<td></td>
</tr>
<tr>
<td>THB3007 The Hebrew Bible in Context</td>
<td></td>
<td>TWP3015 Introduction to Christian Worship and</td>
<td>Elective/UM studies</td>
</tr>
<tr>
<td></td>
<td></td>
<td>the Arts</td>
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<td>Elective/UM studies</td>
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<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>TNT3003 The New Testament in Context</td>
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</tr>
</tbody>
</table>

#### YEAR II

<table>
<thead>
<tr>
<th>FALL</th>
<th>WINTER INTERTERM</th>
<th>SPRING</th>
</tr>
</thead>
<tbody>
<tr>
<td>TCE3080 Formation: Field Education I</td>
<td>TRE3040 Vocational Praxis</td>
<td>THC3007 History of World Christianities</td>
</tr>
<tr>
<td>TTH3036 Systematic Theology</td>
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<td>Elective/UM studies</td>
</tr>
<tr>
<td>Elective/UM studies</td>
<td></td>
<td>Elective/UM studies</td>
</tr>
</tbody>
</table>

**Blue = Required Hybrid and Intensive Courses**

**Red = Online**

**Green = 24 units free electives OR 12 units free and 12 units United Methodist Studies (History, Polity, Doctrine, Evangelism, & Mission)**

Note: U.M. students seeking deacon’s ordination take “TEC3001 - Introduction to Christian Ethics” in the fall, first or second year.
## MASTER OF ARTS IN MINISTRY, LEADERSHIP, AND SERVICE DEGREE REQUIREMENT CHECKLIST
### ON-CAMPUS PROGRAM

<table>
<thead>
<tr>
<th>CST Course Title</th>
<th>Units Req'd</th>
<th>Projected Semester</th>
<th>Units Comp.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>REQUIRED INTEGRATIVE STUDIES - Intensive Hybrid Classes</strong></td>
<td>15</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TSF3008 – Formation: Spiritual Practices (hybrid with August on-campus session and online Fall)</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TCS3000 – Formation: Cultural Competencies (hybrid with January on-campus session and online Spring)</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TCE3080 – Formation: Field Education I (hybrid with August on-campus session and online Fall)</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TIR3001 - Interreligious Dialogue and Leadership (January Intensive week)</td>
<td>3</td>
<td></td>
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<tr>
<td>TRE3040 - Vocational Praxis (January Intensive Week)</td>
<td>3</td>
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</tr>
<tr>
<td><strong>ELECTIVES IN THEOLOGICAL STUDIES</strong></td>
<td>12</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Students take four courses in at least two of the following areas: Hebrew Bible (Old Testament), New Testament, Theology, Church History, Ethics. Note: Introductory classes are highly recommended. United Methodist students seeking deacon orders should take TCE3001 Introduction to Christian Ethics (3)</td>
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<tr>
<td><strong>ELECTIVES IN MINISTRY, LEADERSHIP, AND SERVICE</strong></td>
<td>12</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Students take four courses in any of the following areas: Denominational Studies, Leadership and Administration, Preaching, Religious Education, Spiritual Care and Counseling, Spiritual Formation, Urban Ministry, Worship. Note: United Methodist students seeking ordination should take two of their denominational requirements here: Evangelism (3) and Introduction to Worship and the Arts (3).</td>
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<td></td>
<td>3</td>
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<tr>
<td><strong>FREE ELECTIVES</strong> - Note: United Methodist students seeking ordination as a deacon should take four of their denominational requirements in these slots: UM History (2), Doctrine (2), Polity (2), and Mission (3).</td>
<td>9</td>
<td></td>
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<tr>
<td><strong>TOTAL REQUIRED</strong></td>
<td>48</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

8/18/16BJ
## MASTER OF ARTS IN MINISTRY, LEADERSHIP, AND SERVICE
### ON-CAMPUS PROGRAM
### POSSIBLE 2-YEAR SEQUENCE

### YEAR I

<table>
<thead>
<tr>
<th>FALL</th>
<th>WINTER INTERTERM</th>
<th>SPRING</th>
<th>SUMMER</th>
</tr>
</thead>
<tbody>
<tr>
<td>TSF3008 Formation: Spiritual Practices</td>
<td>TIR3001 Interreligious Dialogue and Leadership</td>
<td>TCS3000 Formation: Cultural Competencies</td>
<td>Elective/UM studies</td>
</tr>
<tr>
<td>THB3007 The Hebrew Bible in Context</td>
<td></td>
<td>TWP3015 Introduction to Christian Worship and the Arts</td>
<td>Elective/UM studies</td>
</tr>
<tr>
<td>Elective/UM studies</td>
<td></td>
<td>TNT3003 The New Testament in Context</td>
<td></td>
</tr>
</tbody>
</table>

### YEAR II

<table>
<thead>
<tr>
<th>FALL</th>
<th>WINTER INTERTERM</th>
<th>SPRING</th>
</tr>
</thead>
<tbody>
<tr>
<td>TCE3080 Formation: Field Education I</td>
<td>TRE3040 Vocational Praxis</td>
<td>THC3007 History of World Christianities</td>
</tr>
<tr>
<td>TTH3036 Systematic Theology</td>
<td>Elective/UM studies</td>
<td>Elective/UM studies</td>
</tr>
<tr>
<td>Elective/UM studies</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Blue = Required Hybrid and Intensive Courses  
Green = 24 units free electives OR 12 units free and Black = On-campus courses 12 units UM (History, Polity, Doctrine, Evangelism, Mission)

Note: U.M. students seeking deacon’s ordination take “TEC3001 - Introduction to Christian Ethics” in the fall, first or second year.
THE MASTER OF DIVINITY PROGRAM

The Master of Divinity (M.Div.) is a 72-unit degree that combines academic excellence with spiritual formation and social engagement in order to prepare religious leaders for vocations in a variety of types of ministry. Offered in both on-campus and hybrid modes, the Claremont M.Div. program is informed by the history of thought and practice within Christianity, by exposure to the cultural and religious diversity within Christianity, dialogue with other religious traditions, and by the quest to understand and respond constructively to the contemporary world. It presupposes that men and women can exercise responsible leadership only when they combine an intimate knowledge of their own traditions, appreciation of other forms of spiritual practice and insight, a deep engagement with today’s social and political realities, and strong dialogical and critical thinking skills. The M.Div. offers three tracks: the Ministerial Leadership Track, the Interfaith Chaplaincy Track and the Islamic Chaplaincy Track.

MINISTERIAL LEADERSHIP TRACK

Master of Divinity Degree Ministerial Leadership Track Program Learning Outcomes
Master of Divinity graduates of CST will be able to:

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

On-Campus Mode

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

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

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

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

Required Courses – 12 courses, 36 units
TIR3001 Interreligious Dialogue and Leadership (Intensive)
THB3007 The Hebrew Bible in Context
THC3007 History of World Christianities
TRE3001 Introduction to Religious Education
TTH3036 Systematic Theology
TNT3003 The New Testament in Context
TEC3001 Introduction to Christian Ethics 
TWP3015 Introduction to Christian Worship and the Arts 
TSC3004 Theories and Practices of Spiritual Care 
TWP3013 Preaching in the Worship Context 
TCE3075 Religious Leadership 
TRE3040 Vocational Praxis (Intensive)

**Required Formation Sequence – 4 courses, 12 units (Hybrid courses)**
TSF3008 Formation: Spiritual Practices 
TCS3000 Formation: Cultural Competencies 
TCE3080 Formation: Field Education I 
TCE3081 Formation: Field Education II

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

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

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

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

*Hybrid Mode*

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

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

All required courses, including intensives, hybrids, and online courses, are offered every year. A recommended course schedule for completing the degree in three years (usual for M.Div.) is provided.
Hybrid and Intensive Courses
Hybrid courses include a week of on-campus sessions plus online work throughout a semester. Hybrid courses often have required pre-class reading and writing assignments. Intensive courses meet for one week on campus and often have required reading before class, plus assignments due after the last class session. On-campus sessions of hybrid courses are generally scheduled the last full week of August and the second full week of January. Intensive courses are scheduled the first full week of January.

Calendar for Hybrid and Intensive Courses
To complete the degree in three academic years, students should plan to be on campus these times:
- First year – 1 week in August, 2 weeks in January
- Second year – 1 week in August, 1 week in January
- Third year – 1 week in January
Summers – possible one- or two-week intensive classes on campus
If possible bring a laptop computer for these weeks.

Online Courses
Online courses do not require time on campus. Most class sessions are asynchronous – each week students can participate at times of their own choosing. Some online classes include synchronous (everyone at the same time) sessions.

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

Required Intensive Courses
TIR3001 Interreligious Dialogue and Leadership
TRE3040 Vocational Praxis

Required Hybrid Courses
TSF3008 Formation: Spiritual Practices
TCS3000 Formation: Cultural Competencies
TCE3080 Formation: Field Education I
TCE3081 Formation: Field Education II
TRE3001 Introduction to Religious Education
TWP3015 Introduction to Christian Worship and the Arts
TWP3013 Preaching in the Worship Context
TCE3075 Religious Leadership

Required Online Courses
THB3007 The Hebrew Bible in Context
THC3007 History of World Christianities
TTH3036 Systematic Theology
TNT3003 The New Testament in Context
TEC3001 Introduction to Christian Ethics
TSC3004 Theories and Practices of Spiritual Care

Total Required Courses – 16 Courses, 48 Units
Free Electives and Denominational Studies – 24 units
Electives are offered online or as intensives.

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

Denominational Requirements
United Methodist students seeking ordination have five required denominational studies courses: United Methodist History, Doctrine, and Polity (2 units each), Evangelism, and Mission (3 units each), 12 units total. Some of these courses may be offered online only or as intensives in the summer. Students in other denominations may also have required courses – check with your denomination.

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

Field Education
Field Education provides students with opportunities for theological reflection on the practice of ministry, in the context of an internship closely supervised by an experienced professional. Six units of field education are required for the M.Div. degree. Internship placements are for the academic year only, beginning in September. Enrollment in the Spring Field Education Seminar is contingent upon having successfully completed the Fall Seminar. The class is a hybrid, with five consecutive days of class in late August, another five in January, and an ongoing seminar throughout each semester. The seminar is offered in an online format as well as on campus.

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

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

Field Education Equivalencies: Students who enter the M.Div. program with considerable experience in a supervised internship setting that gave attention to theological reflection on the theory and practice of ministry may petition the Committee on Academic Procedures for a waiver of the required Field Education class. In order for a student to be exempt from Field Education, the petition must be signed by the Director of Field Education. Along with this petition, the student develops an Equivalency Profile for Field Education, documenting how the forms of theological reflection, practice, and supervision intended during field education have been accomplished. The student also must supply documentation of communication with her or his ordaining body regarding Field Education/Internship requirements for ordination. The student may request consideration of equivalency when the field-based learning in question is not more than five years old. Where the equivalency is granted, the student will be permitted to substitute two electives for the six units of field-based learning.
Clinical Pastoral Education (CPE)
Master of Divinity students may take Clinical Pastoral Education (CPE) for up to 6 units of free elective credit. Students apply directly to the CPE program, which must be ACPE-approved. M.Div. students desiring to take CPE to meet their field education requirement must first meet with the Director of Field Education, who will work with the student to discern the appropriateness of such a substitution. Upon agreement that the student should proceed with the substitution, any student considering ordination will document communication with their ordaining body about their intent to substitute CPE for field education. Students must gain the approval of their faculty advisor, the Director of Field Education and one of the professors of Spiritual Care and Counseling.

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

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

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

In the concurrent degree program, a student applies for both the Master of Divinity program and the Master of Arts program at Claremont School of Theology. In the dual degree program, the student applies for the 72-unit Master of Divinity program and the 48-unit Master of Arts in Religion program. Usually, the student applies for both degrees together to make certain that the requirements for both degrees can be completed in a timely manner.

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

Concurrent Enrollment
While a matriculated M.Div. student, coursework taken at institutions other than CST is limited to a total of 18 units. Whether through institutions where cross-registration does exist (Claremont Graduate University, Academy of Jewish Religion, California or University of the West, Pomona College, Pitzer College), local institutions where coursework would be transferred into CST (Episcopal Theological School of Claremont, Fuller Theological Seminary, etc.), or through online courses taken from any institution world-wide, M.Div. students cannot take more than 18 units through Concurrent Enrollment.
Joint Master of Divinity/Episcopal Theological School of Claremont Students
Students in the Joint CST/ETSC M.Div. program must complete the entire curriculum at ETSC and the following 24 additional units (for the equivalent of one-third of their degree) at Claremont School of Theology:

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

* ETSC students who participated in a Ministry Study Year (MSY) with a pre-approved mentor may be eligible for a Field Education waiver if, having completed the MSY, students have fulfilled the learning outcomes for CST’s Field Education classes:
  - Gained knowledge and skills for ministry leadership, including worship, education, pastoral care, administration, and outreach (or comparable areas in a non-congregational placement);
  - Learned how to integrate academic knowledge with the practice of ministry;
  - Strengthened their skills for forming and sustaining relationships;
  - Developed contextual awareness and cultural competence; and
  - Increased vocational and spiritual maturity.

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

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

**INTERFAITH CHAPLAINCY TRACK**

Master of Divinity Interfaith Chaplaincy Track Learning Outcomes
Graduates from CST's M.Div. Degree, Interfaith Chaplaincy Track will be able to:

- Demonstrate knowledge of a particular religious tradition gained through the study of theological disciplines.
- Demonstrate knowledge of the dynamics of interfaith encounters.
- Demonstrate effectiveness in relating spiritual care theory and practices of interfaith caregiving.
- Demonstrate ethical integrity in academic/professional endeavors.

The Interfaith Chaplaincy track within the M.Div. degree is designed to meet the needs of those who wish to become scholar-practitioners in chaplaincy, educated according to the highest standards and eligible to seek professional certification by the Association of Professional Chaplains and other such agencies.
Given the frequency with which today's chaplains are required to engage religious diversity interpersonally and programmatically, it is the purpose of this program to offer an education with two intertwining aspects: a lively and maturing engagement with one's own tradition and a well-informed and caringly-embodied knowledge of religious diversity and interfaith encounter.

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

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

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

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

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

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

Theological Studies (required) – 18-21 units

<table>
<thead>
<tr>
<th>Course</th>
<th>Units</th>
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<tbody>
<tr>
<td>Sacred Texts</td>
<td>3-6 units</td>
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<tr>
<td>History of a Particular Religious Tradition</td>
<td>3 units</td>
</tr>
<tr>
<td>Theology, Teaching, and Tenets</td>
<td>3 units</td>
</tr>
<tr>
<td>Religious and/or Faith-based Ethics</td>
<td>3 units</td>
</tr>
<tr>
<td>Courses in Another Religious Tradition</td>
<td>6 units</td>
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</table>
### Specific Theological Studies Courses per Religious Tradition

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

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

### Interreligious Competencies – 9 units
- TIR3001 Interreligious Dialogue and Leadership 3 units
- TSC3064 Interfaith Care and Counseling 3 units
- TCT3XXX or TIR3XXX in comparative theology or Interreligious studies 3 units

### Formation – 9 units
- TSF3XXX in spiritual formation 3 units
- TSC3002 Clinical Pastoral Education* 6 units

### Spiritual Care Requirements – 6 units
- TSC3004 Theories/Practices in Spiritual Care 3 units
- TSC3035 Chaplaincy in Contexts 3 units

### Spiritual Care Electives – 12 units
- 4 TSC3XXX in spiritual care and counseling 12 units
  These may be taken at Bayan Claremont (BSC3XXX), AJR/CA (ACP3XXX), or the University of the West (specific MDiv5XX classes that will be identified each semester).
Summative Course – 3 units
TRE3040 Vocational Praxis 3 units

Free Electives – 12-15 units (remaining units to equal 72)
Each student is encouraged to choose their free electives to meet/satisfy their denominational/faith tradition’s expectations for endorsement as a chaplain as well as to prepare oneself for the student’s future employment goals. Since the requirements for employment as a chaplain vary according to specialty (hospital, hospice, prison, military, college, etc.), the student should keep informed about requirements, through consistent consultation with the relevant professional bodies.

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

TOTAL – 72 units

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

ISLAMIC CHAPLAINCY TRACK

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

Islamic Studies – 15 units
BES3010 Islamic Ethics 3 units
BTS3000 The Qur’an: Composition, Collection and Teachings 3 units
BTH3025 Islamic Theology and Philosophy 3 units
BES3021 Islamic Law and Legal Theory 3 units
BHS3013 History of Islam 3 units

Arabic Language – 6 units
BMU3009 Intermediate Arabic: 2A* 3 units
BMU3010 Intermediate Arabic: 2B* 3 units
*Students may take a proficiency exam in Intermediate Arabic: 2A and 2B. Students who pass the exam take 6 additional units of free electives.

Interfaith and Cultural Competencies – 9 units
Students must take three of the following courses:
TIR3001 Interreligious Dialogue and Leadership 3 units
BMU3019/3119 Sunni-Shia Relations and Intra-faith Issues 3 units
BIR3100 Abrahamic Faiths in Conversation 3 units
BSF3037 Muslim Spirituality Among the Religions of the World 3 units

*Proposed courses, pending approval:*
Race, Culture and Identity Among Muslim Americans 3 units
Elective course in Interreligious or intra-faith studies 3 units

**Required Courses in Formation – 9 units**
TSC3002 – Clinical Pastoral Education (optional) 6 units
BLA3006 Islamic Leadership and Spirituality 3 units

*Proposed courses, pending approval:*
Facilitating Islamic Life Cycle Rituals 3 units
Self-Development and Self-Care 3 units

**Required Courses in Spiritual Care – 6 units**
*Student must take two Bayan Claremont courses (new proposed courses, pending approval) that focuses on theories and best practices of spiritual care and chaplaincy.*

**Electives in Spiritual Care – 12 units**
BSC3168 Counseling Muslims 3 units
BCS3132 Marriage, Family and Ethics of Gender Among Muslim Americans 3 units
TSC3031 Islam, Medical Ethics and Spiritual Care 3 units

*Proposed courses, pending approval:*
Counseling Muslim Youth 3 units

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

**Free Electives - 12 units**
In consultation with one’s faculty advisor, the student will design a program appropriate to the student’s interests and future career goals.

**Capstone - 3 units**
TRE3040 Vocational Praxis 3 units

**TOTAL - 72 units**
# MASTER OF DIVINITY DEGREE REQUIREMENTS CHECKLIST
## MINISTERIAL LEADERSHIP TRACK – ON CAMPUS PROGRAM

<table>
<thead>
<tr>
<th>CST Course Title</th>
<th>Units Req’d</th>
<th>Projected Semester/Yr</th>
<th>Units Comp.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>REQUIRED COURSES</strong></td>
<td><strong>36</strong></td>
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</tr>
<tr>
<td>TIR3001 – Interreligious Dialogue and Leadership (Winter Interterm Intensive week)</td>
<td>3</td>
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<tr>
<td>THB3007 – The Hebrew Bible in Context</td>
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<tr>
<td>THC3007 – History of World Christianities</td>
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<tr>
<td>TRE3001 – Introduction to Religious Education</td>
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<td>TTH3036 – Systematic Theology</td>
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<tr>
<td>TEC3001 – Introduction to Christian Ethics</td>
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<tr>
<td>TWP3015 - Introduction to Christian Worship and the Arts</td>
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<td>TSC3004 – Theories and Practices of Spiritual Care</td>
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<td>TWP3013 – Preaching in the Worship Context</td>
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<td>TCE3075 – Religious Leadership</td>
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<tr>
<td>TRE3040 – Vocational Praxis (Winter Interterm Intensive week)</td>
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<tr>
<td><strong>FORMATION SEQUENCE – REQUIRED</strong></td>
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<tr>
<td>TSF3008 – Formation: Spiritual Practices (hybrid with August on-campus session and online Fall)</td>
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<tr>
<td>TCS3000 – Formation: Cultural Competencies (hybrid with January on-campus sessions and online Spring)</td>
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<tr>
<td>TCE3080 – Formation: FE I (hybrid with August on-campus session and online Fall)</td>
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<tr>
<td>TCE3081 – Formation: FE II (hybrid with January on-campus sessions and online Spring)</td>
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<tr>
<td><strong>ELECTIVES/DENOMINATIONAL STUDIES</strong></td>
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<tr>
<td><strong>TOTAL REQUIRED</strong></td>
<td><strong>72</strong></td>
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</table>

**Note:** United Methodist students must take 12 of their elective units as UM studies classes, including History, Doctrine, Polity, Mission, and Evangelism. All are offered online at least once every 2 years. (History, Doctrine, and Polity are 2-units each, Mission and Evangelism are 3 units each).

