



# Catalogue for Graduate Programs 2021-2026

Asia-Pacific Nazarene Theological Seminary  
Ortigas Ave. Ext., Brgy. Dolores, Taytay, Rizal 1920 Philippines

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# TABLE OF CONTENTS

SCHOOL SYMBOLS .....	1
BOARD OF TRUSTEES .....	1
STATEMENT OF BELIEF .....	2
FACULTY MEMBERS .....	3
GOVERNMENT .....	13
ACCREDITATION AND AFFILIATIONS .....	13
VISION STATEMENT .....	14
MISSION STATEMENT .....	14
STRATEGIC OBJECTIVES .....	14
INSTITUTIONAL OBJECTIVES .....	14
INSTITUTIONAL VALUES.....	17
HISTORICAL STATEMENT .....	17
ACADEMIC PHILOSOPHY.....	22
I. PHILOSOPHY OF THEOLOGICAL EDUCATION .....	22
II. CHARACTERISTICS OF GRADUATE EDUCATION .....	24
ADMISSION POLICIES .....	26
PROCEDURES FOR ADMISSION.....	26
INTERNATIONAL STUDENTS .....	27
PLEDGE.....	27
ENGLISH LANGUAGE POLICY .....	27
PRE-SEMINARY PREPARATION AND ADVANCED STANDING .....	28
HOUSING.....	29
ACADEMIC SCHEDULE .....	29
ACADEMIC YEAR .....	29
SUSPENSION OF CLASSES .....	29
SEMESTRAL DATES.....	29
INSTRUCTIONAL POLICIES.....	30
SYLLABUS .....	31
CHANGES IN DEGREE PROGRAMS.....	32
STUDENT COURSE LOAD.....	32
STUDENT LEARNING HOURS .....	33
ENROLLING IN DOCTORAL COURSES.....	33

BIBLICAL LANGUAGE REQUIREMENT .....	34
CHORAL PRACTICUM .....	34
DIRECTED STUDIES.....	34
INDEPENDENT STUDIES .....	34
EDUCATIONAL POLICIES .....	35
CHRISTIAN FORMATION AND PRACTICUM .....	35
THEOLOGY OF CHRISTIAN FORMATION .....	36
PRACTICAL OBJECTIVES .....	37
ACADEMIC REQUIREMENTS .....	38
THESIS .....	39
CAPSTONE PROJECT.....	42
PUBLICATION REQUIREMENT.....	42
INTELLECTUAL PROPERTY RIGHTS.....	43
CLASS ATTENDANCE .....	43
ACADEMIC INTEGRITY.....	43
STATUTE OF LIMITATIONS.....	44
DEGREES AND GRADUATE CERTIFICATES .....	44
STUDENT CLASSIFICATIONS.....	45
ACADEMIC RECORDS, GRADES, AND EXAMINATIONS.....	45
CHANGES IN REGISTRATION .....	45
TRANSCRIPTS AND RECORDS.....	45
TRANSFER OF CREDITS FROM OTHER GRADUATE SCHOOLS .....	45
CROSS REGISTRATION AT OTHER SEMINARIES .....	46
WITHDRAWAL FROM THE SEMINARY .....	46
GRADING POLICIES .....	46
REPEATING COURSES.....	47
STUDENT RETENTION .....	48
COURSE EXAMINATIONS .....	49
COMPREHENSIVE EXAMINATIONS .....	49
HONOR SCHOLARSHIPS .....	49
GRADUATION HONORS .....	50
GRADUATION .....	50
PHILIPPINE GOVERNMENT SPECIAL ORDER (S.O.) NUMBER.....	51
PROGRAMS AND DEGREES .....	52

PREPARATION FOR PASTORAL MINISTRY.....	52
PREPARATION FOR MISSIONS .....	52
PREPARATION FOR COLLEGE TEACHING.....	53
GRADUATE CERTIFICATES.....	53
GRADUATE DIPLOMAS.....	56
MASTER OF ARTS IN RELIGIOUS EDUCATION .....	58
Curriculum and Instruction.....	60
Holistic Child Development .....	60
MASTER OF ARTS IN INTERCULTURAL STUDIES .....	62
Contextualization Studies .....	63
Diaspora Studies .....	64
MASTER OF MINISTRY.....	66
MASTER OF DIVINITY .....	69
MASTER OF SCIENCE IN THEOLOGY .....	72
Biblical Studies .....	74
Christian Faith and History .....	74
Pastoral Ministry .....	74
DOCTOR OF MINISTRY .....	77
DOCTOR OF PHILOSOPHY .....	81
COURSE DESCRIPTIONS .....	84
LIBRARY AND EDUCATIONAL RESOURCES.....	105
RESEARCH DEPARTMENT .....	107
FINANCIAL INFORMATION.....	108
CONTACT INFORMATION .....	109

## OUR MISSION

Asia-Pacific Nazarene Theological Seminary, a graduate school in the Wesleyan tradition, prepares men and women for Christ-like leadership and excellence in ministries.

## OUR VISION

Bridging cultures for Christ, APNTS equips each new generation of leaders to disseminate the gospel of Jesus Christ throughout Asia, the Pacific, and the world.

## COLORS

### RED AND WHITE

Signifying the sacrifice of Christ and the holiness to which we are called.

## TEXT

“For there is one God, and one Mediator between God and mankind, the man Christ Jesus.” - I Timothy 2:5 (NIV)

## MOTTO

“Bridging Cultures for Christ”

## HYMN

“In Christ There Is No East or West”  
by John Oxenham

In Christ there is no East or West,  
In Him no South or North;  
But one great fellowship of love  
Throughout the whole wide earth.

In Him shall true hearts everywhere  
Their high communion find;  
His service is the golden cord  
Close binding humankind.

Join hands then, partners of the faith,  
Whate'er your race may be;  
Who serves my Father as his child  
Is surely kin to me.

In Christ now meet both East and West;  
In Him meet South and North.  
All Christly souls are one in Him  
Throughout the whole wide earth.

## BOARD OF TRUSTEES

### ELECTED REPRESENTATIVES

Rev. Dr. Neville Bartle (Vice Chairperson)  
Australia/New Zealand Field

Atty. Verny Camacho (Secretary)  
Philippines-Micronesia Field

Dr. Seri Damarwanti (Treasurer)  
(Sealands Field)

Rev. Peter Degene (Melanesia South Pacific)

Elder Dr. Lee, Kye Suk (Korea)

Rev. Andrew Tang Shi-Li (CAA)

Rev. Van Lal En Kawl Tir (Southeast Asia)

Rev. Dr. Sunil Dandge (South Asia)

### EX-OFFICIO MEMBERS

Rev. Dr. David Graves (JGS)

Rev. Dr. Verne Ward III (Global Mission Director)

Rev. Dr. Mark Louw (APRD), Chairperson

Rev. Jim Richie (Eurasia RD)

Rev. Dr. Bruce Alder (APREC)

Rev. Dr. Mekari Rigsby  
(Regional Education Consultant)

Dr. Larry Bollinger (APNTS President)

### FIELD STRATEGY COORDINATORS

Rev. Arnel Piliin (Philippine-Micronesia)

Rev. Dr. Kwon, Dong Hwan (Southeast Asia)

Atty. Kafoa Muaror (Melanesia South Pacific)

Rev. Dr. Mark Louw (Sealands)

Jeremy B. (Chinese Ministries)

Rev. Roland Hearn (Australia/New Zealand)

# STATEMENT OF BELIEF

The Seminary is an official institution of the Church of the Nazarene. Both the curriculum and teaching are guided by the “Agreed Statement of Belief” of the Church of the Nazarene (Church of the Nazarene, Manual):

1

That there is one God – the Father, Son, and Holy Spirit.