**Note:** Unitarian Universalist students must take History of World Christianities (required for UU ordination) but may substitute courses from other religious traditions in Theology, Ethics, and Sacred Texts. Other non-Christian M.Div. students may substitute course from other religious traditions for History, Theology/Philosophy, Ethics, and Sacred Texts.
# MASTER OF DIVINITY - MINISTERIAL LEADERSHIP TRACK
ON CAMPUS PROGRAM
POSSIBLE 3-YEAR SEQUENCE

## YEAR I

<table>
<thead>
<tr>
<th>FALL</th>
<th>WINTER INTERTERM</th>
<th>SPRING</th>
<th>SUMMER</th>
</tr>
</thead>
<tbody>
<tr>
<td>TSF3008 Formation: Spiritual Practices</td>
<td>TIR3001 Interreligious Dialogue and</td>
<td>TCS3000 Formation: Cultural Competencies</td>
<td>Elective/UM studies</td>
</tr>
<tr>
<td></td>
<td>Leadership</td>
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<tr>
<td>THB3007 The Hebrew Bible in Context</td>
<td></td>
<td>TNT3003 The New Testament in Context</td>
<td>Elective/UM studies</td>
</tr>
<tr>
<td>TRE3001 Introduction to Religious Education</td>
<td></td>
<td>TWP3015 Introduction to Christian Worship and the Arts</td>
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<td>Elective</td>
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## YEAR II

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<th>WINTER INTERTERM</th>
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</thead>
<tbody>
<tr>
<td>TCE3080 Formation: Field Education I</td>
<td></td>
<td>TCE3081 Formation: Field Education II</td>
<td>Elective/UM studies</td>
</tr>
<tr>
<td>TWP3013 Preaching in the Worship Context</td>
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<td>TCE3075 Religious Leadership</td>
<td>Elective/UM studies</td>
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<tr>
<td>TTH3036 Systematic Theology</td>
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<td>TSC3004 Theories and Practices of Spiritual Care</td>
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## YEAR III

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<tbody>
<tr>
<td>TEC3001 Introduction to Christian Ethics</td>
<td>TRE3040 Vocational Praxis</td>
<td>THC3007 History of World Christianities</td>
</tr>
<tr>
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</tbody>
</table>

Blue = Required Hybrid and Intensive Courses
Black = Required On-Campus Courses
Electives = 24 units free electives and denominational requirements

*NOTE: United Methodist students preparing for ordination will have 25 classes rather than 24, to complete the 72-unit degree program. There are 5 required UM classes, totaling 12 units: History, Doctrine, and Polity (2 units each), Evangelism, and Mission (3 units each).*
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<tr>
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### MASTER OF DIVINITY DEGREE REQUIREMENTS CHECKLIST
#### INTERFAITH CHAPLAINCY TRACK

<table>
<thead>
<tr>
<th>Course Titles</th>
<th>Units Req’d</th>
<th>Projected Semester/Yr</th>
<th>Units Comp</th>
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<td><em><em>THEOLOGICAL STUDIES</em> (required)</em>*</td>
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<tr>
<td>Sacred Texts</td>
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<tr>
<td>History of a Particular Religious Tradition</td>
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<tr>
<td>Theology, Teaching, and Tenets</td>
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<tr>
<td>Religious and/or Faith-based Ethics</td>
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<td>Two courses in another religious tradition</td>
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<td>TIR3001 Interreligious Dialogue and Leadership (January Interterm)</td>
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<td>TSC3064 Interfaith Care and Counseling</td>
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<td>TSF3XXX course</td>
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<td>TSC3002 Clinical Pastoral Education</td>
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<td><strong>SPIRITUAL CARE REQUIREMENTS</strong></td>
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<td>TSC3004 Theories/Practices of Spiritual Care</td>
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<td>TSC3035 Chaplaincy in Contexts</td>
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<td><strong>SPIRITUAL CARE ELECTIVES</strong></td>
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<td>TSC3XXX -1</td>
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<td>TSC3XXX -2</td>
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<td><strong>SUMMATIVE COURSE</strong></td>
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<td>TRE3040 Vocational Praxis (Winter Interterm)</td>
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<td><strong>FREE ELECTIVES (remaining units to equal 72)</strong></td>
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<td>Elective -5</td>
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<tr>
<td><strong>TOTAL REQUIRED</strong></td>
<td>72</td>
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</table>

* Students in this M. Div. track must take at least one course in each of the following categories: 1) History of a particular religious tradition, 2) Theology, teaching, and tenets, 3) Sacred texts, and 4) Religious and/or faith-based ethics. For students seeking certification by the Association of Professional Chaplains, these four courses should be taken in the same religious tradition (the tradition most closely affiliated with the student). The additional 3 classes may be taken in other religious traditions.
### MASTER OF DIVINITY DEGREE REQUIREMENTS CHECKLIST

**ISLAMIC CHAPLAINCY**

<table>
<thead>
<tr>
<th>Course Titles</th>
<th>Units Req’d</th>
<th>Projected Sem./Yr</th>
<th>Units Comp</th>
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<tr>
<td><strong>ISLAMIC STUDIES</strong></td>
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<tr>
<td>BES3010 Islamic Ethics</td>
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<td>BTS3000 The Qur’an: Composition, Collection and Teachings</td>
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<td>BTH3025 Islamic Theology and Philosophy</td>
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<td>BES3021 Islamic Law and Legal Theory</td>
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<td>BHS3013 History of Islam</td>
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<tr>
<td><strong>ARABIC LANGUAGE</strong></td>
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<td>BMU3009 Intermediate Arabic: 2A*</td>
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<tr>
<td>BMU3010 Intermediate Arabic: 2B*</td>
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<tr>
<td><strong>INTERFAITH AND CULTURAL COMPETENCIES (students must take three of the following courses)</strong></td>
<td>9</td>
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<tr>
<td>TIR3001 Interreligious Dialogue and Leadership</td>
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<td>BMU3019/3119 Suni-Shia Relations and Intra-faith Issues</td>
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<td>BIR3100 Abrahamic Faiths in Conversation</td>
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<td>BSF3037 Muslim Spirituality Among the Religions of the World</td>
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<td>Race, Culture and Identity Among Muslim American (proposed course, pending approval)</td>
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<tr>
<td>Students must take two Bayan Claremont courses that focuses on theories and best practices of spiritual care and chaplaincy</td>
<td></td>
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<tr>
<td><strong>ELECTIVES IN SPIRITUAL CARE</strong></td>
<td>12</td>
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<tr>
<td>BSC3168 Counseling Muslims</td>
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<tr>
<td>BCS3132 Marriage, Family and Ethics of Gender Among Muslim Americans</td>
<td>3</td>
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<td>TSC3031 Islam, Medical Ethics and Spiritual Care</td>
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<tr>
<td>Counseling Muslim Youth (proposed course, pending approval)</td>
<td>3</td>
<td></td>
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<tr>
<td>Select other Bayan Claremont courses in this area that focus on counseling for bereavement and crisis intervention.</td>
<td></td>
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<tr>
<td><strong>FREE ELECTIVES – Selected in consultation with faculty advisor</strong></td>
<td>12</td>
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<td><strong>CAPSTONE</strong></td>
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<tr>
<td>TRE3040 Vocational Praxis</td>
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<tr>
<td><strong>TOTAL REQUIRED</strong></td>
<td>72</td>
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</tbody>
</table>

*Students may take a proficiency exam in Intermediate Arabic: 2A and 2B.
Students who pass the exam take 6 additional units in free electives.
THE DOCTOR OF MINISTRY PROGRAM

The Doctor of Ministry (D.Min.) is a 28-unit degree that offers opportunities for spiritual development as well as for growth in knowledge and pastoral competency. The D.Min. program concludes with a professional project that is designed to benefit the student’s own ministry and contribute to broader religious communities. Claremont School of Theology has three avenues for pursuing the D.Min. degree.

**Mentoring D.Min.:** Students who enroll in the Mentoring D.Min. program participate in the semester schedule at CST taking face-to-face, online, hybrid, or intensive classes during the regular academic year. Students are empowered to follow their particular academic and ministerial interests under the personalized guidance of a faculty mentor.

**D.Min. in Practical Theology of Healing, Reconciliation and Transformation in Korean Contexts (Intensive Cohort model):** Students in the Cohort model attend classes for two weeks in January interterm and two weeks in late May/early June. Preparation for courses begins two months prior to classes and assignments are due after the session concludes. Instruction is in Korean.

**D.Min. in Spiritual Renewal, Contemplative Practice and Strategic Leadership (Hybrid/Online):** Students in the new Hybrid/Online program take one multi-day, in-person intensive a year and may take up to half of the degree online. This program is designed for clergy and other spiritual leaders of any tradition, including leaders in transition.

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

Doctor of Ministry degree graduates of CST will be able to:
- Demonstrate advanced knowledge of a particular theological discipline and/or practice of ministry.
- Contribute to the understanding of intercultural aspects of the chosen field(s) of study.
- Apply academic research to the practice of ministry.
- Demonstrate advanced personal integrity and spiritual growth.

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

Doctor of Ministry degree graduates of CST will be able to:
- Demonstrate advanced knowledge of a particular theological discipline and/or practice of ministry.
- Contribute to intercultural understandings of the practices of ministry in Korean or Korean-American contexts.
- Applies methods of practical theology to ministerial situations and relationships.
- Demonstrate advanced personal integrity and spiritual growth.

**MENTORING DOCTOR OF MINISTRY PROGRAM**

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

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

Degree Program Requirements

Course Requirements
Students choose a primary focus, which involves one or more areas of the curriculum. See below for requirements specific to a focus in Spiritual Care and Spiritually Integrative Counseling. The program consists of 28 units of course work distributed as follows:

**Required Intensives – 4 units:**
- TIS4003 Contexts of Ministry (2 week Summer intensive) 2 units
- TIS4005 D.Min. Thesis & Project Research Colloquium (January – 2 weeks) 2 units

**Electives – 20 units:**
- Electives in preparation for the Thesis/Project 20 units

**Professional Project – 4 units:**
- TDI4098 Professional Project 4 units

**TOTAL – 28 units**

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

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

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

Spiritual Care and Counseling Focus
For students who intend to elect a mentor from the Spiritual Care and Counseling faculty, completion of one unit of Clinical Pastoral Education (CPE) and a CPE evaluation acceptable to the faculty in Spiritual Care and Counseling are prerequisite for admission and for beginning the clinical education portion of their program. Additionally, students choose a clinical education track and dedicate 8 of their required 28 units to related coursework. There are two clinical education tracks in the Residential Mentoring D.Min. program:

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

- TSC4001 (1st unit of CPE, 4 units of program credit, preferably taken during the first year of study)
- TSC4002 (2nd unit of CPE, 4 units of program credit)

**Spiritually Integrative Psychotherapy**: Students are required to complete 12 months of training as Pastoral Psychotherapy Residents at The Clinebell Institute for Pastoral Counseling and Psychotherapy (TCI). No other placements are allowed, except those arranged by TCI. Clinical training begins in late August with a required three-day staff meeting and orientation. Training continues for a full calendar year, unless the student graduates. Students are expected to complete their required training without interruption. The clinical training program at TCI does not follow the academic calendar. Due to the intensive nature of the training and the needs of clients, students are on a year-round schedule and continue to serve their clients during school breaks, though vacation times are arranged through TCI. If students’ training must be interrupted due to unforeseen life circumstances, students must make up the time missed within 1 year from the time of interruption. In addition to the weekly meeting time, students schedule clinical work, research and study in preparation for clinical service, individual supervision, and other training meetings as required. Due to the high cost of supervision and other training expenses, additional fees are charged: $1300 billed for TSC4044, TSC4045, TSC4047, and TSC4048. These fees are normally not covered by scholarship. Students in this track meet their clinical requirements by registering for the course Spiritually Integrative Psychotherapy Residency as follows:

- TSC4044 (Fall 1st year, 4 units)
- TSC4045 (Spring 1st year, 4 units)
- TSC4046 (Summer 1st year, 0 units)

**Required Psychotherapy**: The effective and ethical practice of Spiritual Care and Counseling depends upon the caregiver’s continual cultivation of emotional and spiritual resources, self-knowledge, and ability to use herself or himself for the care of others. Therefore, students concentrating in Spiritually Integrative Psychotherapy are required to be in psychotherapy during their clinical education at their own expense. Students indicate that they have begun this requirement by requesting that a letter be sent by their therapist to the TCI Training Director indicating that the psychotherapy has begun.
Doctor of Ministry Committee
The D.Min. Committee oversees the Professional Project and is comprised of the student’s mentor and one additional faculty person (second reader). The student’s mentor serves as the chair of this committee. In preparation for the D.Min. Colloquium, and in consultation with the student’s mentor, the student should secure the agreement of one additional faculty person to serve on this committee. With the approval of the Dean, an adjunct professor may be designated to serve as the second reader. Should the student be unable to find an additional faculty person for the committee, the Dean will appoint one.

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

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

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

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

1. An integration of one of the disciplines of Bible, History, Theology, Ethics, or World Religions and one of the disciplines of Religious Education, Spiritual Care, Spiritually Integrative Psychotherapy, Spiritual Formation, Administration, Preaching and Worship, Urban Ministry or the Arts. In this case, the committee is composed of a reader from each discipline.

2. If the Project is focused more specifically in Bible, History, Theology, Ethics, or World Religions, it must show the relevance of the topic for the practice of religious traditions and ministry, as mandated by the Association of Theological Schools (ATS).

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

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

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

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

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

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

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

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

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

D.Min. in Practical Theology of Healing, Reconciliation and Transformation in Korean Contexts
This program is specifically designed for Korean and Korean American religious professionals who work in Korean or other intercultural contexts. Faculty from CST and other Korean and Korean American scholars from other theological schools have been brought together to teach in this program. This program arises from the contemporary Korean and other intercultural ministry contexts in which rapid social changes result in many forms of individual, familial, congregational, and social conflicts. The prevalence of such conflicts in Korean and Korean American society results in the current burgeoning “industry” of counseling and healing ministries in Korean communities. Many Korean churches, however, adopt traditional forms of healing ministry such as revivals, retreats, and worship services. These tend to be highly individualistic without accounting for the larger sociocultural context out of which these conflicts arise. This D.Min. program, therefore, emphasizes contextual analyses. It presents a critical and systematic understanding of conflicts and healing, a critical reflection of the interface between theory and praxis, and acquisition of integrated practical and theological skills and competence.

The D.Min. includes the equivalent of one full year of academic study (6 courses for 24 units) and the design and completion of a Project (4 units). The Project will address both the nature and practice of ministry. It will be required to be of sufficient quality that it contributes to the practice of ministry as judged by professional standards and has the potential for application in other contexts of ministry.

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

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

Core Courses – 8 units
K435 – Research Methods & Project Seminar in Practical Theology 4 units
TDI4098 – Professional Project 4 units

Elective Courses – 16 units
(from the following courses)
K320/420 – A Practical Theological Approach to Conflict and Reconciliation 4 units
K321/421 – A Crosscultural and Theological Approach to Healing, Reconciliation and Transformation 4 units
K422 – Gender Related Conflicts, Healing and Transformation in the Korean Church 4 units
K423 – Interpreting Conflict, Healing and Reconciliation
in the New Testament
4 units

K424 – Healing and Transformation through Preaching
and Worship
4 units

K425 – Healing Relationships in Conflict: Marital Education
and Therapy
4 units

K431 – Group Dynamics and Small Group Care and
Counseling toward Healing
4 units

K434 – Interpreting Conflict, Healing and Reconciliation
in the Old Testament
4 units

K436 – Liberating Spiritual Formation Toward Wholeness
and Reconciliation
4 units

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

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

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

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

These Project parameters will be introduced in the required course, Research Methods and Project
Seminar in Practical Theology. Students will be encouraged to identify a Project topic within the first
year of coursework and engage in peer review conversation during Orientation. Preparation for the
Project will be addressed in all courses. Courses will prepare students to identify research problems and
questions, understand theoretical perspectives, access the relevant literature, and identify connections to
the practice of ministry. Students are expected to integrate coursework, clinical and ministerial training,
and ministry experiences in the culminating Project.
The curriculum includes a required course that will help students learn research methods and design (Research Methods and Project Seminar). In this course students will develop a draft Project proposal through a peer-review process with supervision from the faculty. The final assignment of the Project Seminar is completion of a 24-page proposal that will include:

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

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

All D.Min. Projects must meet specified editorial standards and be digitized for distribution by CST’s Library.

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

**Oral Defense of the Professional Project**

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

**Policy on Dissertation Defenses by Video Conference:** Normally, doctoral candidates who live within the United States are required to locate their Project defenses at the school in person. It is also the expectation that faculty are present. In cases where a student or faculty member resides outside the United States, or other circumstances prohibit the locating the defense at the school, they may petition the Dean for permission to organize a Project defense via video conference. If approved, the student will work with the Registrar’s Office and the Dean and will consult with committee members and the IT department to organize the video conference. Defenses by video conference are public events and must be scheduled through the Registrar and allow visitor access. Students and faculty who are present remotely by video conference are responsible for obtaining the necessary technology and support needed at their own venue.
Supporting Materials in Korean
A list of supporting materials in both Korean and in English is being compiled on an ongoing basis as an EndNote file to assist both faculty and students in their teaching and research for this D.Min. program. Students may “view” the EndNote file without having to purchase the program since the demo version of the program is downloadable for free.

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

HYBRID/ONLINE DOCTOR OF MINISTRY PROGRAM

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

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

Course Requirements and Schedule
The program consists of 28 units of course work distributed as follows:

Core Courses – 12 units
(January – one per January, normally 6 days long, in a cycle of 3 consecutive Januarys)
- Spiritual Renewal for Engaged Compassion 4 units
- Discernment-Based Leadership 4 units
- Contemplative Practice for Life and Leadership 4 units

Elective Courses – 12 units (Spring, Summer, Fall, or January)
Choose 3 courses (4 units each) 12 units
These courses can be taken as online, hybrid-intensive, or in-person from CST’s regular courses or from any of CST’s cross-registration partner schools:
- Academy of Jewish Religion, California
- Bayan Claremont Islamic Graduate School
- University of the West
- Claremont Graduate University

Practical Research Project -- 4 units 4 units
Begins during first Core Course

TOTAL – 28 units
Prerequisites
- 3 years of advanced theological education or equivalent (e.g., M.Div.)
- 3 years experience in service/ministry (or the equivalent)

Core Course Intensives -- D.Min. in Spiritual Renewal, Contemplative Practice and Strategic Leadership (SRCPSL)
Each of the three Core Courses consists of an in-person, intensive session that is normally six days long. Each intensive includes:
- Exploration of content related to the Core Course topic
- Practical Research Project Workshops
- Specialty Seminars

Practical Research Project -- D.Min. in Spiritual Renewal, Contemplative Practice and Strategic Leadership (SRCPSL)
The Project is neither a Ph.D. dissertation nor a simple research paper. Students are to select a Practical Research Project topic for application in a leadership context and address the implications of their findings for that context.