2

That the Old and New Testament Scriptures, given by plenary inspiration, contain all truth necessary to faith and Christian living.

3

That humanity is born with a fallen nature, and is, therefore, inclined to evil, and that continually.

4

That the finally impenitent are hopelessly and eternally lost.

5

That the atonement through Jesus Christ is for the whole human race; and that whosoever repents and believes on the Lord Jesus Christ is justified and regenerated and saved from the dominion of sin.

6

That believers are to be sanctified wholly, subsequent to regeneration, through faith in the Lord Jesus Christ.

7

That the Holy Spirit bears witness to the new birth, and also to the entire sanctification of believers.

8

That our Lord will return, the dead will be raised, and the final judgment will take place.

# FACULTY MEMBERS

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**LARRY BOLLINGER**  
**President**

B.A., Eastern Nazarene College; M.B.A., Eastern University; Ed.D., Olivet Nazarene University. Youth Pastor, Royersford Church of the Nazarene, 1992-1996; NCM Field Manager, 1996-2001; NCM Asia-Pacific Regional Coordinator, 2001-2004; NCP President, 2012-2016; NCM Global Director, 2004-2016; VP for Institutional Advancement, Eastern Nazarene College, 2016-2020. President, APNTS, 2020-.

**DAVID ACKERMAN**

**Academic Dean and Professor of Biblical Studies**

B.A., Northwest Nazarene University, 1989; M.Div., Nazarene Theological Seminary, 1992; Ph.D., Iliff School of Theology/University of Denver, 2000. Pastor, Church of the Nazarene, USA, Australia, and Guam. APNTS, 1999-2002, 2004-2008; adjunct 2017-22. Philippine-Melanesia Field Education Coordinator, 2016-. Academic Dean 2023-.



**LYNNE BOLLINGER**

**Instructor in Christian Formation**



B.S., Eastern Nazarene College, 1992; M.A. Intercultural Studies, Nazarene Theological Seminary; Doctor of Intercultural Studies studies, Fuller Theological Seminary. Missionary, Church of the Nazarene, 2001-04, 2020-present; Assistant Chaplain 2016-17, and Chaplain, 2017-20, Eastern Nazarene College. APNTS 2020-.



**FLOYD T. CUNNINGHAM****Professor of the History of Christianity**

B.A., Eastern Nazarene College, 1976; M.Div., Nazarene Theological Seminary, 1979; M.A., and Ph.D., Johns Hopkins University, 1981 and 1984; Research Fellow, Yale University Divinity School, 1988. Visiting Professor, Northwest Nazarene U., 1988. Scholar in Residence, Nazarene Theological Seminary, 1993-94. Pastor, Church of the Nazarene, Philippines, six years. Education Coordinator, Asia-Pacific Region, Church of the Nazarene, 2002-2008. APNTS, 1983-; Dean of Students 1983-87; Academic Dean 1989-2009, 2013-2018, 2021-22; President 2008-13.

**PHILLIP DAVIS****Professor of Theology**

B. A., Azusa Pacific University, 1983; M.A., Fuller Theological Seminary, 1986; M.A.S.T.R. and Ph.D., Katholieke Universiteit Leuven, Belgium, 2009 and 2014. Pastor, Wesleyan Church, USA, 11 years; Wesleyan Church missionary, Suriname, 1999-2006, and Belgium, 2007-14. APNTS, 2015-. Director, Master of Science in Theology program.

**REBECCA DAVIS****Instructor in Worship and Music, Chaplain**

B.A., Azusa Pacific University, 1984; M.A. studies, Fuller Theological Seminary; B.Th. and M.A., Katholieke Universiteit Leuven, Belgium, 2011 and 2013; M.Div., APNTS, 2018; Ph.D. studies, University of Aberdeen. Wesleyan Church missionary, Suriname, 1999-2006, and Belgium, 2007-14. APNTS, 2015-.

**MITCHEL MODINE****Professor of Old Testament**

B.A., Trevecca Nazarene University, 1996; M.Div., Nazarene Theological Seminary, 1999; M.Phil. and Ph.D., Drew University, 2003 and 2006. Adjunct, Nazarene Theological Seminary, 2005. Pastoral ministry, USA. APNTS, 2008-. Director, Master of Divinity program.

**NATIVITY PETALLAR****Associate Dean****Associate Professor of Christian Education****Program Director, PhD in Holistic Child Development**

B.R.E., Light and Life Bible College, 1994; M.A.C.C., APNTS, 1999; Th.D., Asia Baptist Graduate Theological Seminary, 2002. Pastor, Free Methodist Church, Philippines. Program Coordinator, Compassion International, Philippines, 2003-2009. Faculty, Light and Life College and Graduate School of Theology, 2001-2008. APNTS, 2009-; Program Director, Holistic Child Development, 2009-. Associate Academic Dean for Ph.D. programs, 2018-.

**EILEEN RUGER****Assistant Professor of Intercultural Studies**

B.S., Southern Nazarene University, 1988; M.R.E., Nazarene Theological Seminary, 1990; Doctor of Applied Intercultural Studies, Assemblies of God Theological Seminary, 2020. Pastor, Church of the Nazarene, USA; Missionary, Asia-Pacific Region, Church of the Nazarene, 2003-2013; Assistant Professor of Missions, Southern Nazarene University, 2013-2019; APNTS, 2019-; Dean of Students, 2021-. Director, Master of Arts in Intercultural Studies.

**ERLIE PELINGEN BANG-AS SAGUD****Instructor of Christian Education**

B.A. Psychology, University of the Philippines-Visayas, 1998; M.A.R.E., APNTS, 2006; Ph.D., Pangasinan State University, 2015. Guidance Counselor, Osias Educational Foundation, 1999-2001; Research Analyst, Don Mariano Marcos Memorial State University, 2003; Faculty member and Academic Dean, Rosales Wesleyan Bible College, 2004-2020; Principal, Rosales Wesleyan Academy, 2016-2020. APNTS, 2020-. Director, Master of Arts in Religious Education.



## NON-TEACHING FACULTY

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### **DORYS PUGONG ARBES**

#### **Registrar**

B.S.E., Saint Mary's University, 2003; M.A.R.E., APNTS, 2013; Children Ministry Support, Rowena's Community, Taytay, 2010-2012. Library Assistant, APNTS, 2011-2020; Registrar, 2020-.



### **NOREEN DEL ROSARIO**

#### **Librarian**

B.A., Polytechnic University of the Philippines, 1989; M.L.S., University of the Philippines, 1996. Professional Licensure for Librarians, 2004. Librarian, Faith Bible College, 1989-2003; Union Church of Manila, 2003-2005; O. B. Montessori Center, Manila, 2005-2010; Greenhills Christian Fellowship, 2011-2014; Christ's Commission Fellowship, 2014-2015. APNTS, 2011-.

### **NEHEMIAH BATHULAH**

#### **Director of Admissions**

B.C., Sri Kandukuri Veeresalingam Theistic College, 2009; M.Div., New India Bible Seminary, 2012; M.Th., New India Bible Seminary, 2014; Ph.D., APNTS, 2020. Assistant Pastor, Faculty, and Staff, New India Bible Seminary, 2012-2015; Assistant Pastor, Emmanuel Church of the Nazarene, 2015-2018; Administrative Assistant to the Academic Dean, APNTS, 2019-21. Director of Admissions, 2020-.



## ADJUNCT FACULTY

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**CLARK ARMSTRONG**  
**Adjunct Professor of Pastoral Ministry**  
**Doctor of Ministry Program Director**

B.A., Olivet Nazarene University, 1976; M.R.E., Nazarene Theological Seminary, 1981; Ed.D., University of Kansas, 2010. Associate and Senior Pastor, Church of the Nazarene, USA, 33 years. Instructor, Kansas City District Church of the Nazarene School of Ministry 1989-2010. APNTS, 2013-. Dean of Students, 2018-2019.

**NEVILLE BARTLE**

**Adjunct Professor of Missions**

M.A., Fuller Theological Seminary, 1993; D.Miss., Asbury Theological Seminary, 2001.  
 Missionary to Papua New Guinea, 1970- 2000; Fiji, 2001-2006. District Superintendent, New Zealand, 2006-20.  
 Adjunct, APNTS, 2003-.



**OLIVE BATING**  
**Adjunct Professor of Pastoral Counseling**

B.S. Far Eastern University, Manila, 1998; M.D., Far Eastern University, Manila, 1994; Master in Public Health, Institute for Community and Family Health, Manila, 2007; EdD in Counselling, Asia Graduate School of Theology, 2018.  
 Physician, San Lazaro Hospital, Manila, 1996-2011 (HIV Pediatrics 2005-2011); Faculty, Light and Life Bible College, Butuan City, 2013-present (Guidance Counselor, 2014-present); Adjunct, APNTS, 2013-present.

**ESPERANZA FRANCISCO CULBERTSON**  
**Adjunct Professor of English and Education**

B.S.E., National University, 1978; M.A. in Teaching English to Speakers of Other Languages, Biola University, 1992; Ph.D., De La Salle University, 2020. Admissions Officer, William Carey International University, 1990-93, ESL Instructor, De La Salle University, 1995-96; Asia Pacific College, 1996-97; Hood River Valley, Oregon, High School, 2005-2010; Wy'east Middle School, Hood River, Oregon, 2010-15. Department Head, English and General Education, East Asia College of Information Technology, 1997-2003; Adjunct Faculty, Portland State University, 2004-14. APNTS, 2015-.



**KWON DONG HWAN**  
**Adjunct Professor of Christian Communication**

A.B., Seoul Open U., 2000; M.A.C.C., APNTS, 2003; Ph.D. University of the Philippines, 2010. Adjunct Professor, Korea Nazarene University, 2006. World Communications Asia-Pacific Director, Church of the Nazarene, 2011-13, Myanmar country coordinator, Church of the Nazarene, 2014-, Superintendent, Yangon District, Church of the Nazarene, 2015-. Chancellor, South East Asia Nazarene Theological College, 2015-2021. APNTS, 2004-. Director, Fairbanks International School of Communication, 2006-14. Field Strategy Coordinator, Southeast Asia Field, 2020-.

**DARIN LAND**  
**Adjunct Professor of New Testament**

B.A., B.S., Seattle Pacific University, 1990; M.C.S., Regent College, 2000; Ph.D., Fuller Theological Seminary, 2007. Secondary Teaching Certificate, Seattle Pacific University, 1991. High School Teacher, Haiti, 1991-1994, USA, 1994-2001. Teaching Assistant and Adjunct Faculty, Fuller Theological Seminary, 2002-2009. Pastor, Free Methodist Church, Philippines. APNTS, 2009-. Dean of Students, 2011-2013; Assistant Academic Dean, 2018-2020.





### **OH WON KEUN**

#### **Adjunct Professor of Old Testament**

B.Sc., In-Ha University, 1991; M.Div., Asia-Pacific Nazarene Theological Seminary, 1999; M.A. and Ph.D., Manchester University, 2002 and 2007. Pastor, Korea, 1999-2000, 2007-. Adjunct Professor, Korea Nazarene University. APNTS, 2003-.

### **MARIE OSBORNE**

#### **Adjunct Instructor of English**

B.M.Ed., Northwestern University, 1973; M.M., East Carolina University, 1975. Teacher, Honduras, 1990-1995; English and Spanish Teacher, Harvest Academy, Los Angeles, USA, 1995-1996; University Language Services, China, 1996-2002; Adjunct Instructor of English, College of DuPage, 2002-2003; University Teacher of English, Qinghai Normal University, 2003-2006; Changchun University of Science and Technology, 2009-2019; Assignment and Promotion Administrative Assistant, International Child Care Ministries, 2007-2009. APNTS, 2019-22.



### **MARIE JOY PRING**

#### **Adjunct Professor of Research and Urban Ministry**

B.A., Polytechnic University of the Philippines, 2008; M.S.T., Asia-Pacific Nazarene Theological Seminary, 2015; Ph.D., Asia Graduate School of Theology - Asia-Pacific Nazarene Theological Seminary, 2022. Pastor, Church of the Triumphant Christ, 2015-. Adjunct Professor, Wesleyan University of the Philippines, 2022-, Adjunct Professor, William Carey International University, 2022-, Adjunct Professor, Asia-Pacific Nazarene Theological Seminary, 2019-

**LYNN SHMIDT****Adjunct Professor of Intercultural Studies**

B.A., Olivet Nazarene University, 1973; M.A. and D.Miss., Asbury Theological Seminary, 1991 and 2002. Missionary, Church of the Nazarene, Botswana and South Africa, 1981-1998. Pastor, Church of the Nazarene, USA, 2 years. Faculty, Africa Nazarene School of Extension, 1987-1998, Faculty, Ohio Christian University, 2002-2008, Adjunct Faculty, Mount Vernon Nazarene University, 2003-2007, Faculty, Asbury College, 2008-2015. APNTS, 2015-2020.

**FLETCHER TINK****Adjunct Professor of Urban Ministry****Program Director, Ph.D. in Transformational Development**

B.A., Eastern Nazarene College, 1967; M.Div., Nazarene Theological Seminary, 1977; M.Th., Luther Northwestern Theological Seminary, 1977; Master of Liberal Arts, Harvard University, 1983; M.A., 1984, and Ph.D., 1994, Fuller Theological Seminary. Pastor, Church of the Nazarene, USA. Missionary, Church of the Nazarene, Bolivia, 1976-78. Faculty, Eastern Nazarene College, 1978-82 and 1995-98, Adjunct, Azusa Pacific University, 1983-91 and 1996-2001; Director, Washington Nazarene Bible College Extension, 1990-97; Adjunct, Fuller Theological Seminary, School of World Mission, 1985-92; Executive Director, Bresee Institute, Kansas City, 2003-13; Adjunct Professor of Urban/Compassionate Ministries, Nazarene Theological Seminary, 2000-13; Faculty and Academic Dean, Vision College, 2007-10; Adjunct, Bakke University of Ministry, 2007-; Vice President of Academic Affairs, Union University of California, 2014-15. APNTS, 2009-. Director, Ph.D. in Transformational Development.