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

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

Students will:
- Choose a faculty advisor by the end of the semester of the first Core Course intensive. The advisor will serve for both the Practical Research Project and the degree.
- Complete a Project Proposal that includes the following items (or equivalents, as formulated in consultation with faculty):
  - A statement of the problem or issue that is to be the subject of the Project.
  - A description of the context of the problem.
  - The justification for the Project: the need for it and the contributions it will make.
  - Background information on the problem to be addressed.
  - An explanation of the theoretical/conceptual stance of the student-researcher.
  - A discussion of appropriate research methods for the application and evaluation of the Project.
  - A detailed tentative outline.
  - A preliminary bibliography.
- **Engage in peer review processes** (with supervision from faculty) throughout the formulation of the Project Proposal and the development and completion of the Project.
- **Complete the Project according to the following timeline:**
  - Identify the Project topic and develop a preliminary Project Proposal by the end of the first Core Course intensive.
  - Complete the Project Proposal by the end of the second Core Course intensive. This will include preliminary research and application, as appropriate (which is to be determined in consultation with Project Workshop instructor/s and faculty advisor). A draft of the Project Proposal will be submitted by the first day of the January of the second Core Course intensive.
  - Submit the first draft of the Project by the first day of the January of the third Core Course intensive.
  - Engage in a process of peer evaluation of the Project during the third Project Workshop. This process will be facilitated by faculty.
  - Submit the final draft of the Project by a date in the final semester of the degree, as determined by the Registrar.

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

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

<table>
<thead>
<tr>
<th>Course Requirements</th>
<th>Semester Offered</th>
<th># of units</th>
<th>Projected Semester</th>
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<td>Five 4-unit electives are required in preparation for the project thesis:</td>
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<td>TIS4005 – D.Min. Research Colloquium</td>
<td>January</td>
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<td>TDI4098 – Professional Project</td>
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<td><strong>Total Units</strong></td>
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<td><strong>28</strong></td>
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</table>

**Schedule of Required Courses:**

Students must take the introductory course “Contexts of Ministry” in August before their first semester begins. Students take the D.Min. Research Colloquium course towards the end of coursework in early January before they write their project thesis.
DOCTOR OF MINISTRY IN PRACTICAL THEOLOGY OF HEALING, RECONCILIATION AND TRANSFORMATION IN KOREAN CONTEXTS REQUIREMENTS
COHORT PROGRAM

<table>
<thead>
<tr>
<th>Course Requirements</th>
<th>Semester Offered</th>
<th># of units</th>
<th>Projected Semester</th>
<th>Date Completed</th>
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<tr>
<td>K420 Practical Theological Approach to Conflict and Reconciliation</td>
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<tr>
<td>K435 Research Methods and Project Seminar</td>
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<tr>
<td>Four 4-unit electives are required in preparation for the project thesis:</td>
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<td>TDI4098 – Professional Project</td>
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<td>4</td>
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<td><strong>Total Units</strong></td>
<td></td>
<td><strong>28</strong></td>
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### DOCTOR OF MINISTRY IN SPIRITUAL RENEWAL, CONTEMPLATIVE PRACTICE AND STRATEGIC LEADERSHIP REQUIREMENTS

#### HYBRID/ONLINE PROGRAM

<table>
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<tr>
<th>Course Requirements</th>
<th>Semester Offered</th>
<th># of units</th>
<th>Projected Semester</th>
<th>Date Completed</th>
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<tr>
<td>TSF4046 Spiritual Renewal through Engaged Compassion</td>
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<td>TSF4043 Discernment-Based Strategic Leadership</td>
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<td>4</td>
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<tr>
<td>Contemplative Practice for Life and Leadership*</td>
<td></td>
<td>4</td>
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<tr>
<td>Three 4-unit electives are required in preparation for the project thesis (these may be taken in-person, online or as hybrid-intensives, and can be taken at CST or any cross-registration partner school):</td>
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<td>TDI4098 – Professional Project</td>
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<td><strong>Total Units</strong></td>
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*NOTE: Because this is a new program (beginning January 2016), at the time of this publication this course had not yet completed the formal approval process for New Courses. Once this process has reached its conclusion a course number and description will be made available.*
DOCTOR OF PHILOSOPHY DEGREE

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

Doctor of Philosophy Degree Program Learning Outcomes
Ph.D. degree graduates of Claremont School of Theology will be able to:
1. Demonstrate a high level of competence in the subject matter of the chosen field.
2. Understand intercultural and/or interreligious aspects of the chosen field.
3. Make scholarly contributions to the field.
4. Demonstrate an understanding of the ethical issues in the chosen field.

Claremont School of Theology offers two Ph.D. programs with concentrations within each:

Ph.D. in Practical Theology
- Education and Formation has three tracks:
  o Spiritual Formation
  o Religious Education
  o Interreligious Education
- Spiritual Care and Counseling has three tracks:
  o Clinical Spiritual Care
  o ACPE Supervisory Track
  o Spiritually Integrative Psychotherapy

Ph.D. in Religion
- Comparative Theology and Philosophy
- Hebrew Bible and Jewish Studies
- New Testament and Christian Origins
- Process Studies
- Religion, Ethics, and Society
DOCTOR OF PHILOSOPHY IN PRACTICAL THEOLOGY

Program Concentrations:
   Education and Formation (EF)
   Spiritual Care and Counseling (SCC)

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

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

Resources and Documentation for Doctoral Students Intensive
The Ph.D. Resources and Documentation for Doctoral Students Intensive is a one week, required non-credit course offered during the January Interterm that is taken by Ph.D. students during their first year of study. D.Min. students are encouraged, though not required to attend. Early in their program, Ph.D. students receive intensive training on navigating library resources, adhering to particular standards of style, and appropriate documentation to assist them in writing expectations for doctoral study. Particular attention is given to The Chicago Manual of Style, as it is the standard used in all programs at Claremont School of Theology. This intensive class covers research methods and resource, bibliographic styles and documentation, as well as issues related to plagiarism, copyright, fair use, and permissions.

Research Languages and Methods
All students must demonstrate competence in at least two languages relevant to their research. Students whose primary language is English must demonstrate competency in Spanish, Korean, French, or German. Students must also demonstrate competency in either an additional research language or an empirical research method appropriate to their proposed dissertation topic. This language or empirical research method is chosen in consultation with the student’s academic advisor, and is in addition to the required research methods seminar. The language requirements must be met before making application for qualifying examinations. The research languages and methods requirements are met by examination or by taking an approved course for academic credit and for a letter grade. All language examinations can only take place during the Fall and Spring semesters. Courses taken to meet the research language or empirical research method requirements cannot be counted toward the academic units required for the degree program. Because it is a survey course, TIS4022, Research Methods in Practical Theology, cannot be used to meet the requirement of a course in an empirical research method.

Registering for Continuous Registration
Once coursework has been completed, students register for “Continuous Registration” until the time in which they have passed their language requirements, qualifying exams and have been advanced to candidacy. After candidacy has been achieved, students enroll for “Dissertation Research” for two semesters. Thereafter, students register for “Continuous Registration.” When a student registers for “Continuous Registration,” the budget for borrowing money through Federal Financial Aid is reduced by about half the amount the student would receive while in coursework.
Qualifying Examinations
The primary purpose of qualifying examinations is to build and demonstrate broad knowledge in the areas of the examinations, the ability to think critically in these areas, and the ability to think deeply about particular issues and thinkers. More specifically, the process of qualifying examination research, preparation, and examination builds upon and goes beyond course work, serves as foundational research for the dissertation, and prepares a student to teach in the areas of the exams.

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

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

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

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

Form of Qualifying Exams
Students may elect a combination of papers and proctored examinations, though at least one proctored examination is required. In the case of the cognate area, papers always may be substituted for examinations where this is the examiner’s normal procedure. Faculty may contribute to the drafting of a final paper if it functions as part of comprehensive or qualifying exams up to consultation leading to the bibliography and table of contents or outline. If the final draft of the paper, after it is officially accepted by the registrar and sent to faculty for grading, is considered insufficient, faculty is suggested to use the instrument of the conditional pass, granting a final pass upon successful rewriting of the paper for which faculty can offer extensive suggestions. The proctored examinations are to be completed within a two-week period, and all written materials for qualifying examinations are to be submitted no more than two weeks and no less than one week before the oral defense. Each proctored exam is four hours in length. As part of the qualifying examinations, the student must submit to the Registrar, at least one week prior to the oral examination, a preliminary dissertation proposal (including at least a tentative title, a
description of the problem to be researched, a thesis statement, and bibliography) for distribution to the examiners. Following the completion of the written examinations, the student will be examined at an Oral Defense.

**Preparing and Applying for Qualifying Examinations**

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

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

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

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

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

**Taking Qualifying Examinations**

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

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

The student has the following options for taking the examinations:

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

For paper exams, the student submits the papers to the Registrar at least one week prior to the oral exam or earlier, if required by the professors.
The Registrar sends to each professor copies of the proctored examinations, any papers written, and the preliminary draft of the dissertation proposal. The original copy of each examination is to be filed in the student’s permanent file.

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

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

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

**The Dissertation**
The dissertation must be based on independent research and must demonstrate the student’s competence in the fields and methods that are foundational to this doctoral program and the capacity to contribute new knowledge to the field. A limit of 62,500 words (approximately 250 pages) is placed on the length of Ph.D. dissertations, excluding Table of Contents, Bibliography, and Appendices (charts, graphs, tables, etc.). Dissertations exceeding this limit must have approval of the Dissertation Committee prior to submission of the second draft. All Ph.D. dissertations must meet specified editorial standards. The dissertation is submitted to ProQuest where it is microfilmed and digitized for distribution. Two bound paper copies will be deposited in the library.

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

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

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

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

Preparation and Approval of the Dissertation Proposal
The process of preparation and approval of the dissertation proposal is as follows:

- The student submits a preliminary draft of the dissertation proposal at the oral qualifying examination.
- After the qualifying examinations are successfully completed, the student develops the dissertation proposal in consultation with the chairperson and other members of the Dissertation Committee.
- Students proposing research with human subjects must apply to and gain the approval of the Institutional Review Board prior to submission of the proposal to the Dean.
- The Dissertation Committee certifies that the proposal is finalized by signing Ph.D. Form #6. The student meets with the Thesis Secretary to discuss form and documentation requirements; the Thesis Secretary signs Ph.D. Form #8 to certify that a consultation was held.
**Advancement to Candidacy**
The student submits one copy of the dissertation proposal, accompanied by the completed Form #6, to the Registrar, for submission to the Dean. The Dean brings a recommendation to the faculty that the student be advanced to candidacy. At the faculty meeting, members of the student’s Dissertation Committee comment on the dissertation topic and the readiness of the student to undertake dissertation research. The student is advanced to candidacy by vote of the full faculty.

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

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

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

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

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

*Policy on Dissertation Defenses by Video Conference*: Normally, doctoral candidates who live within the United States are required to locate their dissertation defenses at the school in person. It is also the expectation that faculty are present. In cases where medical conditions or other circumstances prohibit the doctoral candidate from locating their defense at the school, in consultation with their advisor and approved by their entire committee, they may petition the Dean for permission to organize a dissertation defense via video conference. If approved, the student will work with the Registrar’s Office and the Dean will consult with committee members and the IT department to organize the video conference. Dissertation defenses by video conference are public events and must be scheduled through the Registrar and allow visitor access. Students defending dissertations by video conference are responsible for obtaining the necessary technology and support needed at their own venue.
Thesis Secretaries
All doctoral students (D.Min. and Ph.D.) must receive the approval of a thesis secretary three times during the course of writing their respective professional projects or dissertations. While faculty committee members evaluate academic quality and content and ensure originality (i.e., censoring plagiarism), a thesis secretary ensures that dissertations follow school policies for formatting and depositing. Students, on the other hand, are responsible to do their own respective proof-reading, copy-editing, reference checking, and other editorial work.

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

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

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

EDUCATION AND FORMATION (EF)

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

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

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

Education and Formation Requirements

Core Courses – 20 units
Five 4-unit courses from the following areas:
- Spiritual Formation
- Religious Education
- Interreligious Education

Practical Theology – 8 units
- TISXXXX Practical Theology Course from another area 4 units
- TIS4022 Research Methods in Practical Theology 4 units

Electives – 12 units
Three 4-unit seminars in one field below, or in two different fields but closely related by topic:
- Theology
- Ethics
- Sacred Texts
- Religious History

Cognate Field – 8 units
Two 4-unit courses in a cognate field approved by your advisor (for example, a religious tradition other than your own, clinical psychology, developmental psychology, women’s studies, men’s studies, Asian American studies, African American studies, postcolonial studies, cultural anthropology, philosophy, neuroscience, neuropsychology, neurophysiology, social psychology, depth psychology, peace and reconciliation studies, meditation & conflict resolution, nonprofit administration).

TOTAL – 48 units

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

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

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

**Spiritual Care and Counseling Program Learning Outcomes**

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

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

**Prerequisite Clinical Pastoral Education (CPE)**

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

**Required Practicum**

In the first year of study, students in the Spiritual Care and Counseling concentration are required to participate in a 0-unit practicum. The purpose of the Practicum is to provide: exposure to the way Claremont School of Theology professors conceptualize the respective field; a structure for reviewing and updating basic issues and literature in preparation for doctoral study; and opportunity to observe and participate in the teaching of an introductory class, with an eye towards one’s own teaching. The practicum consists of auditing the course TSC3004 Theories and Practices of Spiritual Care. Students must audit the on-campus section of the course.

**Spiritual Care and Counseling Course Requirements**

**Core Courses – 24 units**

- Four 4-unit courses in history, theory, and method of Spiritual Care and Counseling
- Two 4-unit courses in clinical education - Clinical Pastoral Education, ACPE Supervisory Training, or Spiritually Integrative Psychotherapy Residency; see details below
- Additional 0-unit clinical training courses; see details below
Practical Theology – 8 units

TISXXXX Practical Theology Course from another area 4 units
TIS4022 Research Methods in Practical Theology 4 units

Electives – 8 units

Two 4-unit seminars in one field below, or in two different fields below but closely related by topic:
- Theology
- Ethics
- Sacred Texts
- Religious History

Cognate Field – 8 units

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

TOTAL - 48 units

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

Clinical Spiritual Care Track: Students are required to gain admission to and take 3 units of CPE (in addition to the prerequisite unit of CPE) in one or more programs accredited by the Association of Clinical Pastoral Education. Students register for TSC4001/4002/4003 Clinical Pastoral Education (CPE):
- TSC4001 1st ACPE unit of CPE 4 units
- TSC4002 2nd ACPE unit of CPE 4 units
- TSC4003 3rd ACPE unit of CPE 0 units

ACPE Supervisory Track: Students are required to gain admission to and take 3 units of CPE supervisory training. Students register for TSC4021/4022/4023 ACPE Supervisory Training:
- TSC4021 1st supervisory unit 4 units
- TSC4022 2nd supervisory unit 4 units
- TSC4023 3rd supervisory unit 0 units

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

First Residency Year
- TSC4044 Fall 4 units
- TSC4045 Spring 4 units
- TSC4046 Summer 0 units
Second Residency Year

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Semester</th>
<th>Units</th>
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</thead>
<tbody>
<tr>
<td>TSC4047</td>
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<tr>
<td>TSC4048</td>
<td>Spring</td>
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<tr>
<td>TSC4049</td>
<td>Summer</td>
<td>0</td>
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</tbody>
</table>

Spiritually Integrative Psychotherapy Residency

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

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

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

Additional Fees: Due to the high cost of supervision and other training expenses, additional fees are charged for TSC3041, TSC3042, TSC3044, and TSC3045. The amount of these fees is indicated in the registration materials for each semester. These fees are normally not covered by scholarship, but can be included in the overall financial aid package. The fee for the 2015-2016 academic year is $1,300 per semester.

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

Qualifying Exams for Spiritual Care and Counseling

Exams must be passed in the following areas:

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

<table>
<thead>
<tr>
<th>Requirement</th>
<th>Semester Offered</th>
<th># of units</th>
<th>Projected Semester</th>
<th>Units Completed</th>
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<tbody>
<tr>
<td>Research Intensive Colloquium</td>
<td>1st Jan.</td>
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<tr>
<td><strong>Requirements in Spiritual Formation, Religious Education, &amp; Interreligious Ed.</strong> <em>(4000 level courses with prefix TIE, TRE, TSF)</em></td>
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<tr>
<td><strong>2 courses in Practical Theology</strong></td>
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<tr>
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<td><strong>3 courses in Systematic Theology, Ethics, Sacred Texts, or History of Religion</strong> <em>(4000 level courses with prefix BHS, BES, BTS, BTH, BPH, TPS, TCT, TES, THB, TNT, THC, TTH or permission of advisor)</em></td>
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<tr>
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# DOCTOR OF PHILOSOPHY IN PRACTICAL THEOLOGY
## SPIRITUAL CARE AND COUNSELING CONCENTRATION
### (CLINICAL SPIRITUAL CARE TRACK)

<table>
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<th>Projected Semester</th>
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<tr>
<td>Research Intensive Colloquium</td>
<td>1st Jan.</td>
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<tr>
<td>Practicum <em>(participation in TSC3005 and TSC3006 during the first year)</em></td>
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### Clinical Requirements:
- TSC4001 – Clinical Pastoral Education  
- TSC4002 – Clinical Pastoral Education  
- TSC4003 – Clinical Pastoral Education  

**Clinical Requirements:** 8

### Courses in Spiritual Care & Counseling

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<td>TSC4002</td>
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<td>TSC4003</td>
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</table>

**Courses in Spiritual Care & Counseling:** 16

### 2 courses in Practical Theology
- TISXXXX – Practical Theology Course from another area  
- TIS4022 – Research Methods in Practical Theology

**2 courses in Practical Theology:** 8

### 2 courses in Systematic Theology, Ethics, Sacred Texts, or History of Religion *(4000 level courses with prefix BHS, BES, BTS, BTH, BPH, TPS, TCT, TES, THB, TNT, THC, TTH or permission of advisor)*

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**2 courses in Systematic Theology, Ethics, Sacred Texts, or History of Religion:** 8

### 2 courses in a Cognate Field *(often taken in the Psychology department at CGU; consult with advisor for alternatives)*

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**2 courses in a Cognate Field:** 8

### Additional Requirements
- Language/Research Tool #1
- Language/Research Tool #2
- Qualifying Exam #1
- Qualifying Exam #2
- Qualifying Exam #3
- Qualifying Exam #4
- Dissertation Proposal
- Dissertation
- Dissertation Oral Defense

**TOTAL UNITS:** 48
## Program Requirements:

<table>
<thead>
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<tr>
<td><strong>TOTAL UNITS</strong></td>
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<td>48</td>
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</table>
## DOCTOR OF PHILOSOPHY IN PRACTICAL THEOLOGY  
SPIRITUAL CARE AND COUNSELING CONCENTRATION  
(SPIRITUALLY INTEGRATIVE PSYCHOTHERAPY TRACK)

<table>
<thead>
<tr>
<th>Program Requirements:</th>
<th>Semester Offered</th>
<th># of units</th>
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### Clinical Requirements:

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<tr>
<td>TSC4044 – Spiritually Integrative Psychotherapy Residency</td>
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<td>TSC4045 – Spiritually Integrative Psychotherapy Residency</td>
<td>2nd Spring 4</td>
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<td>TSC4046 – Spiritually Integrative Psychotherapy Residency</td>
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<td>TSC4047 – Spiritually Integrative Psychotherapy Residency</td>
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<td>TSC4048 – Spiritually Integrative Psychotherapy Residency</td>
<td>3rd Spring 0</td>
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<td>TSC4049 – Spiritually Integrative Psychotherapy Residency</td>
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### Courses in Spiritual Care & Counseling

<table>
<thead>
<tr>
<th>Courses in Spiritual Care &amp; Counseling</th>
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### 2 courses in Practical Theology

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<th>2 courses in Systematic Theology, Ethics, Sacred Texts, or History of Religion</th>
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### Additional Requirements

<table>
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<tr>
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### TOTAL UNITS

| TOTAL UNITS | 48                |
SAMPLE TIMELINE FOR PH.D. IN PRACTICAL THEOLOGY

NOTE: This schedule is based on full-time enrollment and the time limits set by the faculty for completion of the Ph.D. program. This schedule is also based on required deadlines. Students who are less than full-time should adjust deadlines for completion of language exams/research tools according to units of coursework completed. Whenever you have questions, don't wait, ask for help— from your advisor, from other faculty in your field, and from Ph.D. student colleagues in your program.