**IRENE YANG****Adjunct Professor of Transformational Learning  
Program Director, Ph.D. in Transformational Learning**

B.S., University of Santo Tomas, Philippines, 1983; M.A., University of the Philippines, 1998; Ed.D., Asia Graduate School of Theology, 2013. Associate Program Director, Ph.D. in Transformational Learning, 2015-2018, Program Director, 2018-. Faculty, Asian Theological Seminary 2016-. Chair, Christian Education Department, Asia Theological Seminary 2018-. APNTS/AGST, 2018-.



## PRESIDENTS EMERITI

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### **DONALD OWENS**

#### **President Emeritus**

B.A., Southern Nazarene University, 1952; Th.B., and M.A., Southern Nazarene University, 1953; M.A. and Ph.D., University of Oklahoma, 1968 and 1975. Pastor, Church of the Nazarene, USA. Missionary, Church of the Nazarene, Korea, 1954-1966. Professor, Southern Nazarene University, 1966-1974; Nazarene Theological Seminary, 1975-1981. Director, Asia-Pacific Region, Church of the Nazarene, 1981-1985. President, APNTS, 1983-1984. President, Mid-America Nazarene University, 1985-1989. General Superintendent, Church of the Nazarene, 1989-1997.

### **LEBRON FAIRBANKS**

#### **President Emeritus**

B.A., Trevecca Nazarene University, 1964; M.A., Scarritt College, 1967; M.Div., Nazarene Theological Seminary, 1970; Th.M., Princeton Theological Seminary, 1972; D.Min., Nazarene Theological Seminary, 1978; post-doctoral studies, Harvard University and Yale University Divinity School. Pastor, Church of the Nazarene, USA. Academic Dean, European Nazarene College, 1978-1982. Professor, Southern Nazarene University, 1982-1984. President, APNTS, 1984-1989. President, Mount Vernon Nazarene University, 1989-2007. Commissioner, International Board of Education, Church of the Nazarene, 2008-2011.

### **JOHN M. NIELSON**

#### **President Emeritus**

B.A. and M.A., Eastern Nazarene College, 1965 and 1967; B.D., Nazarene Theological Seminary, 1969; D.D., Eastern Nazarene College, 1989. Pastor, Church of the Nazarene, USA, Germany and Denmark. Director of Ministerial Development, Church of the Nazarene, 1980-1981. Vice President for Church and Public Relations and Director, Alumni Association, Eastern Nazarene College, 1982-1990. President, APNTS, 1990-2001. Education Coordinator, Asia-Pacific Region, Church of the Nazarene, 1991-1996. Academic Dean, European Nazarene College, 2002-2004. Professor, Mount Vernon Nazarene University, 2004-2016.



## PROFESSORS EMERITI

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### DANIEL BEHR

#### Associate Professor Emeritus

B.A., Olivet Nazarene U., 1980; M.A., U. of Dayton, 1986; Ph.D., Ohio State U., 1999. Communications faculty, Mount Vernon Nazarene University, 1986-. APNTS, 1999-2014, 2016-2020.

### ROBERT C. DONAHUE

#### Professor Emeritus

B.A., Bob Jones University, 1970; M.Div., Nazarene Theological Seminary, 1977; D.Min. and D.Miss., Trinity Evangelical Divinity School, 1985 and 1995. High school teacher, 1973-1975, Pastor, Church of the Nazarene, USA, 1977-1999, Director, New Beginning Family Services, 1993-1999. APNTS, 1999-2012.

### BEVERLY Y. GRUVER

#### Associate Professor Emeritus

B.S., Grace Bible Institute, 1967; B.S., University of Nebraska, 1969; M.Ed., University of Oklahoma, 1975; Ph.D., University of Kansas, 2018. Junior High and High School Teacher. Missionary, Church of the Nazarene, Ecuador and Paraguay, 1989-1997. APNTS, 1997-2011; Dean of Students, 2003-2010.

### LOURDES G. MANAOIS

#### Associate Professor Emeritus

B.R.E., Philippine Nazarene College, 1970; B.S.Ed., University of Baguio, 1972; Music Studies, University of San Agustin; M.A. (Ed.) West Visayas State University, 1982; Ph.D., Centro Escolar University, 1994. Faculty, Philippine Nazarene College, 1967-1973; Visayan Nazarene Bible College, 1973-1980. Pastor, Church of the Nazarene, Philippines. APNTS, 1987-1991, 1993-1999.

### JANICE W. NIELSON

#### Assistant Professor Emeritus

B.S., Eastern Nazarene College, 1967; M.Ed., Eastern Nazarene College, 1985. Missionary, Church of the Nazarene, Denmark, 1975-80. Grade School Teacher, Kansas City, 1967-68. Eastern Nazarene College, 1984-1986. APNTS, 1990-2001. Mount Vernon Nazarene University, 2004-2014.

## GOVERNMENT

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The control of the Seminary is vested in its Board of Trustees, whose members represent various geographical areas in the Asia-Pacific Region of the Church of the Nazarene, and the South Asia field of the Eurasia Region. These are elected by regional caucuses at each General Assembly of the Church of the Nazarene. The five voting ex-officio members include the directors of both the Asia-Pacific and Eurasia regions, Church of the Nazarene, the Regional Education Coordinator of the Asia-Pacific Region, the Director of Global Mission Division of the Church of the Nazarene, and the General Superintendent in jurisdiction over the Asia-Pacific region.

The school is incorporated under guidelines set by the Securities and Exchange Commission of the Republic of the Philippines.

The President of the seminary and full-time faculty members are elected by the Board of Trustees and approved by the Church of the Nazarene's Board of General Superintendents.

## ACCREDITATION AND AFFILIATIONS

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- APNTS is recognized by the Commission on Higher Education, Republic of the Philippines (CHED).
- The Commission of Immigration and Deportation, Ministry of Justice, Republic of the Philippines, has approved the Seminary as an educational institution for non-immigrant students.
- Various programs at APNTS are accredited by the Asia Theological Association (ATA).
- Various programs at APNTS are accredited by the Association for Theological Education in South East Asia (ATESEA).
- APNTS is a partner in the Asia Graduate School of Theology (AGST), Philippines, which offers Th.M., D.Min., Ed.D., D.Miss., and Ph.D. programs. AGST Ph.D. programs in Holistic Child Development, Transformational Learning, and Transformational Development are hosted at APNTS.
- APNTS is a partner with the Australasian Centre for Wesleyan Research (ACWR).
- APNTS is a member of the Global Alliance of schools offering programs in holistic child development.
- APNTS is a member of the Global Consortium of graduate theological schools of the Church of the Nazarene.
- APNTS is affiliated with the International Association of Methodist-Related Schools, Colleges, and Universities (IAMSCU).
- APNTS's Master of Divinity program is validated by the Asia-Pacific Region, Church of the Nazarene, as fulfilling Course of Study requirements for ordination.
- APNTS is a member of the Philippine Council of Evangelical Churches (PCEC).
- APNTS is a member of the Visayan Forum, which addresses issues of human trafficking in the Philippines.
- APNTS is a member of the Philippines Association of Christian Schools, Colleges and Universities (ACSCU).
- APNTS is a partner of Overseas Council International (OCI).