Prior to First Academic Year

- Prepare for Language Exams
- If not already complete, Spiritual Care and Counseling (SCC) students complete the prerequisite 1 unit of CPE in an ACPE accredited center.

First Academic Year or First 24 Units

August

- Begin devising program of study
- SCC students in clinical spiritual care and ACPE supervisory tracks apply for clinical education opportunities
- Attempt one or two language exams

Fall Semester

- Take three courses (12 units); helpful to focus papers for coursework on exploring qualifying examination and/or dissertation interests
- Take zero unit Practicum (see above for details)
- SCC students in clinical spiritual care and ACPE supervisory training tracks apply for or begin clinical education

January

- Take the Research Intensive Colloquium for one week during January Interterm
- Language exams, as needed to meet requirement

Spring Semester

- Take three courses (12 units)
- SCC: Take second part of zero unit Practicum
- Prepare for language exams, as needed to meet requirement, and/or plan study for research tools

Summary of Language/Research Tool Deadlines: Ph.D. students are required to have passed at least 1 of 2 languages/research tools before they will be permitted to enroll for the final 24 units of coursework. The second language/research tool must be passed before the student will be permitted to apply for qualifying examinations.

Summer

- Take classes for languages and/or research tools (German, Spanish or French, and Statistics or other) available at Claremont School of Theology and Claremont Graduate University; register through Claremont School of Theology.
August
- Successfully complete one language exam or research tool (REQUIRED DEADLINE)
- SCC: students in pastoral psychotherapy track begin two-year residency at The Clinebell Institute (TCI)

Second Academic Year or Second 24 Units

Fall Semester
- Take 3 courses (12 units)
- Prepare to meet any remaining requirement for language/research tools

Spring Semester:
- Take 3 courses (12 units)
- If incomplete, continue study for languages/research tools
- Begin familiarizing yourself with qualifying examination requirements and process

Summer:
- Complete second language/research tools requirement (REQUIRED DEADLINE)

Third Year

Qualifying examinations and first draft of dissertation proposal
- Meet with advisor and other faculty to negotiate subjects, questions, bibliography and the form of your qualifying examinations
- Set date for oral exam with examiners
- Set dates for proctored examinations with Registrar (exams to be written within a 14 day period, and a 2 hour Oral Exam no more than 14 days and no less than 7 days after the final written exam)
- Submit signed Form No. 3 "Application for Ph.D. Qualifying Examinations" to the Registrar two months prior to exams
- Begin drafting dissertation proposal
- Complete written qualifying examinations
- Submit first draft of dissertation proposal to Registrar for circulation to examiners prior to Oral Exam
- Take Oral Exam
- File Form No. 4 "Report of Qualifying Examinations" with the Registrar immediately following oral exam
- If necessary, clear up "conditional passes" on qualifying examinations

Fourth Year

Dissertation
- In consultation with advisor, form the dissertation committee
- Work with Dissertation Committee until final draft of dissertation proposal is approved
- Have consultation with Thesis Secretary
Submit signed Form No. 6 "Ph.D. Dissertation Proposal" with 1 copy of approved dissertation proposal to Registrar for recommendation for advancement to candidacy by the full faculty.

**NOTE:** Advancement to Candidacy must occur within 4 academic years after entering the program.

**Deadlines for Completion of Dissertation (Required for May Graduation)**

- After having been advanced to Candidacy, register for 2 semesters of Dissertation Research (DI499)
- Write TWO CHAPTERS of the dissertation (one cannot be the Introduction Chapter) and submit it and Form 1 to the Thesis Secretary by OCTOBER 1. The Thesis Secretary must sign Form 1 before the completed first draft of the dissertation can be submitted to the student’s Dissertation Committee and Registrar.
- Write a complete first draft of dissertation and abstract; consult with Dissertation Committee members and Thesis Secretary as necessary
- Submit an electronic copy of the FIRST DRAFT of the dissertation and Form No. 7 "Approval of First Draft & Abstract of Ph.D. Dissertation" (completed except for faculty signatures) to the Registrar by NOVEMBER 1. The Registrar forwards the electronic copy to the faculty dissertation committee members. Faculty members who wish to receive a paper copy make this request directly to the student.
- Receive revision requests from Dissertation Committee members and Thesis Secretary by December 1
- Consult with Dissertation Committee members and Thesis Secretary as necessary
- Write *second draft* of dissertation and abstract
- Submit an electronic copy of the SECOND DRAFT of the dissertation and a completed Form No. 8 "Approval of Second Draft & Abstract of Ph.D. Dissertation" (except for faculty signatures) to the Registrar by JANUARY 15. Form 8 signifies readiness for dissertation defense.
- Consult with Dissertation Committee members and Thesis Secretary as necessary
- When the second draft is approved and the committee has signed Form 8, set a date with the Dissertation Committee members for the Oral Defense. Have the faculty committee members sign Form 9 “Approval of the Oral Defense Date” and notify the Registrar of the date. The Oral Defense must be scheduled before March 1.
- Prepare for the oral examination
- Submit an electronic copy of Abstract to Registrar two weeks prior to oral defense
- Complete dissertation defense. File Form No. 10 "Report of Final Oral Examination for Ph.D. Degree" with Registrar
- Revise dissertation, according to Dissertation Committee requests at the oral examination
- Submit unsigned Form No. 11 (“Approval of Final Draft of Dissertation”) with one paper copy of the dissertation and abstract to Registrar by April 1
- Receive response from Dissertation Committee members and Thesis Secretary by April 15; if necessary, revise dissertation. Any final corrections must be submitted to the Thesis Secretary no later than the last day of classes in May

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**The Forms required in the Timeline above may be found in the Office of the Registrar, 1st floor Colwell Building.**
DOCTOR OF PHILOSOPHY IN RELIGION

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

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

COMMON REQUIREMENTS FOR THE PH.D. IN RELIGION

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

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

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

Students and faculty negotiate the research questions and bibliography for their exams. It is the faculty’s responsibility to require specific questions and bibliography necessary to ensure comprehensive learning. It is students’ responsibility to formulate questions and bibliography that, in addition to the three learning goals noted above, contextualize their study as appropriate to their particular commitments and vocational goals.
The Dean, at his or her discretion, or upon the recommendation of the student’s advisor, may name an outside examiner to the qualifying examination committee. The outside examiner must 1) hold a Ph.D.; 2) have a faculty appointment at an accredited academic institution, or the equivalent; 3) have competence for the student’s study not available on the faculty of Claremont School of Theology or Claremont Graduate University; and 4) be able to provide the exam according to program rubrics and procedures. The nomination of an examiner shall be made in conjunction with the student’s examination application.

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

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

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

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

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

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

Taking Qualifying Examinations
The process for taking proctored qualifying examinations is as follows:

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

The student has the following options for taking the examinations:

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

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

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

**Oral Qualifying Examination**

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

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

**Evaluation of Written and Oral Qualifying Examinations**

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

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

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

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

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

**The Dissertation Proposal**
A dissertation proposal should include:

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

The Dissertation Committee evaluates the proposal to ensure that the student follows the appropriate form in elaborating a thesis and that the methodology is clear and appropriate to the purpose of the dissertation. The Dissertation Committee determines the acceptability of the proposal.
Preparation and Approval of the Dissertation Proposal
The process of preparation and approval of the dissertation proposal is as follows:

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

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

Advancement to Candidacy
The student submits one copy of the dissertation proposal, accompanied by the completed Form #6, to the Registrar, for submission to the Dean. The Dean brings a recommendation to the faculty on the Consent Calendar that the student be advanced to candidacy. The student is advanced to candidacy by vote of the full faculty.

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

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

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

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

Generally, the Dissertation Committee operates on the basis of consensus. When a vote is required, two votes are necessary to delay the student. An outside examiner, if appointed, does not have the right of veto over other members of the committee. Any member of the examining committee, including the outside examiner, may appeal the vote to the Dean.
Prior to the oral examination the student supplies to the Registrar an electronic copy of the Dissertation Abstract for circulation to the faculty and other interested persons. The oral examination is open to all members of the School community and to the public. All arrangements for the oral examination, including, but not limited to, room scheduling and technology needs are the responsibility of the student. The full faculty will be notified of the time and place of this examination at least two days before it occurs.

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

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

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

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

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

Questions about the role of the thesis secretaries should be directed to the Reference Librarian in the CST Library.
COMPARATIVE THEOLOGY AND PHILOSOPHY (CTP)

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

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

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

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

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

Language and Research Requirements
In the CTP concentration, students provide a rationale for the choice of languages, demonstrating that their two chosen languages are most pertinent to their research interests. English may be considered one of the research languages if English is not the native language of the student. The student’s selection of research languages is considered approved when the student’s advisor and two other CTP faculty members approve the selection.
It is the student’s responsibility to secure instruction in the research language. If the student receives a grade of Conditional Pass or Fail, the examiner will provide written feedback to the student. The student is required to retake the translation examination until s/he receives a grade of Pass or High Pass. Competency may be demonstrated through:

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

**Interreligious Requirement**

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

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

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

**Ph.D. Colloquium**

Students in the Doctor of Philosophy in Religion program are required to register for the Ph.D. Colloquium at Claremont School of Theology every semester they are in coursework. Students do not receive academic credit for the Colloquium which meets about once a month. The events in the Colloquium series and the conversations they engender provide opportunities to learn, develop, and practice research and professional skills for the academy. Topics include research methods, making academic presentations, developing curriculum vitae, interviewing for jobs, etc. Advanced doctoral students may teach some of the sessions, which provides an opportunity for advanced students to be supportive of newer students, offer their experience and wisdom, and foster community among doctoral students.

**Dissertation Proposal Preliminary Draft**

No later than the third semester of full-time study, the student should select a dissertation advisor. In conversation with the advisor, the student will outline a dissertation topic, identify two additional committee members, and confirm their willingness to sit on the student’s doctoral committee.
As soon as this process is completed, but not later than the final semester of coursework, the student will convene a one-hour meeting of her doctoral committee. In advance of the meeting, the student will circulate a dissertation proposal preliminary draft to all three committee members. This document, approximately ten pages in length, will state the field(s) of study, the religious tradition(s) that will be focused on, the thesis of the dissertation, and the ways that the student plans to defend the thesis. The document need not contain a full outline of the dissertation, although some sense of what she plans to do chapter by chapter is helpful.

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

**Qualifying Examinations**

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

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

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

The examinations are:

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

4. *Comparative Theology/Comparative Philosophy.* In the Comparative exam, students demonstrate a doctoral-level ability to compare and contrast three or more religious traditions. At least one Abrahamic religion and at least one of the religions of Indian and/or Asia must be represented. With prior approval of his/her advisor, a student may choose to include a philosophical tradition that functions as a religion for its adherents.

**Dissertation Proposal**

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

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

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

The second hour of the student’s oral examination will be devoted to a discussion of this document. If the advisor and committee members perceive that the student has the abilities and an adequate plan for writing the dissertation, they will approve the proposal. If they feel that there are major issues that still need to be clarified or resolved, they will ask the student to do further work before approval. In some cases the entire committee will need to meet again with the student; in others, the committee will allow the committee chair to decide when sufficient changes have been made for the student to proceed. At the point that the student has passed all of the qualifying exams and has received approval of the dissertation proposal, the student is advanced to candidacy and ABD (“all but dissertation”) status.

**HEBREW BIBLE AND JEWISH STUDIES (HBJS)**

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

1. Hebrew Bible (HB). The HB track focuses on interpreting the Hebrew Bible in relationship to the ancient Near East and the Hellenistic worlds. Students in the Hebrew Bible track may further focus their studies in one of three areas:
   a. Literary-historical and theological interpretation of the Hebrew Bible;
   b. Archeological and historical interpretation of the Hebrew Bible in the contexts of the larger ancient Near Eastern and Greco-Roman worlds;
   c. Second-Temple and Rabbinic period Jewish literature and history, including textual versions of the Hebrew Bible.

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

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

Hebrew Bible and Jewish Studies Program Learning Outcomes

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

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

Language and Research Requirements

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

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

**Breadth Requirements**

A principle of the Ph.D. program is that doctoral level work in Hebrew Bible and Jewish Studies should presuppose general knowledge of Hebrew Bible, Jewish Studies, and the wider field of religion, such as that provided by an undergraduate degree in religion or Jewish studies, an M.A. program in Jewish studies or religious studies, and/or education in a rabbinical/cantorial school or in a school of theology. In addition, students may take up to two courses (8 credits) in religious traditions outside of Judaism. In consultation with one’s academic adviser during the first semester of study, students will determine how to satisfy breadth requirements in two of the following areas:

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

Students will select the areas of their breadth requirements in consultation with and approval of the adviser within the first year of coursework and must fulfill all breadth requirements with a “pass” or “excellent pass” before taking qualifying exams. Competency in these areas can be validated in any of the following ways and their combination in accordance with the adviser: previous transcript, by course work, by teaching experience, and by research:

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

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

**Core Requirements for All Students – 28 units**

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

**Hebrew Bible Track Additional Requirements – 20 units**

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

Hebrew Bible and Jewish Studies Track Additional Requirements – 20 units
Minimum 16 credit hours in Post-Biblical Jewish Studies  
16 units
AHB4500A and AHB4500B: 5th Year (Rabbinic)  
Hebrew at AJR/CA  
4 units

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

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

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

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

Qualifying Exams for Hebrew Bible and Jewish Studies
After completing coursework, students take four qualifying examinations and submit a dissertation proposal. There is an oral exam on all four written exams and the proposal.

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

NEW TESTAMENT AND CHRISTIAN ORIGINS (NT)

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

**New Testament and Christian Origins Program Learning Outcomes**

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

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

**Language and Research Requirements**

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

**Breadth Requirements**

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

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

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

- Theoretical study of religion
- Comparative religions
- Philosophical, Theological and/or Moral Reasoning

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

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

Course Requirements

TNT4033 – Advanced Reading in New Testament Greek

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

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

Remaining coursework must be taken in New Testament Studies (TNT4xxx).

Qualifying Examinations for New Testament and Christian Origins
After completing coursework, students take four qualifying examinations and submit a dissertation proposal. There is an oral exam on all four written exams and the proposal. The four exams are as follows:
• One exam on the methodologies in the study of the New Testament
• One exam on the historical and cultural contexts of Christian origins
• Two exams in areas relevant to the student’s dissertation

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

**PROCESS STUDIES (PS)**

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

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

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

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

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

At the center of the Process Studies program is a commitment to breadth. We seek to educate students not with a narrow specialization, but with the ability to understand the inherent connectivity of process
thought and to apply process insights with broad regions of human experience and scholarship. But it is possible to obtain such interrelations and applications only when students develop an equally broad range of competencies. In particular, we expect some knowledge of methods and theories in the following five areas: Process Philosophy, Philosophy of Religion / Philosophy of Science, Constructive Theology, Postmodern / Poststructuralist Studies, and Comparative Religious Studies. Students will deepen their knowledge in these five areas through course work, outside studies (e.g., reading, papers, classes, or book reviews), their internship program, the interreligious requirement, and preparation for their qualifying examinations.

**Process Studies Program Learning Outcomes**

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

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

**Process Studies Program Requirements**

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

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

**Language and Research Requirements**

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

- Translation of document in the language – receiving a pass/high pass from a CST/CGU examiner.
- Evidence of three years of high school or college taking a full course of subjects required in a particular national school system conducted in the language.
• Evidence of passing language classes and exams from other institutions or local language places.

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

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

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

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

**Service-Learning with Center for Process Studies**
All students will be involved in the planning and implementation of at least one public lecture, conference or class of the Center for Process Studies (CPS) and its affiliated research entities. The service should meet a CPS event need, be coordinated in collaboration with CPS-affiliated staff, and improve the quality of the CPS event. Each student should have input in the development and/or implementation of the CPS event, using his or her academic knowledge and skills in service to CPS, and develop an understanding of the application of process thought. At the completion of this work, students will submit a written reflection on the service-learning experience (see the CPS service learning reflection standards attached below). CPS-affiliated staff and the faculty advisor will evaluate the student, with a final report cataloged in the student’s file. If the student receives a “conditional pass” or “fail,” CPS staff and the faculty advisor will provide written feedback to the student. The student is required to repeat the task until s/he received a “pass” or “excellent pass.” The service-learning component helps students to communicate the ways in which research in process studies responsibly engages matters of pressing social concern. This Service-Learning requirement must be completed before the student can set the date for the Oral Defense of the dissertation.
Pedagogy Course Requirement
There is one required course: a non-credit course on pedagogy and teaching tools. This course, taught, for instance, during the January interterm, teaches students the creation of a syllabus, student learning outcomes, learning and teaching strategies, and pedagogical theories. This requirement must be completed before the student can set the date for the Oral Defense of the dissertation.

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

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

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

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

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

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

**RELIGION, ETHICS, AND SOCIETY (RES)**

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

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

**Religion, Ethics, and Society Program Learning Outcomes**

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

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

**Religion, Ethics, and Society Program Requirements**

In addition to the general requirements of the Ph.D. in Religion, students concentrating in Religion, Ethics and Society choose courses from among three traditional forms of ethics:

- Philosophical Ethics
- Theological and Religious Ethics
- Social Ethics

Students are also expected to take courses in a second academic area other than ethics, such as cultural studies, public policy, history, etc. How many courses students take in their second area depends on
which track the student chooses. There are two tracks in the Religion, Ethics, and Society Ph.D. Program:

- Ethics with a Minor track
  9 courses in Ethics
  3 courses in the second academic area of study
- Ethics with a Second Major track
  6 courses in Ethics
  6 courses in the second academic area of study

While in coursework, students must enroll and participate in the monthly, 0-unit PhD Colloquium, wherein they will gain skills in professional development.

Research Languages
Students have the freedom to select which two languages are most relevant to their research interests. RES faculty are prepared to give exams in French, German, and Spanish. In cases where a student wishes to pursue a different research language, she must first secure consent from her advisor and her own examiner (who is a faculty member at CGU or another peer institution).

If the student receives a “conditional pass” or “fail” in an approved language course (see the information above in the common requirements for the PhD in Religion), she must repeat the exam until she receives a “pass” or “high pass.”

Dissertation Proposal
Before determining the topics for qualifying exams, students set up a meeting with their dissertation committee to discuss the qualifying exam areas and topics as well as the dissertation topic. At least one week before this meeting, the student should provide the members of the committee with a dissertation prospectus (approximately 7 pages in length). The student should then come to the meeting prepared to discuss it with the committee, who will offer advice on the project with an eye to formulating the dissertation proposal and preparing for the exam on this topic. After the completion of the qualifying exams and successfully defending the exams in the Qualifying Exam Oral Defense, the student has one month to submit the final dissertation proposal (approximately 25 pages in length). Once the Dissertation Committee members have approved the dissertation proposal, the student submits the completed Form #6 to the Registrar.

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

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.
# Program Requirements

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<th>Program Requirements</th>
<th>Semester Offered</th>
<th># of units</th>
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<td>Ph.D. Colloquium</td>
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<td>Interreligious Studies Requirement - If courses are taken to fulfill this requirement during the student’s doctoral residency at in the CTP program, they may be applied to the 48-unit coursework requirement.</td>
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<td>Language Requirements – students must pass an exam in two research languages (usually French and German)</td>
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<td>Coursework Requirements – students take 4000 level classes with TPS and TCT prefixes at CST and 400 level classes with REL prefixes at CGU. Students wishing to take classes at AJR/CA and UWest or classes outside the fields of Theology and Philosophy should consult with their faculty advisor.</td>
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## Program Requirements

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## Breadth Requirements

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## Language Requirements Beyond Coursework

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<td>Exam in German</td>
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<td>Exam in Biblical Hebrew</td>
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## Free Electives

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## Hebrew Bible Track Requirements

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## Qualifying Examinations and Dissertation

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<td>Qualifying Examination #3</td>
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## TOTAL UNITS

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DOCTOR OF PHILOSOPHY IN RELIGION
HEBREW BIBLE AND JEWISH STUDIES CONCENTRATION
(HEBREW BIBLE & JEWISH STUDIES TRACK)

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<th>Projected Semester</th>
<th>Date Completed</th>
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*Note: Within the 48-unit degree, students take 4 courses with their primary advisor and usually 2 courses with each of the two additional HB professors who will function as the student’s dissertation committee.*

**Qualifying Examinations and Dissertation**

| | | | | |
| Qualifying Examination #1 | | | | |
| Qualifying Examination #2 | | | | |
| Qualifying Examination #3 | | | | |
| Qualifying Examination #4 | | | | |
| Dissertation Proposal due at end of Qualifying Exams | | | | |
| Qualifying Exam Oral Defense | | | | |
| Dissertation | | | | |
| Dissertation Oral Defense | | | | |
| **TOTAL UNITS** | | 48 | | |

148 CLAREMONT SCHOOL OF THEOLOGY
## DOCTOR OF PHILOSOPHY IN RELIGION
### NEW TESTAMENT CONCENTRATION

<table>
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<tr>
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**Course Requirements (Selected with Advisor)**

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**Qualifying Examinations and Dissertation**

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**TOTAL UNITS**

|                                      |                  | 48         |
**DOCTOR OF PHILOSOPHY IN RELIGION**
**RELIGION, ETHICS, AND SOCIETY CONCENTRATION**
**(ETHICS WITH A SECOND MINOR TRACK)**

<table>
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<th># of units</th>
<th>Projected Semester</th>
<th>Date Completed</th>
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<tr>
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### Program Requirements

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SAMPLE TIMELINE FOR PH.D. IN RELIGION

NOTE: This schedule is based on full-time enrollment and the time limits set by the faculty for completion of the Ph.D. program. This schedule is also based on required deadlines. Students who are less than full-time should adjust deadlines for completion of language exams/research tools according to units of coursework completed. Whenever you have questions, don't wait, ask for help—from your advisor, from other faculty in your field, and from Ph.D. student colleagues in your program.

Prior to First Academic Year
- Prepare for Language Exams

First Academic Year or First 24 Units

August
- Begin devising program of study
- Attempt one or two language exams

Fall Semester
- Take three courses (12 units); helpful to focus papers for coursework on exploring qualifying examination and/or dissertation interests
- Take zero unit Colloquium, if required (see above for details)
- Begin to determine how the Breadth requirements will be satisfied

January
- Take the Research Intensive Colloquium for one week during January Interterm
- Language exams, as needed to meet requirement

Spring Semester
- Take three courses (12 units)
- Prepare for language exams

Summer
- Study for research language exams.

Second Academic Year or Second 24 Units

Fall Semester
- Take 3 courses (12 units)
- Prepare to meet any remaining requirement for language
- Satisfy any remaining breadth requirements (for students in HB or NT)

Spring Semester:
- Take 3 courses (12 units)
- If incomplete, continue study for languages
- Begin familiarizing yourself with qualifying examination requirements and processes

Summer:
- Complete language requirements. One may not take the qualifying exams until the language
requirements are completed.
- Satisfy Breadth requirements (for HB and NT students)

Third Year

**Qualifying examinations and first draft of dissertation proposal**
- Meet with advisor and other faculty to negotiate subjects, questions, bibliography and the form of your qualifying examinations
- Set date for oral exam with examiners
- Set dates for proctored examinations with Registrar and sets date for 2 hour Oral Exam no more than 14 days and no less than 7 days after the final written exam.
- Submit signed Form No. 3 "Application for Ph.D. Qualifying Examinations" to the Registrar two months prior to exams
- Begin drafting dissertation proposal
- Complete written qualifying examinations
- Submit first/final draft of dissertation proposal to Registrar for circulation to examiners. First draft due at the time of Qualifying Exams for HB and NT students; Final draft due at the time of Qualifying Exams for CTP and PS students; Final draft due on month following last Qualifying Exam for RES students
- Set the Oral Defense of the qualifying examinations
- File Form No. 4 "Report of Qualifying Examinations" with the Registrar immediately following oral exam
- If necessary, clear up "conditional passes" on qualifying examinations

Fourth Year

**Dissertation**
- In consultation with advisor, form the dissertation committee
- Have consultation with Thesis Secretary
- Submit signed Form No. 6 "Ph.D. Dissertation Proposal" with 1 copy of approved dissertation proposal to Registrar for recommendation for advancement to candidacy by the full faculty

**NOTE:** Advancement to Candidacy must occur within 4 academic years after entering the program.

**Deadlines for Completion of Dissertation (Required for May Graduation)**

In order for a student to graduate in May, the following deadlines must be adhered to:

**October 1:** Submission of one copy of at least two chapters (not to include the introductory chapter) of the first draft of the dissertation, table of contents, bibliography, and Form #1 to the Thesis Secretary. Thesis Secretary must approve the style, documentation, and bibliographic elements of the dissertation before the student can submit the first draft to the Registrar.

**January 15:** Submission of an electronic copy of the first draft of the dissertation and Form #7 (completed except for faculty signatures) to the Registrar who forwards the electronic copy to the faculty dissertation committee members. Faculty members who wish to receive a paper copy make this request directly to the student. Once the dissertation
committee members have discerned that the dissertation is defensible, the student schedules the oral defense date and submits Form #9.

March 1: Last possible day for the Dissertation oral defense and submission of Form #10 (Approval of Dissertation Oral Defense).

April 1: Submission of one copy of the final draft of the Dissertation, Form #11, and the Signature Page to the Registrar.

The Forms required in the Timeline above may be found in the Office of the Registrar, 1st floor Colwell Building.
The Graduate Certificate is a non-degree program of study for prospective students, laity, clergy, or scholars. By choosing courses from across the curriculum, prospective students, lay persons, or other interested individuals may receive a broad exposure to religious and theological studies. By applying to one of the special certificate programs, clergy or scholars may focus their classes in a particular field of study.

Application for the Certificate Program is made as a non-degree student. Applicants must possess a bachelor's degree and fulfill all of the normal requirements for non-degree status as defined in the Admission section of this catalog. There may be further requirements for certain specializations as noted below. Scholarship support and federal financial aid are not available for certificate programs.

A certificate consists of 12-16 units of non-degree course work. A certificate will be awarded with the satisfactory completion of four courses totaling a minimum of 12 units in a specified area of study. A faculty advisor will help the student to select appropriate courses and will certify to the registrar that the student has completed the requirements for the certificate.

Units earned with a letter grade of “B” or higher may be transferred into a Claremont School of Theology masters-level degree program, provided that the units have not already been applied to a completed degree. When non-degree units are transferred into a degree, students will need to pay the difference between non-degree tuition and the tuition rate for the degree program. Units from non-degree programs cannot be transferred into a doctoral degree. Students wishing to transfer their certificate credits into a degree program must complete a formal application process through the Office of Admissions. Depending on the degree program and area of concentration, certificate courses may or may not satisfy specific requirements in the degree program. Students transferring units into a degree program are responsible for fulfilling all degree requirements.

Depending on previous educational experience (master’s, doctoral or equivalent), students may take courses at the 3000-level (master’s) or 4000-level (doctoral). Courses taken at the 4000-level require instructor approval. All prerequisites listed for a given course apply.

Students who are admitted into Graduate Certificate Programs may not cross-register for courses at Claremont School of Theology partner schools, the Claremont Graduate University, or Claremont Colleges. Such students may enroll in courses with a prefix beginning with T or B.

Specialized certificates are listed below in several fields of study. Others may be added, so prospective students should consult www.cst.edu, or contact the Office of Admissions for an updated list of programs.

**Certificate in Christian Ministry**
The Certificate in Christian Ministry is designed to provide an introduction to important areas of Christian studies for individuals who want basic theological education for ministry. The program intentionally integrates academic study with ministry experience to strengthen Christian knowledge and practice.

The certificate includes four 3-unit classes and an integrative and reflective project or paper. Each student will be assigned a faculty advisor as a conversation partner. The faculty advisor will review and assess the integrative, reflective project.
Course requirements include:

- Two introductory courses in Bible – Hebrew Bible and New Testament
- Two other introductory courses, chosen from theology, ethics, history, worship, preaching, arts, spiritual care, spiritual formation, religious education, evangelism, or leadership and community ministry.

**Certificate in Methodist/Wesleyan Studies**

The Certificate in Methodist/Wesleyan studies is designed to offer persons the opportunity to deepen their knowledge and awareness of Methodist traditions and practices of ministry. While the certificate centers on United Methodist understandings, it also examines other Methodist traditions and denominations. The certificate focuses on Methodist history, polity, theology, mission, and evangelism. The program is open to laity desiring a deeper understanding of their Methodist tradition as well as persons on the UMC ordination track.

Successful completion of the certificate requires satisfactory completion of the requirements for five classes: United Methodist Doctrine (TDS3000), United Methodist History (TDS3001), United Methodist Polity (TDS3002), Christian Mission (TDS3045), and United Methodist Evangelism (TDS3039). The certificate fulfills the denominational studies requirement for ordination as a deacon or elder in the United Methodist Church.

**Certificate in Islamic Leadership**

This flexible program is intended to offer continuing education for imams and other Muslim leaders who seek advanced education but may not want to enroll for a full degree program. Courses taken in a certificate program with an earned-letter grade, however, may be transferred in to a degree program at a later date. Courses begin at the start of each semester.

The certificate consists of four 3-unit courses:

- Islamic Leadership and Spirituality (required)
- Three courses in Muslim Studies such as:
  - The Qur'an and its Interpreters
  - History of Islam
  - Islamic Law and Legal Theory
  - Islamic Theology and Philosophy
  - Interreligious Dialogue and Leadership
  - Preaching and Public Presentations of Islam

**Certificate in Process Studies**

The Certificate in “Process Studies” is designed to offer individuals the opportunity to augment their knowledge of Process Philosophy and Theology. Admission into the program requires documented knowledge of fundamental/basic instruction in theology and/or philosophy. Students will be able to choose from classes that have a serious process component, but relate to other thought traditions or themes.

**Certificate in Engaged Compassion**

The Certificate in “Engaged Compassion” offers training in contemplative practices and processes that cultivate active compassion for healing and empowerment in individual lives, as well as reconciliation and repair of brokenness within interpersonal relationships, communities, and the world. This Certificate in Engaged Compassion is open to laypersons and community leaders without previous academic work in religion/theology, and is also appropriate for spiritual leaders who already hold theological degrees.
Certificate Course Requirements

- “Spiritual Formation for Compassionate Social Engagement”
- “Compassion-Based Methods of Social Healing and Reconciliation”
- Elective courses in spiritual formation/engaged compassion as approved by the faculty in the department

Certificate in Biblical Studies
The Certificate in “Biblical Studies” is designed to offer individuals the opportunity to deepen their knowledge of the Hebrew Bible and New Testament. The introductory courses in both fields are required as part of the certificate unless the requirements are waived due to prior course work.

Certificate in Hebrew Bible
The Certificate in “Hebrew Bible” is designed to offer individuals the opportunity to deepen their knowledge of the Hebrew Bible. The introductory course in the field is required as part of the certificate unless the requirement is waived due to prior course work.

Certificate in New Testament
The Certificate in “New Testament” is designed to offer individuals the opportunity to deepen their knowledge of the New Testament. The introductory course in the field is required as part of the certificate unless the requirement is waived due to prior course work.

Certificate in Religion and Liberation: Global Perspectives
The Certificate in “Religion and Liberation: Global Perspectives” is designed to offer individuals the opportunity to deepen their knowledge of the interrelation between liberationism, racialization and colonialism.

Certificate in Religion, Activism and Social Justice
The Certificate in “Religion, Activism and Social Justice” is designed to offer individuals tools to develop cutting-edge approaches to various forms of justice.

Certificate in Religion and American Politics
The Certificate in “Religion and American Politics” is designed to offer individuals the opportunity to deepen their knowledge in the relation of Religion and Politics in the United States.
ADDITIONAL ACADEMIC PROGRAMS

United Methodist Advanced Course of Study (ACoS)
Students who have completed the Course of Study Program may apply to be an Advanced Course of Study student. Applicants must follow the application procedures for non-degree students, and include transcripts from Course of Study and a letter of support from their District Superintendent. Scholarship assistance for Advanced Course of Study students is available through the General Board of Higher Education and Ministry (GBHEM). Admissions are flexible, pending course availability.
POLICY STATEMENTS

STUDENT RECORDS AND THE FAMILY EDUCATIONAL RIGHTS & PRIVACY ACT (FERPA)

The Family Educational Rights and Privacy Act of 1974, also known as the Buckley Amendment, (a) establishes a postsecondary student’s general right to inspect and review his or her education records, and (b) generally prohibits outside parties from obtaining the information contained in such records without the student’s written consent.

Confidential Student Records: Confidential information is information accumulated in confidence, within limits established by law either upon specific promise of nondisclosure or in the context of a confidential relationship. The law provides that the following items may be included in this category: personal records and notes of administrative officers and faculty; medical and mental health records; financial information from parents of students; letters of recommendation for which a student has waived right of access; confidential letters of recommendation placed in the record prior to January 1, 1975. Items in the category of “confidential information” will not be released to the student; they may be released to non-authorized School personnel or persons outside of the School only with the written consent of the student and the Dean who is in charge of the record, except as required by law. Medical and mental health records may be reviewed by a physician or other appropriate professional of the student’s choice, as approved in writing by the student.

Restricted Student Information: This category contains the educational records of the student, that is, those records not included in the two categories above that contain information directly related to the student and are maintained by the Registrar. Included, for example, are the transcript, courses elected each semester, grades and other evaluations, academic and disciplinary actions, financial arrangements, and letters of recommendation received in the student’s record after January 1, 1975 (unless the student has waived the right of access to those letters). With the exceptions noted in “Exceptions to Restrictions on Release of Information,” restricted information may be released only at the student’s specific written request, which must name the records to be released, the reasons for release, and the persons to whom the release is authorized.

Exceptions to Restrictions on Release of Information: The law authorizes the release of restricted information without the student’s written consent as follows: to school officers and faculty with legitimate educational interest; to individuals and offices as needed in connection with a student’s financial aid; to parents of dependent students; to accrediting organizations; to individuals as needed in an emergency situation to protect health and safety; and to selected research workers with stated precautions as to confidentiality. Information may be released to officers of institutions to which the student is applying for admission if the student is notified that it is being sent and is given an opportunity to review it. The student must also be notified before information is furnished in compliance with a judicial order or subpoena. Except as specified above, release to federal, state, or local officials is limited to information relating to audit or evaluation of federally-supported education programs. Where the student has signed the appropriate consent form, the evaluation written by the student’s Field
Education Teaching Pastor (or Supervising Mentor) may be released to church or denominational judicatory officials upon request of those officials.

**Directory Information:** The law also provides that information known to be generally available from a variety of sources may be included in the School’s Directory: name, address (including home, mailing, billing, campus and email address), telephone listing (including home and cell phone), date and place of birth, dates of attendance, degrees and awards received, photographs, and most recent previous educational agency or institution attended by the student. Through publication of a Directory, the School will make public without student consent only the information listed above. A student who prefers that some or all of such Directory Information not be made public must notify the Registrar in writing by the close of registration each semester.

**Students’ Waiver of Access to Confidential Records:** A student requesting recommendations in respect to admission to an educational institution or an application for employment or the receipt of an honor may waive his or her right of access to these recommendations. Any student requesting a letter of recommendation may be asked to indicate to the writer whether s/he has waived right of access. The decision whether to write a letter of recommendation is an individual and voluntary one. Faculty and students, however, should be familiar with the provision in the law, which states that “waivers may not be required as a condition for admission to, receipt of financial aid from, or receipt of any other services or benefits from such institution.”

**Students’ Right to Inspect Their Records:** Within the limits of the law, students may inspect information contained in their restricted records. By law, students may not inspect those materials in their confidential records.

**Exceptions to Students’ Right to Inspect Their Records:** If any material or document in the educational record of a student includes information on other students, the School will not supply the actual material or document. Instead, the School will provide only the specific information contained therein which directly relates to the student seeking access.

**Procedures for Students’ Inspection of Their Records:** The procedure by which students and former students may review their restricted records is as follows:
The student gives a 24 hour written request for such a review to the Dean.
The Dean reviews the file in order to place in sealed envelopes marked either “Confidential information to be opened only by the Dean” or “Restricted information to be opened only by the Dean” any material described under “Confidential Students Records” or “Restricted Student Information.”

The student may then review his or her file in the Dean’s Office. In no case will access be withheld more than 45 days after proper request has been made. If the student wishes, the School will also supply copies of material in the file. The student will pay for the cost of this copying.

**Student Challenge of the Content of Record:** A student who questions the content of his or her record should indicate this to the Dean. If the question is not satisfactorily settled, the Dean will be requested to establish an appropriate committee which will hold a hearing at which the student may present evidence in support of the contention that the record contains inaccurate or misleading information.

**Retention and Disposal of School Records:** Records fall into two retention categories: permanent and limited. Permanent Retention Records are those records that the School is obligated to maintain.
permanently either directly by law or indirectly by the need of supporting documentation. These records are to be maintained in hard copy (in fireproof cabinets) and in an appropriate electronic format.

Permanent records include the following:

- Claremont School of Theology transcripts
- Class lists
- Grade reports
- Change of Grade forms
- Enrollment reports
- Course schedules and addenda
- Degree statistics (lists of approved graduates and their degrees, dates of conferral, type, etc.)
- Catalogues

Limited Retention Records are those records which the School is obligated, either directly by law or indirectly by the need for supporting documentation, to maintain on a limited basis. The length of time each type of document is to be retained is indicated.

- Admissions Documents, to be maintained separately in alphabetical order:
  - Files of those who applied but did not attend (either because they were denied admission or because they rejected our offer of admission): three years.
  - Incomplete admission files: three years.
  - Files of those who were admitted, granted a loan, and then either withdrew the first semester or did not attend at all: five years.
- Financial Aid Records, to be maintained separately in alphabetical order:
  - Files of those who were admitted but did not attend: five years.
  - Files of those who were admitted, granted a loan, and then either withdrew within the first semester or did not attend at all: either five years, or five years from the date on which the entire amount of the loan has been repaid, canceled, or assigned in accordance with pertinent provisions of the Perkins Loan program, Section 144.18 (c) (3), and/or relevant Stafford Loan provisions, whichever is greater.
  - Files of all others including those attending students who were granted Perkins Loans or Stafford Loans at any time during their course of study: either five years, or (in the case of Perkins and /or Stafford loan recipients) five years from the date on which their entire loan amount has been repaid, canceled, or otherwise lawfully terminated, whichever is greater.
- Registration Records and Certification Documents, to be maintained separately in alphabetical order:
  - Files of those who were admitted and attended classes for at least one semester (including those who complete programs and graduate and those who withdrew or are terminated at any point after one semester): five years from date of departure.