## VISION STATEMENT ---

Bridging cultures for Christ, APNTS equips each new generation of leaders to disseminate the gospel of Jesus Christ throughout Asia, the Pacific, and the world.

## MISSION STATEMENT ---

Asia-Pacific Nazarene Theological Seminary, a graduate school in the Wesleyan tradition, prepares men and women for Christ-like leadership and excellence in ministries.

## STRATEGIC OBJECTIVES ---

- To provide solid Biblical, historical, and theological foundations and encourage lifelong learning.
- To demonstrate spiritual formation and transformation within a multi-cultural community of committed believers.
- To create a discipleship culture that fosters growth in spiritual gifts and graces, and the call to ministry.
- To develop an environment that nurtures passion to reach across ethnicity, culture, gender, class and geographical regions for the sake of the gospel.

## INSTITUTIONAL OBJECTIVES ---

The school accomplishes its mission through its role in the development of students' personal and professional attitudes and skills so as to enable them to analytically reflect upon Christian faith and life, and through its role in the development of students' competencies in the practice of ministry.

We recognize that fruitful service is dependent upon the Holy Spirit, but also that it is developed and nourished through rigorous discipline and guided instruction. Discipleship, therefore, is at the core of everything we do. The Seminary desires the effective communication and proclamation of the gospel within Asia and the Pacific and to address the gospel creatively and dynamically to the cultures of the world. We equip ministers to facilitate holistic growth within the people for whom there is responsibility for Christian care. We prepare Christ-like Christians for excellence in ministries and expect them to equip the body of Christ for works of service. In doing this there must be an understanding of and commitment to the Word of God, interpreted through Wesleyan lens and translated into practice in local situations.

As defined in the Church of the Nazarene's Asia-Pacific Regional *Sourcebook for Ministerial Development*, education "will assist the minister in the process of 'being', 'knowing' and 'doing'." These outcomes are integrated in APNTS's curriculum.

For the minister "**to be**", the desired outcomes are expressed in:

- 1 loving God with all the heart, soul, mind, and strength and the neighbor as oneself as expressed in Christian holiness
- 2 spirituality with an abiding sense of God's call
- 3 acting in loving fellowship with the community of faith
- 4 unquestioned integrity and honor
- 5 compassion, patience and perseverance
- 6 self-discipline and self-control
- 7 humility, gentleness and sensitivity to others
- 8 passion and courage
- 9 wisdom and discernment
- 10 vision and commitment

For the minister "**to know**", the desired outcomes are to have:

- 1 a knowledge of the Holy Scripture and methods of interpretation
- 2 an understanding of Christian theology and especially the place of Christian holiness within it
- 3 a grasp of the history of the Christian church and her mission through the centuries
- 4 a knowledge of the Wesleyan-Armenian holiness theological heritage and traditions
- 5 a knowledge of the disciplines of the spiritual life
- 6 an understanding of the significance, forms, and place of Christian worship in the community of faith
- 7 an understanding of Christian personal and social ethics
- 8 a knowledge of communication theory and skills, especially preaching, and including teaching and interpersonal skills
- 9 an understanding of the dynamics of Christian servant leadership, local church administration, and models of mission and ministry; and the similarities to and distinctions from secular models of leadership and management
- 10 an awareness of the brokenness of the human condition, both personal and societal
- 11 an understanding of the dynamics of the human life, groups within the local church and society, including marriage and family
- 12 a grasp of the span of human history and culture, particularly of the minister's own context
- 13 an awareness of cultural trends and influences in contemporary society including religious pluralism
- 14 a knowledge of the operation of the polity and practice of the Church of the Nazarene
- 15 an awareness of the legal framework in the society in which the congregation functions

For the minister "**to do**", desired outcomes are to:

- 1 model a godly life and vital piety
- 2 think prayerfully about personal, familial and congregational development
- 3 act with integrity and honor in all relationships
- 4 respond to others with the love of God
- 5 lead the people of God in worship, mission and service
- 6 equip the saints for the work of ministry
- 7 preach the Word of God with clarity in a culturally appropriate fashion
- 8 teach by word and example
- 9 evangelize the lost, feed the flock
- 10 articulate clearly the mission of the congregation and the church
- 11 minister to the brokenness of persons and society
- 12 communicate the truth in love
- 13 listen with care and discretion
- 14 facilitate the ministry of all the people of God at the local level
- 15 organize the local congregation as needed and appropriate
- 16 assess the effectiveness of programs and plans
- 17 acquire skills in information technology and other media essential for ministry and mission
- 18 pursue lifelong learning.

Though many APNTS graduates will minister under the auspices of the Church of the Nazarene, the Seminary heartily accepts the role of preparing persons for ministries in other denominations and Christian organizations, and particularly those of the Wesleyan tradition.



## INSTITUTIONAL VALUES

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APNTS desires its graduates to be holistically-capable servants of God. Forged under the anvil of intentional discipleship and practical experiences, they are educationally-equipped and Spirit-enabled to be effective ministers to their fellow disciples in the church. Similarly, the Seminary places great emphasis on equipping students to make disciples in rural and urban settings, local and international audiences, and across socio-economic strata. They are not only prepared to be doers, but equippers of the people of God to do the works of service alongside them. Moreover, we emphasize the role of women in church and society, the protection and holistic education of children, capability of graduates for intercultural ministry and mission, and urban engagement. Theologically, APNTS is from the Wesleyan-holiness tradition.

## HISTORICAL STATEMENT

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In 1977 the General Board of the Church of the Nazarene approved a plan to establish a graduate Seminary to serve the Asia and Pacific region of the church. The particular needs of the church in this part of the world demanded this. Dr. Donald Owens, Professor of Missions at Nazarene Theological Seminary in Kansas City and formerly a missionary to Korea, was elected to head the new seminary, which would become the first master's-level theological institution of the Church of the Nazarene located outside the United States.

In 1979, the church purchased a site in Taytay, Rizal, Philippines. Formerly an orphanage, the location consisted of ten acres with 22 wooden frame buildings. The proximity of the location to Manila was a deciding factor, as leaders hoped that the cosmopolitan setting would provide models for evangelism for the other cities of Asia and the Pacific. The Church of the Nazarene had directed its attentions to Metro Manila only a few years earlier.

Beginning in 1980, extension seminars were held involving several NTS professors as well as Rev. Angelito Agbuya, pastor of the Angeles City, Philippines, Church of the Nazarene. Students represented various countries in the region. Meanwhile, Dr. Owens became Director of the Asia Region and moved to Manila. As extension classes were held over the next few years, general church leaders concluded that the new Seminary should become autonomous from NTS. In preparation for the opening of a residence program, Dr. Owens searched for faculty members and initiated construction of an administration and classroom building, the ground-breaking ceremony for which was held in January, 1983. Other buildings on the campus were renovated for student and faculty living. The Commission on Immigration and Deportation, Department of Justice, Republic of the Philippines, gave its approval for APNTS to begin as an educational institution for non-immigrant students.

Finally, regular classes began on November 14, 1983. The faculty included Dr. Owens, Dr. Agbuya, Dr. and Mrs. Ronald Beech, long-time missionaries in the Philippines, and Dr. Floyd Cunningham. The Seminary was formally dedicated and the faculty installed on January 15, 1984.

In April 1984, Dr. E. LeBron Fairbanks, formerly Academic Dean of European Nazarene Bible College and at the time teaching at Southern Nazarene University, was elected President of the Seminary. He began serving in the office in July, 1984, and he and his family moved to Manila later that year.