COPYRIGHT POLICY

It is the policy of Claremont School of Theology to uphold and comply with the U.S. Copyright Act. Copyright is a special protection, granted by law, for original works of authorship that exist in a fixed, tangible form, whether published or unpublished, including books, textbooks, journals, articles, songs, videos, games, software, and other creative content. The Copyright Act gives copyright owners specific exclusive rights (namely the rights to make copies, distribute the work, display or perform the work
publicly and to create derivative works). Unauthorized copying or unauthorized distribution of copyrighted material is a violation of the U.S. Copyright Act. Claremont requires all faculty, students and staff to honor copyright and not copy or share protected materials in any way that would violate the law. Consistent with this law, Claremont policy prohibits the unauthorized copying or unauthorized distribution of copyrighted works, and prohibits the unauthorized distribution of copyrighted works through peer-to-peer file sharing. This unauthorized use may also violate civil or criminal law. Claremont’s Technology Acceptable Use Policy (AUP) extends this policy to Claremont’s computing resources and states that all users of the School’s network must not use the campus network to engage in any illegal downloading, emailing, or peer-to-peer file sharing of copyrighted works. Claremont is required by law to take steps to prevent illegal copying or distribution, and to respond appropriately to all complaints regarding copyright infringement.

There are certain allowable exceptions for U.S. academic institutions that permit a limited amount of copying without permission, if specific criteria are met. The five exceptions to the exclusive rights of copyright holders are the principle of fair use, the face-to-face teaching exception, the distance learning exception articulated in the TEACH Act, the first-sale doctrine, and the library and archives exception. For more information on these exceptions, see Fair Use of Copyrighted Materials, developed by the University of Texas.

Claremont students, faculty and staff must have permission from the copyright holder, or a determination that “fair use” applies, before files are copied, made available, or shared on networks.

- For the full text of the copyright law, and related laws, read U.S. Copyright Law.
- For a wealth of information about copyright, see the U.S Copyright Office.
- For a clear explanation of copyright law, take the Crash Course in Copyright, developed by the University of Texas.

**INTELLECTUAL PROPERTY POLICY**

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

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

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

CST owns the Intellectual Property Rights to all School-Commissioned and Administrative Works, subject only to the applicable Faculty, Staff or Student Use Rights, in the absence of an express agreement providing otherwise.
CLAREMONT’S COMPLIANCE WITH THE HIGHER EDUCATION OPPORTUNITY ACT (HEOA) PEER-TO-PEER FILE SHARING REQUIREMENTS

The Higher Education Opportunity Act requires all U.S. colleges and universities to comply with its new regulations, which deal with issues surrounding the distribution of copyrighted materials, particularly through peer-to-peer file sharing. These new regulations require Claremont to take four actions: an annual disclosure regarding unauthorized distribution, a plan to combat unauthorized distribution, a disclosure of alternatives to illegal downloading, and a review of the effectiveness of the plan to combat unauthorized distribution. What follows below is the action Claremont has taken to implement each of these requirements.

Annual Disclosure

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

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

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

Claremont must certify to the Secretary of Education that it has implemented a plan to effectively combat the distribution of copyrighted materials through its network. Claremont’s plan must include the following components:

I. Community Education and Information

Consistent with the value we place on our educational principles, we view education as the most significant measure we can take to combat illegal file sharing at Claremont. We use several mechanisms to inform and educate our community regarding copyright and related issues.

The Copyright at Claremont Web Page is maintained by the Office of the Chief Information Officer, and provides information concerning copyright law, and consumer information and disclosures that are required by the Higher Education Opportunity Act.

The Claremont Digital Millennium Copyright Act (DMCA) and Notification Procedures describe the procedures and disciplinary action that the School will use for handling cases of alleged copyright infringement, illegal downloads, and illegal peer-to-peer file sharing. Claremont will respond firmly and appropriately to all instances of alleged copyright infringement on its network, as well as instances in which Claremont students have allegedly engaged in illegal activity on the networks of the Claremont University Consortium and the Claremont Colleges.
Claremont’s Acceptable Use Policy describes acceptable and unacceptable use of Claremont’s computing resources and network.

New Student Orientation on Copyright and Peer-to-Peer File Sharing is a required tutorial for all new students. Included in this tutorial are the techniques students may use for Disabling Peer-to-Peer File Sharing (developed by the University of Chicago).

New Student Orientation Letter on safe and legal computing will be included in the information packets for new students at the start of each academic term.

II. Technology-Based Deterrents

Claremont is planning a major upgrade to its technology infrastructure, and intends to implement bandwidth-shaping mechanisms.

Legal Alternatives to Unauthorized Downloading and Illegal File Sharing

Claremont is required to disclose legal alternatives to unauthorized downloading and illegal file sharing.

Educause maintains a comprehensive list of Legal Sources of Online Downloading, and the Association of American Publishers provides a list of Sources for Legally-Available Digital Versions of Textbooks and Other Written Works. Claremont encourages its community to make use of these resources.

Reviewing the Effectiveness of this Plan to Combat Unauthorized distribution of Copyrighted Materials

Claremont will review the effectiveness of its Plan to Combat the Unauthorized Distribution of Copyrighted Material by Users of the Claremont Network annually. This review will be managed by the Chief Information Officer, assisted by Information Technology Staff and the Institutional Research Council. Instances of alleged copyright infringement will be tabulated annually and longitudinally, and this data will be compared with that of peer institutions.

SUMMARY OF CIVIL AND CRIMINAL PENALTIES FOR VIOLATION OF FEDERAL COPYRIGHT LAWS

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

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

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

CLAREMONT’S DIGITAL MILLENNIUM COPYRIGHT ACT (DMCA) NOTIFICATION PROCEDURES

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

For a first offense:

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

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

- Request the user to remove the materials.
- Request that the user disable file sharing of all copyrighted materials on his or her computer.
- Require the user to read the Acceptable Use Policy and Claremont’s information regarding copyright and peer-to-peer file sharing.
- Require the user to submit a written statement that confirms this infringement, acknowledges violation of the Acceptable Use Policy, and promises not to repeat this activity.
- Deny network access to this user for 5 days.
- Inform the claimant that the matter has been resolved.

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

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

For a second or repeating offense:

- Forward the DMCA Notification to the person who is responsible for the computer mentioned in the notice.
- Request that the user contact the Chief Information Officer within 5 days of receiving this notification.
- Ask if the user has downloaded or shared this copyrighted material without permission.
If the user acknowledges unauthorized downloading or sharing, we will:

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

CLAREMONT’S TECHNOLOGY ACCEPTABLE USE POLICY

Purpose

In support of its mission to instill students with ethical integrity, religious intelligence and intercultural understanding, Claremont provides access to its technological resources to its employees, students and other authorized users. These resources include electronic media and services, computers, email, telephones, voicemail, fax machines, computing and telecommunications networks, software, databases, intranet, Internet and the World Wide Web. The purpose of these resources is to strengthen the various research, teaching, learning, and administrative functions that fulfill the School’s mission. Claremont encourages innovative use of technology in the pursuit of educational excellence, as well as effective and efficient use of technology throughout all academic and administrative departments. But all users must bear in mind that these electronic resources (including software, hardware, network equipment and capability) and all data stored in the School’s facilities are the property of the institution, and that the use of these resources is a revocable privilege, and not a right of employment or matriculation. All use of these resources must be responsible and lawful, and in compliance with institutional policies.

One of the main characteristics of Claremont’s computing systems is that they are shared resources. There are many computing activities that can occur on a network which interfere with, or undermine the work of others. Some of these activities may be illegal and malicious, while others may be merely accidental or uninformed. The following policy defines user responsibilities, acceptable use, unacceptable use and its consequences. It is applicable to all users of these systems: students, faculty, staff, and administrators of Claremont and its affiliated centers; and users who connect personal laptops to the School’s wired and wireless networks.

User Responsibilities

The use of technology at Claremont is a privilege, and all users must act responsibly. Users must:

- Respect the rights of other users of Claremont’s networks,
- Respect the integrity of these computer systems, and observe relevant laws,
- Become familiar with, and abide by, all applicable institutional policies, and
- Practice responsible computing (such as backing up data, protecting against the intrusion of computer viruses, safeguarding passwords and network security, and taking reasonable steps to minimize the influx of spam).
Acceptable Use

Acceptable use includes, but is not limited to:

- Electronic communication that is used for the academic and business purposes of the institution.
- The use of computing and networked resources for faculty and institutional research, classroom teaching, student learning, publishing, and accessing Library resources.
- The use of technology to help fulfill the business functions of the institution and its affiliated centers.
- Approved use of Claremont’s web sites for public education, institutional promotion and fundraising, and to encourage research.
- Using online databases to retrieve relevant information for academic, administrative, or professional use.
- Because these computers, technology services, and telecommunication networks are primarily for the academic and research use of students and faculty, and for the administrative use of employees, limited, occasional, and incidental use for personal or non-business use is permitted. However, such use must be done in a manner that does not interfere with the user’s employment, the proper functioning of equipment, or the proper functioning of a department or other institutional obligations, and in a manner that does not incur additional costs for the institution.

Unacceptable Use

Unacceptable use includes, but is not limited to:

1. Unacceptable Electronic Communication
   - The use of electronic communications (such as email, messaging, chat rooms, electronic discussion groups, newsgroups, listservs, and social networking tools) to knowingly transmit messages or materials that are discriminatory or harassing, intimidating, derogatory, obscene, defamatory or threatening, libelous, slanderous, fraudulent, or that use vulgar or abusive language.
   - Forging electronic messages, or transmitting disinformation.
   - Transmitting unauthorized bulk mail, mass email, junk email, sending or forwarding chain mail, sending excessive messages, or any transmissions that consume substantial computing resources or bandwidth.
   - Unauthorized interrupting or monitoring of electronic communications.
   - Communicating in ways that imply institutional endorsement, unless authorized to do so.
   - Any use of Claremont’s computers, networks, or web sites for personal advertisements, solicitations, promotions, personal gain, business ventures, or private profit.

2. Unacceptable Computer Use that Undermines System Integrity
   - Modifying, damaging, removing, or stealing computing resources, equipment, software, cables, networks, or furniture that is owned by Claremont. (Calif. Penal Code § 502.)
   - Any attempt to intercept, monitor, tamper with, read, copy, alter, or delete a file or program belonging to another person or office, without authorization of the owner.
   - Any connectivity to a network that poses safety or electrical hazards.
   - Knowingly performing any activity that interferes with the normal operations of any computers, components or networks.
   - Using services or computer systems or the Internet in such a way as to cause network congestion.
   - Deliberately wasting computing resources.
   - Excessive printing.
- Developing, installing, transmitting, delivering or running any program that is intended to cause damage to a computer system, or place a heavy load on a computer or network (including computer viruses, Trojan horses, worms, and other malware).
- Installing unauthorized software or equipment on School-owned computers.

3. Unacceptable Access
- Using a computer account that is assigned to someone else.
- Disclosing one’s assigned password to another person, without authorization.
- Obtaining a password for an account without authorization.
- Using the Claremont’s networks to gain unauthorized access to any campus system, program, database, or file.
- Any attempt to circumvent security and data protection schemes, or to discover security loopholes, or decrypt secure data.
- Masking the identity of an account, a computer, or a transaction.
- Unauthorized breaching, probing, testing, or monitoring computer or network security.
- Use of campus computing resources by any user younger than 18 years of age.

4. Use that Disrupts or Disrespects Others
- Any use that does not respect the rights and needs of others.
- Violating the privacy of other users.
- Disseminating confidential personnel or student information without authorization, or distributing proprietary financial information.
- Any activity that creates a hostile study or working environment, including sexual harassment.

5. Violations of Copyrights, Contractual Agreements, and Licenses
- Distributing or making copies of software, unless permitted by copyright law or software license agreements.
- Distributing or making copies of documents, works of art or other intellectual property, unless permitted by copyright law.
- Using peer-to-peer file sharing protocols or programs to download or distribute unauthorized copies of copyrighted materials.
- Having more simultaneous users (e.g., in a department) than permitted by software license agreements.
- Using copyrighted material without proper attribution.
- Violating terms of software license agreements, or copyright laws.

Additional Use Policies

Users must also comply with additional applicable computer and network use policies, such as Computer Lab Policy, departmental policies, etc.

Warnings

- Though Claremont does not routinely monitor and evaluate every electronic transaction, document, file, or communication, it reserves the right to monitor access and use of its computing and networking resources to insure the security and optimal performance of its network, to enforce its policies, to investigate possible violations of its policies, or to comply with civil authority. Claremont’s IT staff have the right to examine systems and files that might be damaged or corrupt, as well as files associated with suspended computer accounts.
The School reserves the right to limit or curtail access and computing privileges when state or federal laws or institutional policies are being violated.

Though the School may authorize confidential passwords and secured access to resources, users of Claremont’s network and systems have no expectation or guarantee of privacy in any communication sent or received over the Claremont network, or over the Internet.

The computing and telecommunication systems log many user transactions: such as telephone numbers dialed, call length, Internet sites visited. Claremont reserves the right to gather and monitor this data for cost analysis, resource allocation, optimum technical management of information resources, troubleshooting computer problems or compromises in network security, detecting patterns of use that might indicate unacceptable use of the system, and investigating allegations of unacceptable use.

Claremont is not responsible for lost or corrupted personal files or data, or for any financial loss as a result of personal information that a user discloses across a network (such as a credit card number).

Claremont does not assume any responsibility for the content a user may discover on the Internet, newsgroups, or other online services. Some of this content may be objectionable, offensive, inaccurate, or dated. Claremont also does not endorse any content that may be accessible through its computer networks and services.

Consequences of Unacceptable Use

Consequences of unacceptable use may include any or all of the following: informal email or conversation when infractions appear to be accidental in nature, verbal warnings, suspension or revocation of access privileges to technological resources (including passwords and email accounts), the suspension or revocation of Library privileges, formal disciplinary action as authorized by institutional policies (up to, and including, suspension or termination from employment, or, in the case of students, dismissal), and, in cases when law has been allegedly violated, referral for criminal or civil prosecution.

Reproduction or distribution of copyrighted works, including images, text, and software, without permission of the owner is a violation of U.S. Copyright Law, and is subject to civil damages and criminal penalties.

EQUAL EMPLOYMENT OPPORTUNITY AND AFFIRMATIVE ACTION POLICY

Claremont School of Theology is an Equal Employment Opportunity employer and is committed to the principal of Affirmative Action and non-discrimination. It is the School’s policy to provide Equal Employment Opportunity to all employees and applicants in actions of recruitment, selection, training, promotion, transfers, compensation, benefits and all other terms and conditions of employment without regard to race, color, religion, gender, sexual orientation, marital status, national origin, ancestry, age, physical or mental disability, veteran status or any other basis prohibited under law. The President of the School and all administrative, management and supervisory personnel are committed to this policy and its enforcement. Reasonable accommodations will be made for qualified individuals with disabilities, including those with known physical or mental limitations, unless undue hardship to the School would result.

The School makes employment decisions based on individual merit, qualifications and competence in all its human resources actions. It seeks to hire or promote the best candidates for the job and to expand its workforce to include greater numbers of women, members of minority groups, disabled persons and military veterans. The School believes that the applicable laws ensuring equal employment opportunities reinforce this policy of diverse employment.
POLICY ON HARASSMENT, INCLUDING SEXUAL HARASSMENT

The School is committed to providing an educational environment free of unlawful harassment, discrimination, sexual intimidation, hostility, and coercion. Harassing behavior toward others may be offensive, demeaning or disruptive to relationships and constitute a hostile environment. School policy prohibits unwelcome harassment based on race, color, religion, sex, sexual orientation, marital status, national origin, ancestry, age, physical or mental disability, or any other basis protected by federal, state or local law or regulation. A specific kind of violation of individual rights is sexual harassment, which can occur in situations where one person has power over another, but can also occur between equals. Sexual harassment violates the individual’s right to a safe environment.

The anti-harassment policy of the School applies to all persons involved in the operation of the School including faculty, staff, work supervisors, and students. Prohibited harassment includes, but is not limited to, the following behaviors:

- Any unwelcome sexual advances, requests for sexual favors, or other unwelcome written, verbal or physical conduct of a sexual nature
- Submission to such conduct is made, explicitly or implicitly, a term or condition of an individual’s grade, advancement, or employment
- Submission to, or rejection of, such conduct by an individual is used as the basis for academic decisions or employment affecting such individuals
- Such conduct has the purpose or effect of unreasonably interfering with an individual’s academic performance or other work, or creating an intimidating, hostile, or offensive environment
- Verbal conduct such as epithets, derogatory jokes or comments, slurs or unwanted sexual advances, invitations or comments are used
- Visual conduct such as derogatory or sexually-oriented posters, photography, cartoons, drawing or gestures are used
- Threats and demands to submit to sexual requests as a condition of a grade, continued employment, or to avoid some other loss, and offers of grades, employment, or other benefits in return for sexual favors;
- Retaliation for having reported or threatened to report harassment.

A student who believes s/he has been harassed or subjected to any form of unlawful discrimination should promptly report the facts of the incident or incidents and the names of the individuals involved to the office of one of the following: Vice President for Academic Affairs and Dean; Executive Vice President for Institutional Administration; Sexual Harassment Prevention Officer; or Associate Dean for Student & Community Life.

Sexual Harassment and Title IX Compliance Policy

Claremont School of Theology is committed to maintaining a professional atmosphere in which individuals do not abuse their personal authority or power in interpersonal relationships. There is inherent power possessed by faculty over students and Claremont School of Theology expects that all those who teach and/or do research, including tenure and tenure-track faculty, adjuncts, librarians, holders of research, lecturer, or clinical appointments, graduate students with teaching responsibilities, visiting and part-time faculty and any other instructional personnel, uphold the highest level of ethics in all dealings with students.

Title IX of the Education Amendments of 1972 ("Title IX") protects people from discrimination based on sex in education programs or activities which receive federal financial assistance. 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.

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

Claremont School of Theology faculty will follow all applicable local, state, and federal laws barring sexual harassment. Conduct alleged to be sexual harassment will be evaluated by considering the totality of the particular circumstances, including the nature, frequency, intensity, location, context, and duration of the questioned behavior. Alleged incidents of sexual harassment will be investigated under the procedures set forth in the “Guidelines for Resolving Harassment Complaints or Violations of the Consensual and Familial Relations Policy”(in process) on file in the Dean’s Office; whether the matter in question is an allegedly isolated event or part of a larger pattern of harassing behavior. All faculty shall have the right to challenge any finding of professional misconduct through a violation of this sexual harassment policy, as well as any corresponding proposed or imposed sanction, through the “Guidelines for Resolving Harassment Complaints or Violations of the Consensual and Familial Relations Policy” on file in the Dean’s Office.

Claremont School of Theology appoints a Title IX Compliance Officer. This individual oversees all of the School's Title IX compliance efforts. The Title IX Compliance Officer is responsible for educating the Claremont School of Theology community, developing initiatives, and responding to incidents of gender inequality.

Claremont School of Theology also appoints a Sexual Harassment Prevention Officer. This individual is available to receive and assist in the School's response to complaints of sex discrimination, including sexual harassment and nonconsensual sexual activity.

At the time of this Catalog publication, Claremont School of Theology’s Title IX Compliance issues are currently being handled by the Dean’s Office, as the position of Compliance Officer is in transition. Claremont School of Theology’s Sexual Harassment Prevention Officer is Elaine Walker.

WHISTLEBLOWER POLICY

All School employees have a responsibility not only to follow all the School rules and regulations, but also have a positive duty to report to the School management any information known to them concerning an actual or potential violation the School’s policies and/or applicable state and federal laws, in accordance with the Whistleblower Policy.

The School is committed to complying with all state and federal requirements, and, in compliance with the California Whistleblower Protection Act, the School has provided the following guidance with regard to reporting actual or suspected violations.