In 1987, the seminary received its permit to operate from the Philippine government's Department of Education, Culture and Sports (now the Commission on Higher Education), and full recognition from the same Department came on June 13, 1988. Accreditation for degree programs was also granted by the Asia Theological Association (ATA) in 1988, and by the Association for Theological Education in South East Asia (ATESEA) in 1991.

Meanwhile, the library was strengthened with the addition of several important collections centering on Wesleyan and holiness studies, and came to number over 30,000 volumes by 2003.

At the same time, extensive renovation and building programs on campus continued under the guidance of Rev. Gordon Gibson from 1984 until 1992, Mr. Terry Sanders, 1992 to 1998, Mr. Greg Taylor, 1998 to 1999 and, again, from 2004 to 2008, Mr. David Hendrix, 1999 to 2004, Architect Eric Sanchez from 2008 to 2013, and Engineer Billy Borromeo beginning in 2013.

During the presidency of LeBron Fairbanks the faculty was strengthened to include, in addition to Dr. Beech, who taught New Testament and missions from 1983 to 1992, and Dr. Cunningham, who taught church history and theology, Dr. James Edlin, who taught Old Testament, 1985 to 1988; Dr. Wilfredo Manaois, Christian Education, 1986 to 1999; Dr. Donald Stults, missions, 1987 to 1991; Dr. Dean Flemming, New Testament, 1987 to 1992, and 1993 to 1997; Dr. Lourdes Manaois, Christian education, 1987 to 1991, and 1993 to 1999; Dr. M. Robert Fraser, theology and church history, 1988 to 1992. Dr. Beech served as the school's first academic dean, and he was succeeded in that capacity by Dr. Edlin. Dr. Cunningham became Academic Dean in 1989 and served to 2009.

Upon his election as president of Mount Vernon Nazarene University, Dr. Fairbanks resigned as president. The Board of Trustees elected Dr. John Nielson, Vice-President of Eastern Nazarene College, and formerly a missionary to Denmark, as the third President. He and his wife Janice Nielson settled in Manila in February 1990. Dr. Nielson taught in the area of pastoral ministry, and Mrs. Nielson in Christian education.

The faculty during the administration of Dr. Nielson included Dr. Abraham Athialy, pastoral ministry, 1992 to 1998; Dr. Roderick Leupp, theology and Christian ethics, 1992 to 2000; Dr. David Kelly, Biblical Studies, 1993 to 1994; Dr. Dwight Swanson, Old Testament, 1995 to 1997. Prof. Beverly Gruver taught English and second language acquisition courses from 1997 to 2010, and served as Dean of Students from 2003 to 2010, when she retired. Prof. Joven Laroya taught Christian Education and Pastoral Ministry, 1999 to 2001, and Dr. David Ackerman, Biblical Studies, 1999 to 2002 and again from 2004 to 2008. Dr. Robert Donahue came in 1999 and taught missions courses. He directed the Owens School of World Mission until his retirement in 2012. Dr. Stanley Clark, a Wesleyan Church missionary, taught Christian education, 2000 to 2004; Dr. Stephen Bennett, a New Zealander, taught Old Testament, 2000 to 2002; and Dr. Christi-an Bennett, church

history and missions, 2000 to 2002. Mr. Nestor Ronquillo served as Business Manager during the tenures of Dr. Fairbanks and Dr. Nielson.

Dr. Nielson stressed the importance of worship, and oversaw the renovation of the chapel. Dr. Nielson's theme throughout his years at APNTS was building a "Christ-culture" transcending national and ethnic cultures.

During Dr. Nielson's years, the first students arrive from Thailand, Papua New Guinea, Bangladesh, South Africa, and Myanmar. The accounting, registrar's office, and library were computerized. Mrs. Nielson began "Kids' Klubs" for children on Saturday morning. The school began national culture days and chapel presentations. Small "covenant" groups began on campus. Dr. Nielson worked with the region to establish the Fairbanks Media Center, which was dedicated in January 1994. The *Mediator*, the official journal of the school, began publication in 1996. Also in 1996, the school began a MA program in Christian Communication. This degree program was recognized by the Philippine government in 1997. Dr. Nielson oversaw scholarship partnerships with sister denominations, especially The Wesleyan Church and the Free Methodist Church. He also began a national scholarship plan for Nazarenes in the region and established several endowments.

Dr. Nielson resigned in 2001. Dr. Cunningham served as officer in charge from 2001 until January 2003 when the Board of Trustees chose Dr. Hitoshi (Paul) Fukue, who had been serving on the faculty since 2001, as President. Before coming to APNTS in 2001, Dr. Fukue had served for many years as a pastor in Japan, and had served as President of Japan Christian Junior College. He was inaugurated as President in April 2003.

In the same month the Seminary dedicated a major building on campus, the Nielson Center for Education and Evangelism. Dr. Fukue oversaw the development of the Master of Science in Theology program. The school also underwent a series of planning and mission review processes. A five-year plan and strategic objectives resulted. In chapel messages, Dr. Fukue helped the community to develop a theology of suffering.

Dr. Fukue himself taught theology, ethics, sociology of religion and preaching. Mitsuko Fukue taught interpersonal and intercultural communication, 2001 to 2007; Dr. Gilbert Montecastro, Biblical studies, 2002 to 2006; Rovina Hatcher, Christian education from 2003 to 2011; Dr. Kwon Dong Hwan has taught Christian communication from 2004 to 2013; Dr. Oh Won Keun, Old Testament, 2004 to 2007. Mr. Ted Wheeler, and then Mr. Elmer Gutierrez served as Business Manager. Mr. Gutierrez remained until 2013 and was replaced by Calm Mijares, who served as Acting Business Manager.

In May 2007 Dr. Fukue resigned in order to reassume pastoral ministry in Japan. From May 2007 Floyd Cunningham, as Academic Dean, served as Officer-in-Charge. In October 2007, he was elected Interim President by the APNTS Board of Trustees, and then in June 2008 as the fifth President of APNTS.

He assumed office in July 2008 and was installed during the school's 25th anniversary in November 2008. Cunningham was responsible for the Holistic Child Development (HCD) program at APNTS, the opening of extension programs in Papua New Guinea and Myanmar, the construction of the



New Life Volunteer Mission Center, the near-completion of the Nielson Center for Education and Evangelism, and the establishment of Bresee Institute East to promote urban ministry.

In April 2008, in partnership with Compassion International, APNTS initiated Holistic Child Development (HCD) programs at the Certificate, Diploma and Master's, and, eventually, Ph.D. levels. The Ph.D. program, which began in November 2009, was undertaken in partnership with the Asia Graduate School of Theology (AGST). The Philippines Commission of Higher Education (CHED) granted recognition to the program in January 2012.

In November 2011 the extension program in Papua New Guinea graduated eight students with the Master of Ministry and four students with the Graduate Diploma. Meanwhile, students arrived from such countries as Columbia, Ethiopia, Kenya, Nigeria, Peru, and Russia.