Filing a Report or Reporting a Violation
The School encourages all employees including faculty, full- and part-time workers, students, and volunteers, based on good faith, to report suspected violations of School policy and applicable state and federal laws, or the misuse of public resources.
Violations are preferably reported in writing. They may also be reported orally to:
1. An immediate supervisor.
2. The VP for Administration and Finance or his/her designate. If you feel uncomfortable talking to your supervisor, you are encouraged to take this step. The VP for Administration and Finance has exclusive responsibility to investigate and resolve all reported violations and take prompt and corrective action.

3. Appropriate law enforcement agencies if either of the previous steps has failed to reasonably correct the matter.

**No Retaliation**

No employee who in good faith has raised a complaint against any practices of the School shall suffer harassment, retaliation or adverse employment consequences. An employee who retaliates against someone who has reported a violation in good faith is subject to discipline up to and including termination of employment.

This Whistleblower Policy intends to encourage employees to raise serious concerns with the School before seeking resolution outside of the School. Such reports protect the best interests of the individual employee, as well as the School, and concerns should be made clear whenever possible.

**Good Faith Report**

Anyone filing a complaint concerning a violation or suspected violation must be acting in good faith based upon reasonable evidence. Any allegations proved to be maliciously or knowingly false will be treated as a serious disciplinary offense.

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

Claremont School of Theology is a drug-free campus. The School believes that illegal drug use by any student or employee, whether or not on the campus, is inappropriate and incompatible with the mission and values of its community members. Pursuant to federal law, each student and employee is hereby notified that the unlawful manufacture, distribution, dispersing, possession or use of a controlled substance is prohibited on the Claremont School of Theology campus. Violation of this prohibition may result in the referral of the violator to an appropriate treatment center for drug counseling, rehabilitation, or other assistance, or reporting of the violation to law enforcement authorities for such action as they deem appropriate. Student(s) may be referred to the Dean for possible disciplinary action. Federal law requires Claremont School of Theology to provide each student and employee a copy of this statement and that each student and employee agrees to (a) abide by the terms of the statement, and (b) notify the School of any criminal drug statute conviction no later than five days after such conviction. Health Risks Associated with Alcohol-Drug Abuse: Certain health risks are known to be associated with the use of alcohol or controlled substances: (a) There is potential for abuse and (b) abuse of alcohol or controlled substances may lead to physical and/or psychological dependency.

**TOBACCO AND SMOKE FREE CAMPUS ENVIRONMENT**

Effective August 1, 2015, smoking is restricted to three designated smoking areas on campus (one in North Housing, one in West Housing, and one in a public area on campus to be determined). Effective June 1, 2016, smoking will be prohibited anywhere on CST’s campus. This includes, but is not limited to:

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

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

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

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

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

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

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

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

**Exceptions**
Ceremonial smoking protected by Federal Law.

**FIREARMS AND WEAPONS POLICY**

No person may bring or possess firearms or other weapons on the campus.

**STUDENT JUDICIAL REVIEW POLICY**

Violation of standards of academic responsibility, integrity and truthfulness are subject to separate disciplinary policies.

Claremont School of Theology places high value on, and is diligently committed to, the preservation of academic freedom. The basic significance of this commitment lies in the protection of intellectual freedoms: the rights of professors to teach, of scholars to engage in the advancement of knowledge, and of students to learn and to express their views, free from external pressure or interference. These freedoms can flourish only in an atmosphere of mutual trust, honesty, civility, and respect among
teachers and students, and only when members of the community are willing to accept self-restraint and reciprocity as the condition upon which they share in its intellectual autonomy.

Academic freedom extends to all who share these aims and responsibilities. They cannot be violated by any who would subordinate intellectual freedom to any cause or ideology, or those who violate the norms of conduct established to protect that freedom. Moreover, willful disruption of the academic process simply cannot be tolerated. The School has a right to defend itself against any intrusions on the rights and privileges of the community of scholars and persons at the School.

- Individuals are liable for failure to comply with all institutional policies and lawful directions issued by official representatives of the School acting in their official capacities.
- Theft or damage to the School premises or property, or theft of or damage to property of any person on School premises is prohibited. Permission from appropriate School authorities must be obtained for removal, relocation and use of school equipment, supplies, books, papers and research materials. Also, unauthorized use or examination of confidential records is prohibited.
- Forcible interference with the institution’s educational process or facilities, or the rights of those who wish to avail themselves of any of the institution’s instructional, personal, administrative, recreational, and community services is prohibited. Any sort of abuse, physical, or otherwise, is also prohibited.

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

**STUDENT GRIEVANCE POLICY**

Claremont School of Theology is committed to treating all students justly and fairly. The School does not discriminate on the basis of race, color, religion, gender, marital status, identity, sexual orientation, national origin, disability, medical condition, veteran status, or any other status protected by law. To this end, Claremont School of Theology strives to promote and maintain an environment in which students are protected from misconduct by any department or member of the School community.

A student grievance is a complaint arising out of any perceived act or decision by a member of the faculty or staff, or another student at the School, which in any way appears to adversely affect the status, rights, or privileges of any student. Such a grievance must be filed in writing within 30 days of an alleged incident.

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 grievance, or are part of the official investigation. The School will not tolerate retaliatory or punitive action against a student who files a grievance.

Grievances Not Covered by This Policy include:

- Grade disputes, academic evaluations disputes, and other matters related to a faculty member’s assigned duties. The process for these disputes is administered by the Committee on Academic Procedures (CAP). Students should contact the Office of the Dean to file a petition with CAP.
- Issues of sexual harassment should be referred to the Title IX Officer.

A copy of the student grievance procedure and applicable forms are available in the Colwell Administration Building and on the CST website.
An individual may contact the Bureau for Private Postsecondary Education for review of a complaint. The bureau may be contacted at:

2535 Capitol Oaks Drive, Suite 400
Sacramento, CA 95833
http://www.bppe.ca.gov
Telephone: (916) 431-6924
FAX: (916) 263-1897

SERVICES FOR STUDENTS WITH DISABILITIES

Claremont School of Theology is committed to providing educational opportunities and access to persons with disabilities in accordance with the Americans with Disabilities Act (ADA) of 1990, the Rehabilitation Act of 1973 (Section 504), and applicable local, state and federal antidiscrimination laws.

Requests for reasonable accommodations will be considered on an individual basis. Students with documented disabilities are encouraged to contact the Disabilities Officer as early as possible in their academic career in order to alert the institution about disabilities for which they may want to request accommodations. Students must self declare and have accommodations documented before making any formal request.

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

POLICY FOR RESEARCH WITH HUMAN PARTICIPANTS

Establishing the Institutional Review Board for Claremont School of Theology

Core Values
The Institutional Review Board exists to protect the well-being of human research participants.

Three values govern this policy:

1. the imperative that scholars in religion engage in ethical research that enriches human understanding for the benefit of individuals, faith communities, cultures, and all creation;
2. the ethical requirement that the interreligious values of engaged compassion, respectful hospitality, mutuality, and justice for all participants be evident in research conducted under the auspices of Claremont School of Theology; and
3. the pedagogical importance of ensuring that students and scholars in religion understand the importance and processes of ethical research with human participants if they are to be effective as leaders in an increasingly diverse world.

The faculty of CST seeks to create a reasonable balance among these values and to minimize risk for participants and researchers in all cases. Further, we seek to provide adequate protection, responsibility, and mutual accountability for all persons at CST involved in gathering, evaluating, and publishing data.
from research with human participants. This is particularly important when research involves intercultural and interreligious understandings, given the gaps between human values, commitments and experiences. For these reasons an Institutional Review Board (IRB; detailed below) will guide the institution’s efforts to provide this protection and accountability.

**The Common Rule**

Claremont School of Theology follows the definitions and guidelines of the Common Rule of eighteen federal agencies for research with human participants. The Common Rule defines research with human participants as “a systematic investigation, including research development, testing and evaluation, designed to develop or contribute to generalizable knowledge.” Furthermore, a “human participant” (or participant) refers to “a living individual about whom an investigator (whether professional or student) conducting research obtains

1. data through intervention or interaction with the individual, or
2. identifiable private information.”

The National Science Foundation (NSF) makes the following clarification:

This includes activities, which are intended to lead to published results, or for example, findings presented at a professional meeting. Classroom exercises, involving interactions with human participants, which are part of an educational program, and are not designed to advance generalizable knowledge, are not covered by this regulation. Similarly, evaluations for quality improvement or assessment of instruction are not considered research so long as they are not designed to create generalizable knowledge.

The Common Rule does not define “generalizable knowledge.” In this policy we interpret “generalizable knowledge” as the outcome of any activity designed to increase enduring understanding about the nature and function of human beings and their environment. This includes scholarly insights (a) expressed in theories, principles, and statements of relationships, and (b) that might be expected to apply to any other people or situations than the sample population, especially (but not only) when the researcher develops constructive proposals and/or recommendations for practice. Publication in any form, or a researcher’s intent to publish research results, is one indicator of generalizable knowledge.

Some research involves no risk or minimal risk to participants. In the Common Rule, “minimal risk means that the probability and magnitude of harm or discomfort anticipated in the research are not greater in and of themselves than those ordinarily encountered in daily life or during the performance of routine physical or psychological examinations or tests.” Faculty members and students who conduct research which they believe entails no risk or minimal risk to human participants should consult with the chairperson of the IRB to determine whether a research plan should be exempted from review by the full IRB.

Finally, the Common Rule exempts from this policy research activities in which the only involvement of human participants falls into several categories including “research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation

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of public behavior, unless [one of the following situations applies]:

1. information obtained is recorded in such manner that human subjects can be identified, directly or through identifiers linked to the subjects; and (emphasis added)
2. any disclosure of the human subjects’ responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects’ financial standing, employability, or reputation.”[6]

This point is particularly relevant for those conducting historical research with persons still living.[7] Public figures and disciplinary experts consulted for their public roles in events, private interpretations of historical occurrences, or personal and professional opinions are exempt from human participants protections outlined in this policy [CST hereafter refers to “human test subjects” as “human participants”]. Faculty members and students who conduct research with public figures and disciplinary experts should consult with the chairperson of the IRB to determine whether a research plan may be exempted from review by the full IRB.

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; and
6. data collected are used only for the purposes for which consent is obtained and then appropriately reported, stored, and/or destroyed as described in the research plan.

These criteria govern all plans for research with human participants submitted to the Institutional Review Board (IRB; described below) and are the minimum standards by which research plans will be assessed. In addition to the overview provided in this document, a checklist of required elements for an IRB proposal can be found in Appendix A of this document.

**The IRB at CST**

The **Membership of the IRB:** This board, a permanent review board of CST apart from standing committees, shall consist of three faculty members; one doctoral student; and at least one member from outside the CST faculty, staff and student bodies (emeriti and alumni may be included). IRB members are appointed by the dean for three-year staggered terms. One of the faculty members shall be designated chairperson by the dean.

- All members of the IRB must complete the CITI Board member online examination.
- Any costs associated with completion of the CITI online examination will be covered by CST.
- Instructions for acquiring CITI training can be found in Appendix F of this document.
Meetings of the IRB: The IRB shall meet as necessary during the fall and spring semesters. All decisions made by the IRB will be recorded and kept on file. A copy of the research plan and action by the IRB shall be kept in a permanent file of the IRB.

Gaining IRB Approval
Although the IRB’s primary mission is to protect the well-being of human research participants, CST is committed to enabling students, faculty and staff to conduct appropriate research as expeditiously as possible without compromising the well-being of the human research participants.

Projects Requiring IRB Approval: Except for course-related assignments, any CST student, staff, or faculty member planning to conduct research with human participants must submit a written research plan to the IRB for its review and approval prior to beginning the actual research. This applies to all students conducting research with human participants for a Master’s project or thesis, Doctor of Ministry project, or Ph.D. dissertation. Course-related assignments that (1) are likely to seek eventual publication or (2) carry more than minimal risk to human participants must also be reviewed by the IRB. Any project involving protected classes or vulnerable populations (e.g., persons who are mentally impaired, victims of crime or abuse, or under legal age of consent) always require IRB approval.

No research participants may be approached, for pilot work or for the main study, until the researcher is formally notified that the proposed research plan has either been exempted by the IRB chair or has been approved by the IRB. Significant changes to the research plan after initial approval must also be approved by the IRB. The research plan must address each of the six criteria on the previous pages (pages 2-3 of this document) or identify why a criterion is non-applicable. IRB approval will remain valid for one year. Research not completed within a year of original approval must be resubmitted to the IRB for re-approval.

Faculty research involving human research participants cannot be funded or supported by CST without prior IRB approval.

IRB approval for research involving human research participants is not optional. Failure to gain prior IRB approval for projects involving human research participants will result in disciplinary action from the academic leadership of CST.

Faculty Oversight of Student and Staff Research: Students and staff should gain the endorsement of their supervising faculty members and submit this endorsement along with the research plan for their proposed project or dissertation. The adviser or mentor will assist the student or staff member with the IRB process, but obtaining IRB approval is the responsibility of the student or staff member. No project can receive final approval from the faculty mentor until IRB approval has been granted, but IRB approval does not guarantee final approval by the student’s or staff member’s academic mentor. The IRB is charged only with ethical oversight regarding the well-being of human participants and not with academic oversight of any project. Sample Faculty Endorsement Forms can be found in Appendix G of this document.

Faculty Requests for an Expedited Review: Faculty may request an expedited review of a research plan when the faculty member requires a timely response between regularly scheduled meetings of the IRB. An expedited review may be conducted by a single member of the IRB in consultation with the chairperson. Any decisions regarding an expedited review will be reported to the full IRB immediately. Any member of the IRB may require a full board review of any expedited project. Expedited reviews are not appropriate for research with participants whose risks of harm are greater than normal (for example, minors or those whose participation could place themselves or their families at risk of
retribution). Using this criterion as guideline, the chair is responsible for making the determination that a proposal is not eligible for expedited review.

Meeting Times and Deadlines for the IRB: The IRB normally conducts its business via email. All correspondence to the IRB must be directed to the chair of the IRB and distributed through the chair. IRB decisions are conveyed immediately by the chair. The chair may call for special, in-person, meetings of the IRB as needed.

- Proposals may be submitted at any time between September 1 and May 1.
- The IRB does not normally conduct business during the summer term, winter break or other school holidays.
- The chair of the IRB will respond to the proposal within 14 days (with the two exceptions noted immediately above), taking one of the following actions:
  - The IRB chair may return the proposal to the researcher for revisions and resubmission. Projects which are under revision cannot go forward until approval is granted from the IRB chair.
  - The IRB chair may declare the project as exempt from review by the full IRB. Exempt research may commence as soon as notice is received from the IRB chair. Exemptions may be granted to projects which meet three criteria:
    1. the project carries no more than minimal risk to the human participants;
    2. the project does not collect any personal identifiable information; and
    3. the project falls within the normal activities of educational enterprises.
  - The IRB chair may submit the proposal to the full IRB for full review. Full IRB review will be completed within 14 days from the date of the chair’s distribution of the proposals to the committee (with the two exceptions noted above).
- The maximum review time required for each draft of an IRB proposal is 28 days. Some reviews are completed more quickly, but the committee is allowed 28 days to complete its work on each draft of the proposal. Plan for a 28 day review period for each draft. The 28 day review period begins anew with each revision.

IRB Responses to Proposals: The IRB can approve, conditionally approve or disapprove the research plan.

- Full approval allows research to begin immediately. No further interaction with the IRB is required unless the research takes longer than one year to complete the project or the project’s design is substantially revised.
- Conditional approval allows the research to begin but requires the researcher to address the IRB’s concerns in writing and demonstrate that the required revisions to the project have been implemented. Failure to address the IRB’s concerns in writing and to the IRB’s satisfaction within 14 days will result in the project being suspended.
- Disapproval forbids the project from proceeding until the full proposal has been resubmitted to, and approved by, the IRB. Disapproval may proceed from inadequate protections for human research participants or from inadequate demonstration that those protections are in place.

IRB approval demonstrates only that the human research participants have been adequately protected and does not imply anything about the academic merit of the project. IRB approval does not guarantee CST’s financial support for faculty projects.
**Annual Renewal by IRB**
Projects for which the data collection is not completed within one year of initial IRB approval must seek renewed approval from the IRB. The process for renewal is submission of the original proposal with an addendum which explains any changes to the original research protocols and the new projected dates for completion of data collection. Projects which have not completed their data analysis, but which have completed their data collection do not require renewal.

**Allegations of Unethical Conduct on the Part of a Researcher**
Because the mission of IRB to protect human participants, the IRB will not become involved in unethical conduct which involves human research participants. Issues of misrepresenting data, research procedures, or data analysis, plagiarism and other improprieties of authorship are outside the purview of the IRB.

However, when the grievance does involve a research project using human research participants, the IRB is charged with investigating the matter immediately. In such cases, the IRB, not the institution’s grievance committee, is the final authority on determining whether an infraction has occurred. Neither the grievance committee nor any institutional body can overrule the IRB. The grievance committee and other institutional bodies can determine what disciplinary actions are taken, but no project which the IRB has disapproved or from which the IRB has withdrawn approval can proceed under any circumstances.

When the IRB becomes aware of any increased risk to human research participants in any research project, the IRB, acting as collectively or through the chair, has the responsibility to protect the human research participants by fully investigating the increased risk. (Awareness of increased risks can be acquired in several ways, including complaints from the human participants or outside observers.)

When the risk to human research participants is deemed to be greater than the original proposal states, the IRB has the authority to stop the project, to temporarily suspend, to require modification of the project, or to allow the project to continue without modification. An IRB decision to permanently stop, to temporarily suspend, or to require modification of a project must be followed immediately. Non-compliance with an IRB decision is reason for disciplinary action against the researcher.

When the risk to human research participants is deemed to be no greater than the original proposal states and the discomforts are deemed to be within the perimeters established by the informed consent, the project will be allowed to continue. A human research participant’s personal discomfort with some aspect of the research is not sufficient reason to suspend the research if that discomfort falls within the perimeters of discomfort explained within the original informed consent documents. However, all human research participants have the right to withdraw from any project at their individual discretion.

**Protection of Institutional Agents**
Members of the CST community who hold formal responsibilities for the enforcement of this policy are considered, in the exercise of those responsibilities, to be acting as agents of the institution and, accordingly, to the extent permitted by law shall be defended legally by the institution for all such actions taken in good faith, even if mistaken, and indemnified by the Board of Trustees for actions taken to enforce this policy.

**Amendments**
The IRB may, from time to time, after consultation with appropriate faculty, staff, and student groups, propose amendments to these policies and procedures, subject to the final approval by the Board of
Trustees.

**Submitting a Proposal for IRB Review**
All researchers will submit an electronic copy of their research plan to the chairperson of the IRB. The contents of an IRB are discussed in the subsequent pages of this document. In addition to these descriptions, a checklist of the requirements for a successful IRB proposal are listed in Appendix A of this document.

**Research Plan and Informed Consent Format for Submission to IRB:** The CST Institutional Review Board is responsible for protecting the welfare and rights of individuals who participate in research conducted by faculty, staff, or students. This is accomplished through review and approval of research plans submitted by faculty, staff, and students for projects that involve human participants. The Institutional Review Board must review and approve the proposed plan prior to the initiation of the research. Ample time (normally not more than one month during the fall and spring semesters) must be allowed for the review process. Research plans are normally not reviewed during the summer.

Students: Before submitting a research plan to the IRB, students must complete the following information and submit a copy to the faculty adviser and readers of the project for review. After the faculty adviser and readers of the project have reviewed the research plan and necessary revisions have been completed and approved, the student may submit the paperwork to the IRB.

Staff: Before submitting a research plan to the IRB, staff must complete the following information and submit a copy to their supervisor. After the supervisor has reviewed the research plan and necessary revisions have been completed and approved, staff may submit the paperwork to the IRB.

**Research Plan Format:** All students, staff, and faculty must complete the following information and submit an electronic copy of this form to the IRB chairperson, attaching the information and consent form and any other documents to be used in conducting the research. The chairperson will distribute copies to members of the IRB.