In 2007 Dr. San-young Lee joined the faculty as professor of religion, teaching counseling, Asian religion and spiritual formation courses, and served as Academic Dean from 2009 to 2013. Dr. Mitchel Modine joined the faculty in 2008 to teach Old Testament. In 2009 Dr. Darin Land, a Free Methodist missionary, joined the faculty to teach New Testament. He served as Dean of Students from 2012 to in 2014. Dr. Land continued to teach through 2020. Faculty development continued with the



appointment of Prof. Larnie Sam Tabuena. He taught in the area of philosophy of religion and Christian ethics from 2008 through 2016. Dr. Nativity Petallar joined the faculty in January 2009 to teach Christian education and to direct the holistic child development program. John and Linda Bondy served on the faculty from 2011 to 2013, teaching in the areas of Christian education and English. In 2012 Dr. Dick Eugenio joined the faculty to teach theology and served to 2021.

In 2009, in cooperation with the Asia Graduate School of Theology and Compassion International APNTS launched a holistic child development program, which included a Ph.D. degree in that area, with governmental recognition coming to that program in January 2012. In addition to the emphasis upon children in crisis, under Dr. Cunningham the school expanded ministries to the community and built partnerships with various church, para-church and non-government bodies.

Dr. Seung-An Im, recently President of Korea Nazarene University, was elected as president by the Board of Trustees in March 2013, and was installed as the sixth president of APNTS in January 2014. Cunningham served as interim President until the installation of Dr. Im and then became Academic Dean. President Im emphasized the value of holistically preparing students for ministry. He initiated the "BEST" program, which emphasizing that APNTS must concentrate on producing graduates who have mastered the Bible, who are responsible to the Ecclesial community, who are Socially-minded, and who are passionate about proceeding Toward the "glocal" mission of Christ.

Dr. Clark Armstrong joined the faculty in October 2013 to teach in the area of Christian education and pastoral ministry, and remained through 2016. Dr. Grant Zweigle joined APNTS as Dean of Students and instructor in evangelism in 2014 and remained until 2017. Jocel Longcop joined the faculty as instructor of English in January 2015. Dr. Phillip Davis and Rebecca Davis, long-time missionaries in The Wesleyan Church, joined the faculty in 2015. Dr. Davis taught in the area of theology, and Rebecca Davis in the area of worship and music. Dr. Lynn Shmidt, who had been teaching at Asbury University, joined the faculty as professor of missions in 2016, Rev. Shearon Shmidt was appointed a chaplain in 2016. The Shmidts had previously been missionaries in Africa. They retired in 2020, and Rev. Rebecca Davis became Chaplain.

Im Seung-an resigned as president in January 2016 to return to the presidency of Korea Nazarene University. Board of Trustees Chairman Kafoa Muaror became interim president following Dr. Im's departure. In August 2016 the Board of Trustees elected Dr. Bruce Oldham as President. At the time of his election, Dr. Oldham was serving as Senior Associate Pastor of the Nashville, Tennessee, USA, First Church of the Nazarene. Previously he had served in teaching and administrative roles at both MidAmerica Nazarene University and Mount Vernon Nazarene University. Dr. Peggy Oldham joined the faculty in the area of Christian leadership. The Oldhams resigned from APNTS to pastor of Winterhaven Church of the Nazarene in Florida, USA, in early 2019.

Meanwhile, in 2016 APNTS received government permission to offer the Ph.D. in Transformational Learning, and also the Ph.D. in Transformational Development. Dr. Catherine Stonehouse directed the Transformational Learning program, and Dr. Fletcher Tink the Transformational Development program. In 2017 APNTS also received permission to offer the Doctor of Ministry and the Master of Arts in Intercultural Studies. In 2018, Dr. Irene Yang replaced Dr. Stonehouse as program director of the Ph.D. in Transformational Learning. In 2019, APNTS's Ph.D. in Holistic Child Development received accreditation from the Asia Theological Association.



Dr. Floyd Cunningham, after 25 years of service as Academic Dean, was replaced by Dr. Dick Eugenio in 2018. Dr. Nativity Petallar was appointed as Associate Academic Dean, in charge of the Ph.D. programs, and Dr. Darin Land also served as Assistant Academic Dean until he resigned from APNTS in 2020 to serve the broader interests of the Free Methodist Church in Asia. Upon Dr. Eugenio's resignation in May, 2021, Dr. Cunningham served as interim academic dean.

In 2020, the Board of Trustees elected Dr. Larry Bollinger as the 8<sup>th</sup> President of APNTS. At the time, Dr. Bollinger was serving as Vice President of Eastern Nazarene College. Previously, he had served as a missionary in the Philippines and had headed the Church of the Nazarene's Compassionate Ministries. His wife, Lynne Bollinger, an ordained minister, had served as Chaplain of Eastern Nazarene College.

In January 2023, Dr. David Ackerman returned to APNTS as Academic Dean and Professor of Biblical Studies.

More than 600 graduates of APNTS have gone on to pastoral, teaching, missionary, administrative and many other forms of ministry in various countries, including Australia, Bangladesh, Cambodia, Canada, China, Hong Kong, India, Indonesia, Japan, Kenya, Korea, Mongolia, Myanmar, Nepal, New Zealand, Pakistan, Papua New Guinea, Peru, the Philippines, Samoa, Taiwan, Thailand, the United States, Vietnam, and Zimbabwe.

# ACADEMIC PHILOSOPHY

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## I. PHILOSOPHY OF THEOLOGICAL EDUCATION

The values of the Church of the Nazarene are embedded in the philosophy of education of APNTS. Education in the Church of the Nazarene prepares both laity and clergy for Christ-like service in the kingdom of God. Education is one of the means by which the global mission of the Church of the Nazarene, “to make Christ-like disciples in the nations,” is fulfilled. The church’s core values impact the curriculum and impel each school toward excellence as it reflects in its context what it means to be Christian, holiness and missional in character.

### The Christian Character of Nazarene Education

“Christian” penetrates all dimensions of APNTS, its mission, leadership and practices. Biblical, theological and ethical precepts penetrate the entire curriculum (which includes the totality of the learning experience). APNTS is a community with shared Christ-centered values and aims. There is a sense of oneness, a spirit of cooperation, and a shared ethos among students, faculty members, administrators, and support persons. Our school lives out Christian virtues.

The principles and people governing and guiding institutions reflect the character of God. Christ-like care and pastoral concern as well as responsibility and integrity characterize administrators. The practices of the faculty reflect care and concern for students’ inward as well as intellectual development. The goal of APNTS is to enable both faculty and students to reach their highest Christian potential.

### The Holiness Character of Nazarene Education

The global Church of the Nazarene gathers and enables local communities pursuing holiness. “Holiness” characterizes the distinguishing character and aims of Nazarene education. Nazarene schools reflect who we are collectively as a holiness people. “Holiness” implies persons-in-community who are passionately seeking Christlikeness in every aspect of their being. As persons walking along with Christ, we find through the presence of his Holy Spirit, living by faith, a moment of entire sanctification. Because holiness is also a process of maturing in Christ, schools instill practices that lead to life-long learning.

APNTS prepares lay persons and clergy holy in character and sound in education. A hastily-educated people will not suffice a church pursuing Christian perfection. There is no contradiction between the best scholarship and the deepest spirituality. Consonant with its pursuit of holiness, APNTS selects and nurtures faculty members who constructively contribute to students' faith and who are willing disciplers. Faculty members exhibit the successful integration of religious experience, doctrine, and scholarship. Based upon the dynamics of perfect love and mutual care, learning is dialogical, filled with synergy among fellow-learners. Teachers foster cooperation and community rather than competition. Consistent with the experiential concerns of our movement, education is transformational rather than only transmissive.