Research plans should include the following information:

1. Date
2. Project Title
3. Name(s) of Researchers
   a. Principal Investigator
   b. Department or Program
4. Project Period
5. Proposed funding sources
6. Summary of the research objective(s) (Explain what you hope to learn, demonstrate or achieve in 1 or 2 paragraphs)
7. Summary of any relevant recent literature addressing risks of the method, topic, or population involved in the research plan.
8. Describe the population(s) from which participants will be recruited, plans for the recruitment, and the consent procedures to be followed. Participation is completely voluntary. Participants may withdraw at any time without a penalty. Will any kind of incentive be offered to participants?
9. Include a copy of Informed Consent Form, which must include, at a minimum: statement of purpose of research, duration of participation for the subject, procedures, description of any experimental procedures, description of risks/discomforts and benefits, alternative procedures,
measures to protect confidentiality, compensation, statement regarding voluntary participation, ability to withdraw without penalty, procedure for withdrawal, who to contact at CST should there be questions about the research; procedure by which participants will get a copy of all paperwork regarding consent, including their signed consent; this information will include the name, title, address, and phone number for the investigator, chairperson of the IRB, and the supervising faculty. There should be space at the bottom of the form for the date and the printed name and signature of the participant, one witness, and the principal investigator. If consent is secured by someone other than the primary investigator, then the primary investigator must also sign the Informed Consent Form.

10. Provide a brief summary of the procedures to be utilized during the course of the research. Specifically identify those procedures, tests, or activities that will be used to collect data.

11. Describe how the procedures reflect respect for the privacy, feelings, and dignity of participants, avoid an unwarranted invasion of privacy, and minimize risks as much as possible--recognizing that some risk is inevitable. If protected health information (PHI) is to be collected, describe the procedures of de-identification, the minimum information necessary to be disclosed, and who will have access to the information. In addition, describe conditions for a designated individual’s access to the PHI.

12. Describe and assess any potential attendant risks. Indicate any physical, psychological, social, or privacy risks which subject may incur. (This includes any request for the participant to reveal any PHI and/or embarrassing, sensitive, or confidential information about themselves or others). If any deception is to be used, describe it in detail. Include plans for debriefing.

13. Describe the procedures to assure confidentiality in the use, storage, and disposal of primary data, including how long data will be maintained, where it will be kept, how it will be protected, and how it will be destroyed. If PHI is to be re-identified at a later date, describe the procedures for doing so. List every person who will have access to personally identifiable information. Explain how participants can gain access to their personal information (see form in Appendix E).

14. Describe how the outcomes of this project will contribute to a professional body of knowledge and/or benefit human welfare.

15. Provide proof that you have completed (normally internet-based) training on the Protection of Human Participants through the Collaborative Institutional Training Initiative (CITI). (See Appendix F.)

Continuing Protocol Review Request: The CST Institutional Review Board (IRB) is responsible for protecting the welfare and rights of individuals who are participants in any research conducted by faculty, staff, or students at CST. Approval by the IRB must be obtained prior to the initiation of subsequent years of a project, whether conducted on campus or off-campus.

Multi-year projects must be reviewed at intervals appropriate to the degrees of risk, but not less than once per year. Continuing reviews must be made no later than the anniversary of the initial review. The principle investigator is responsible for seeking renewal from the IRB.

Date:

1. Project Title:
2. IRB Initial Approval Date:
3. List the name and faculty, student, or staff status of the person(s) conducting the research.
   a. Principal Investigator:
   b. Department:
   c. Others:
4. Project Period:
5. Funding:
   a. Agency:
   b. Amount Awarded:
6. Summarize the research protocol.
7. Provide a status report of the progress of the research including:
   a. The number of participants accrued to date;
   b. A summary of adverse events and any unanticipated problems involving risks to participants or others and any withdrawal of participants or complaints received since the last review;
   c. A summary of any relevant recent literature, interim findings; and amendments or modifications to the research since the last review;
   d. Any other relevant information, especially information about risks associated with the research; and
   e. A copy of the current informed consent document and any newly proposed consent document.
8. If the timeframe defined in the original informed consent has expired, the researcher must include a new informed consent form.

Requirements for Informed Consent: Informed Consent must be obtained in writing from all participants prior to the initiation of research. The informed consent document will assure confidentiality within the limits of the law, and it will include the signatures of one witness who is not involved in the research as an investigator. The participant shall not sign the consent form until he or she has had sufficient opportunity to decide whether or not to participate without coercion or undue influence. The information given to the participant shall be in language understandable to the participant. Research involving participants who are not able to give legal consent (e.g., persons under 18 years of age or with cognitive impairments) requires the written consent of participants’ parents or guardians and (when possible) written assent of the participants. The IRB is especially aware of the special considerations required for research involving vulnerable populations. Informed consent may not include any exculpatory language through which the participant is made to waive or appear to waive any of the participant’s legal rights, or releases or appears to release the researcher, the adviser, or the school from liability or negligence. (See Appendix B.)

In cases in which it is likely that participants may not be able or willing to sign the informed consent document due to physical disability, illiteracy in English or the language of the document, particular cultural expectations and practices, or other reasons, the researcher will consult with the chair of the IRB to determine appropriate processes for obtaining and documenting informed consent. (See Appendix C.)

Submissions which lack clear evidence of the participant’s informed consent will not approved under any circumstances. The chair will always return such proposals to the researcher for revision.

Elements of the Informed Consent form to be provided to the participant:
1. A statement that the study involves human participants in research, an explanation of the purposes of the research and the expected duration of the participant’s participation, and a description of the procedures including any experimental procedures to be followed.
2. A description of any reasonably foreseeable risks or discomforts to the participant and a description of any benefits to the participant or others which may reasonably be expected from the research.
3. A statement regarding the voluntary nature of participation, such as: “Participation in this research is voluntary and persons who consent to participate may choose to conclude their involvement in the project at any point without penalty.” Indicate if any compensation or incentive is offered for participation.

4. A statement describing the manner and time period in which confidential records and materials identifying the participant will be maintained and protected, as well as when or if such records and materials will be destroyed.

5. A statement describing the manner in which confidentiality will be protected and, if the research results are to be shared in public presentation or written publication, the manner in which identifying information will be changed to protect the anonymity of participants.

6. A description of any limits of confidentiality in circumstances of harm or risk of harm to the participant or others.

7. The approximate number of participants involved in the study.

8. An explanation of whom to contact for answers to questions about the research and the research participant’s rights, in the event of problems arising as a result of the research, or if they wish to withdraw from the project. For research conducted by students, the contact information must also include the name and phone number of the faculty adviser for the project.

9. The form should conclude with a statement substantially like: “If you are satisfied with your understanding of the information in this document and agree to participate in this research project, please sign and date both copies of the form.” The statement should be followed by the participant’s name in printed and signature forms, and the date, the principal investigator’s name in printed and signature forms, and the date, and the name of the person obtaining informed consent (if different from the principal investigator), and the date. A copy of the form must be provided to the participant.

**Permission to Obtain or Release Personal Information**

CST does not allow any personally identifiable information regarding human research participants to be released in any school sponsored research or publication. This includes master’s theses and doctoral dissertations. All personally identifiable information about human test participants must be fully anonymized before being included in any CST thesis, dissertation, public document or presentation.

However, study participants retain the right to release their personally identifiable information to third parties if the participants wish to release that information. Participants who wish to release their information to third parties (e.g., a therapist, counselor or pastor) should complete a Permission to Release or Obtain Personal Information form (a sample form can be in Appendix C of this document).

CST researchers who are seeking to obtain previously collected personally identifiable regarding their human research participants (e.g. records of prior therapy, counseling or interviews) may also do so by completing the same Permission to Release or Obtain Personal Information form (a sample form can be in Appendix C of this document) and securing the research participant’s permission to examine this previously gathered information. Any information about a human research participant gathered through an authorized release of previously collected information is entitled to all the same protections and subject to all the same restrictions as information gathered directly from the test subject.

**Non-English Program Guidelines:** Programs which do not require facility in English for admission may develop alternative procedures to accomplish the goals of this policy in keeping with this policy’s concern to maintain the highest ethical standards regarding the treatment of human participants involved in CST research.


Appendix A:  
Claremont School of Theology  
Checklist for IRB Proposal

The exact needs of any proposal will vary according to the specifics of a particular research project. Although some projects will require additional information (see pp. 8-10 of this document), every IRB proposal must include the following information:

- Date of submission
- Date that proposed research will begin
- Project title
- Name of principal investigator with contact information
- Name of faculty advisor with contact information (if appropriate)
- Names of all persons with access to data, including contact information
- CST program (degree program if appropriate)
- Project period (including project date of completion)
- Funding sources (note any potential for conflict of interest)
- Research objective(s) (1 or 2 paragraphs only)
- Summary of literature addressing risks (if applicable)
- Description of population(s) of the participants (especially note any participation by vulnerable or protected classes)
- Means of recruiting human research participants
- Consent procedures
- Copies of Informed Consent Forms in all applicable languages
- Compensation policy (if applicable)
- Research procedures for data collection
- Explanation of protections for confidentiality of information during research
- Assurances of anonymity of the results
- How the data will be stored
- How long the raw data will be retained by the researcher
- Description of potential risks
- Proof of Collaborative Institutional Training Initiative (CITI) training
- Faculty Endorsement (if applicable) (See Appendix G)
Appendix B: 
Claremont School of Theology 
Checklist for Letters of Consent

Informed consent forms vary widely. We have provided two sample forms (Appendices C & D) in this document. You may adapt one of those forms for your purposes or create a form of your own. However, if you create your own form, it should contain the following elements.

- Title of the study
- Your name, contact information, and CST program
- Name of your faculty supervisor and his or her contact information
- A clear explanation that the consent is for a research study
- The purpose of the proposed research
- An explanation of how long the research and each stage of the process will take
- A statement indicating that the participants may decline to answer any or all questions
- A statement that participation is voluntary
- A statement that participants may withdraw from the study without penalty
- A statement of what compensation, if any, is being offered
- Description of all foreseeable risks, discomforts and inconveniences including physical, psychological, emotional, and financial risks
- Description of any known or anticipated benefits that may arise from the research
- Assurance of the confidentiality of the participants’ information during the investigation
- Assurance of the anonymity of the study’s public results
- A statement indicating whether or not the research findings will be available to the participants, and if so, how the findings will be communicated to them
- Include a statement indicating that the project has been reviewed and received clearance from the CST’s IRB
- A notice that participants can express concerns or questions regarding their involvement in the study to the IRB chair (with contact information)
- A statement informing participants that they will receive a signed copy of the informed consent form to retain for their records
Appendix C: Claremont School of Theology
Sample Letter of Informed Consent for Participants Able to Give Legal Consent

Consent to Participate in Research

Identification of Investigator and Purpose of Study

You are invited to participate in a research study, entitled “[YOUR STUDY TITLE HERE].” The study is being conducted by [INSERT STUDENT NAME] under the supervision of [INSERT SUPERVISOR NAME] of Claremont School of Theology, 1325 N. College Ave; Claremont, CA 91711, [provide faculty’s email and phone #].

The purpose of this research study is to examine [YOUR INFORMATION HERE]. Your participation in the study will contribute to a better understanding of [YOUR INFORMATION HERE]. You are free to contact the investigator using the information below to discuss the study.

[INSERT YOUR ADDRESS, PHONE NUMBER AND EMAIL].

You must be at least 18 years old to participate.

If you agree to participate:

- The [ACTIVITY—interviews, counseling, type of interaction] will consist of approximately [APPROXIMATE TIME LENGTH OF STUDY—number, frequency and duration of interactions].
- Your participation is intended [purpose of study].
- Your participation will consist in [list exactly what the participants will do in detail]
- You [will or will not] be compensated. [COMPENSATION INFORMATION, including method of payment and timeframes for payment]

Risks/Benefits/Confidentiality of Data

There are [no known risks] or [some possible risks or discomfort which could cause you to feel uncomfortable, embarrassed, sad, tired, etc]. There will be no costs for participating. Your name, email address and other personally identifiable information [will or will not] be kept during the data collection phase. No personally identifiable information will be publicly released. Your personal information, if collected, will be used solely for tracking purposes. A limited number of research team members will have access to the data during data collection. Those research team members are: [List research team who will have access to data.]

When the results of the research are published or discussed in conferences, no information will be included that would reveal your identity. If photographs, videos, or audio-tape recordings of your participation are used for educational purposes, your identity will be protected or disguised. Your information will be stored [until ?] and then destroyed.
Participation or Withdrawal

Your participation in this study is voluntary. You may decline to answer any question and you have the right to withdraw from participation at any time. Withdrawal will not affect your relationship with Claremont School of Theology in any way. If you do not want to participate, you may simply stop participating.

Contacts

If you have any questions about the study or need to update your email address contact the primary investigator [INSERT NAME HERE] at [PHONE NUMBER] or send an email to [EMAIL ADDRESS]. This study has been reviewed by Claremont School of Theology Institutional Review Board and the study number is [STUDY NUMBER, the chair of the IRB will supply this number to the researcher].

Questions about your rights as a research participant.

If you have questions about your rights or are dissatisfied at any time with any part of this study, you can contact, anonymously if you wish, the chair of the Institutional Review Board by phone at (909) 447-6344 or email at irb@cst.edu.

Thank you.

SIGNATURE OF PARENT OF RESEARCH PARTICIPANT

I have read the information provided above. I have been given an opportunity to ask questions and all of my questions have been answered to my satisfaction. I have been given a copy of this form.

________________________________________
Name of Participant

________________________________________
Signature of Participant

________________________________________
Date

________________________________________
Address

________________________________________
Phone

________________________________________
Email

SIGNATURE OF WITNESS

My signature as witness certifies that the participant signed this consent form in my presence as his/her voluntary act and deed.

________________________________________
Name of Witness

________________________________________
Signature of Witness

________________________________________
Date (same as participant’s)

SIGNATURE OF INVESTIGATOR

________________________________________
Signature of Investigator

________________________________________
Date (same as participant’s)

A copy of this document will be supplied for your records.
Appendix D:
Claremont School of Theology
Sample Letter of Informed Consent
for Persons Not able to Give Legal Consent

Consent To Participate In Research

[Title of Project]

Parent Consent Form

We invite [your child] to participate in a research study conducted at the Claremont School of Theology by [Researcher’s Name], a student in the [name program, Ph.D., M.A., D.Min, etc.] program at Claremont School of Theology. This researcher may be contacted at any time at [Student address, phone number and email].

[Faculty Member] is the CST faculty advisor for this study. [Your child’s] participation in this study is voluntary. You should read the information below, and ask questions about anything you do not understand before deciding whether or not [your child] may participate.

- **PURPOSE OF THE STUDY**
  The purpose of this study is to [supply purpose].

- **DURATION AND LOCATION**
  Participation in this study will consist of [describe frequency and duration of participation involvement].

- **PROCEDURE**
  If you allow [your child] to participate in this study, we would ask them to [describe EVERY expectation in detail].

- **POTENTIAL RISKS AND DISCOMFORTS**
  Risks involved in this study include [describe risks].

  If at any time they feel uncomfortable, they are free to rest or to stop participating in the study.

- **ANTICIPATED BENEFITS TO PARTICIPANTS**
  [You or your child will receive no direct benefit from their participation in this study OR you or your child will receive these benefits.]

- **ALTERNATIVES TO PARTICIPATION**
  You have the right to refuse permission for [your child] to participate in this study. You may also choose to withdraw [your child] at any time from the study.

- **CONFIDENTIALITY**
  When the results of the research are published or discussed in conferences, no information
will be included that would reveal [your child’s] identity. If photographs, videos, or audio-tape recordings of [your child] will be used for educational purposes, their identity will be protected or disguised. [Your child’s] information will be stored [until ?] and then destroyed.

• PARTICIPATION AND WITHDRAWAL
  Participation in this research is voluntary. If you do not allow your child to participate, that will not affect your relationship with Claremont School of Theology. If you allow [your child] to participate, you are free to withdraw your consent and discontinue their participation at any time without prejudice.

• WITHDRAWAL OF PARTICIPATION BY THE INVESTIGATOR
  The investigator may withdraw [your child] from participating in this research if investigator believes that withdrawal from the study is in [the child’s] best interest.

• QUESTIONS ABOUT YOUR RIGHTS AS A RESEARCH PARTICIPANT
  If you have any questions about the study or need to update your email address contact the primary investigator [INSERT NAME HERE] at [PHONE NUMBER] or send an email to [EMAIL ADDRESS]. This study has been reviewed by Claremont School of Theology Institutional Review Board and the study number is [STUDY NUMBER, the chair of the IRB will supply this number to the researcher].

If you have questions about your rights or are dissatisfied at any time with any part of this study, you can contact, anonymously if you wish, the chair of the Institutional Review Board by phone at (909) 447-6344 or email at irb@cst.edu.

❖ SIGNATURE OF PARENT OF RESEARCH PARTICIPANT
  I have read the information provided above. I have been given an opportunity to ask questions and all of my questions have been answered to my satisfaction. I have been given a copy of this form.

__________________________  ______________________________
Name of Legal Guardian     Name of Participant

____________________________
Signature of Legal Guardian  Date

____________________________
Address

____________________________  ______________________________
Phone                           Email

SIGNATURE OF WITNESS
  My signature as witness certifies that the participant signed this consent form in my presence as his/her voluntary act and deed.

____________________________
Name of Witness

____________________________  ______________________________
Signature of Witness            Date (same as participant’s)
SIGNATURE OF INVESTIGATOR

Signature of Investigator ______________________________

Date (same as participant’s) ______________________

A copy of this document will be supplied for your records.
Appendix E:
Claremont School of Theology
Permission to Release or Obtain Personal Information

Participant’s Name:
Date of Birth:

I hereby authorize [Name of Researcher] to (check one):
_____ obtain from the following
_____ release to the following

Name:
Address:

the following documents/information/information from the records pertaining to services received

Date of Service:

The documents to be released are described or listed as:

____________________________________________________________________________

The records are required for the specific purpose of:

____________________________________________________________________________

I understand that my authorization will remain effective from the date of my signature until, and that the information will be handled confidentially in compliance with all applicable federal laws. I understand that I may see the information that is to be sent, and that I may revoke the authorization at any time by written, dated communication. I have read and understand the nature of this release.

___________________________________________________        ____________________
Signature of Participant/Participant’s Designated Representative    Date

___________________________________________________       ____________________
Witness                                Date
Appendix F: CITI Program Training

In order to complete CITI training, please follow these directions:

- Begin at https://www.citiprogram.org/ You will see the screen below.

- Click on box register box (marked with the arrow)

Follow the Seven Step Registration Process
Step 1: Type in “Claremont School of Theology”
Step 2: Supply Personal Information in Yellow Boxes

Step 3: Create Username & Password
Step 4: Supply Voluntary Demographics

Step 5: Register for Classes (CLICK “NO” CE OPTION)
Step 6: Supply Internal CST Information

For “Department:” Supply your degree program (Ph.D., D.Min, M.A., M.Div, etc.)

For “Role in Research:”
Students: Click on “Principal Investigator”
Faculty: Click on either “Principal Investigator” or “IRB Member”

Step 7: Human Subjects Research

(Click on “Students conducting no more than minimal risk research”)
Click on “Finalize Registration” and begin your training.
Appendix G:
Claremont School of Theology
Faculty Endorsement for Student Research

I, [faculty name], have reviewed the research proposal “[Title of student project]” of [student name] and I have agreed to supervise this student research as a part of his or her research toward the following degree.

___ Ph.D.
___ D.Min.
___ M.Div.
___ M.A.
___ Other (please specify) ____

I believe that the proposed project is consistent with customary academic research and that the project provides adequate protections for the human research participants.

______________________
Faculty Member

_____________________
Faculty Signature

_______________________
Date