An education undertaken with APNTS teachers will promote a Wesleyan ethos and denominational loyalty transmittable to local congregations. In our school each generation recaptures and internalizes the experience and the doctrines of holiness that are intertwined with the identity of the Church of the Nazarene. Amid new forms of educational technology, APNTS remains committed to both building community and transforming character.

## **The Missional Character of Nazarene Education**

Education, just as evangelism, extends the gospel in the world. Persons educated at APNTS seek to understand and to develop competencies to engage the world for Christ. Sacrificially APNTS demonstrates Christ-centered love in its own locality.

At the same time, APNTS represents ethnic and linguistic diversity. In every context, rich or poor, the nurture and care of children flows out of compassion for them and concern for the future.

APNTS desires to remain close to districts and local congregations that entrust students to it. There is a shared missional oneness among the school and the churches, with responsibilities of mutual prayer, trust and care. APNTS is the church in education, and cannot fulfill its mission apart from local churches.

As part of its missional orientation, the Church of the Nazarene encourages schools to develop educational programs that meet the needs of the whole church. Educational programs develop not in schools' search for financial viability, but out of missional obligations to laity and to society.

Nazarenes understand that prevenient grace is missional. As a holiness school, APNTS conveys optimism regarding the redeem-ability of persons and the world in both its natural state and social networks. The Holy Spirit is working among all persons, enabling belief, persuading and wooing, luring and beckoning toward full salvation. In Scripture we encounter Christ. Through the common core of shared knowledge that defines what it means to be educated, the same Holy Spirit teaches us about the world.

Our educational processes reflect optimism in the grace of God and intentionally offer faculty, students and staff the opportunity for transforming encounters with Christ within their spiritual

journeys. APNTS passionately desires revival and awakening, both within it and among the churches that support it.

To reach the world, education requires attention to content and context, competency and character. APNTS provides various resources, including faculty, and seeks the widest possible deployment and use of these resources. APNTS takes every opportunity to prepare men and women for the twenty-first century. Growing populations and urbanization demand Christian response. APNTS employs relevant technologies and media resources so that students may develop skills that will best enable the proclamation of the gospel. Our expectation is that many students will be called to ministries reaching those who adhere to traditional and tribal religions, and post-modernists, as well as neglected segments of society, including children, women, minorities, disabled persons and the poor. The Wesleyan impulse is to carry a plainly spoken gospel to all people.



## II. CHARACTERISTICS OF GRADUATE EDUCATION

The Global Consortium of Graduate Nazarene Theological Institutions has established a common understanding of “Master’s Degree Characteristics.” (Much in this section is from Australian Qualifications Framework Council, *Australian Qualifications Framework*, 2nd ed. [January 2013], 17.; *ASEAN Qualifications Reference Network Framework* [December 2018], 18-19; *AQRF Referencing Report of the Philippines* [May 2019], 142; and *CHED Memorandum Order 15, Series of 2019*, 3-4, 11-12.)

In keeping with the language established by the Consortium as well as the Commission on Higher Education of the Philippines, certain APNTS degrees may be classified as “professional/vocational” and others as “focused/specialist”: APNTS degrees that do *not* require theses are considered “professional/vocational,” and degrees that *do* require theses are “focused/specialist.” Thus the Master of Ministry, the Master of Divinity and the Master of

Science in Theology in Pastoral Ministry, none of which require theses, are considered to be professional/vocational, and the Master of Arts degrees in Religious Education and Christian Communication, and other Master of Science in Theology degrees, are considered focused/specialist.

This is not to say that the standards for one are higher than the standards for the other, but that the purposes of the degrees are different. The professional/vocational master's degrees qualify individuals to apply an advanced body of knowledge in a range of contexts for professional practice and serve as a pathway for further learning, whereas the specialist/focused degrees qualify individuals to apply an advanced body of knowledge in a range of contexts for professional practice *or scholarship* and serve as a pathway for further learning.

In all master's degrees offered at APNTS, graduates will have an advanced and integrated understanding of a complex body of knowledge in one or more disciplines or areas of practice.

As to *knowledge*, graduates also will have expert, specialized cognitive and technical skills in a body of knowledge or practice in order to analyze critically, reflect on, synthesize and integrate complex information, problems, concepts and theories. Graduates will have knowledge of research principles and methods applicable to the field of study and will have mastered a body of knowledge that includes an understanding of recent developments in a discipline and/or professional practice. In addition, those taking professional/vocational degrees will have knowledge of the professional practice of ministry.

As to *skills*, they will be able to research and apply established theories to a body of knowledge or practice, and to interpret and communicate knowledge, skills and ideas to specialist and non-specialist audiences. Graduates will have the cognitive skills to demonstrate mastery of theoretical knowledge and to reflect critically on context, theory and professional practice. They will have the cognitive, technical and creative skills to investigate, analyze, synthesize and integrate complex information, problems, concepts and theories and to apply established theories to different bodies of knowledge or practice. They will have the cognitive, technical and creative skills to generate and evaluate complex ideas and concepts at an abstract level. They will have the communication and technical research skills to justify and interpret theoretical propositions, methodologies, conclusions and professional decisions to specialist and non-specialist audiences. They will have the technical and communication skills to design, evaluate, implement, analyze, and theorize about developments that contribute to professional practice. They will have knowledge and skills in a specialized field or multi-disciplinary field of study for professional practice, self-directed research, and/or lifelong learning. In addition, those taking specialist/focused degrees will be able to contribute scholarship to the discipline through writing a thesis and an article in peer-reviewed journals.

As to the *application of knowledge and skills*, graduates will be able to demonstrate self-direction, originality, adaptability and responsibility as practitioners or learners. Graduates will be able to exercise creativity and initiative in professional practice and/or further learning. Graduates will be able to apply their learning with high levels of personal integrity, responsibility,

and accountability. Graduates will be able to plan and execute substantial scholarship and/or professionally-focused projects.

As to *degree of independence*, graduates will demonstrate a high substantial degree of independence that involves exercise of leadership and initiative in individual or group work, and involving research in a multi-disciplinary field. They possess research knowledge and skills that allow them to make appropriate decisions about methodology and analyze data objectively and contextually.

APNTS master's degree qualifications are designed to enable graduates to demonstrate the learning outcomes specified by these criteria, as well as by the Philippine government's Commission on Higher Education, and the criteria set by the accrediting associations to which APNTS is accountable.

## ADMISSION POLICIES

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### PROCEDURES FOR ADMISSION

For successful admission to APNTS:

- Students will have graduated with an undergraduate degree from a government-recognized or accredited college, university, or Bible College. (Students may be asked to submit college catalogues, syllabi or other documents in order to indicate the academic level of undergraduate work.)
- An application form will have been carefully filled out by the applicant. Such forms can be obtained from the Admissions Coordinator upon request, and are available at the APNTS website on-line. The application form requires that the student supply a small recent picture, and that the prospective student list the names of at least four persons who will recommend the student. The Registrar's Office will correspond directly with individuals indicated by the student on the application form.
- The application fee of \$30 (or its peso equivalent) will have been submitted to APNTS.
- The Admissions Coordinator will have received recommendations from the four persons listed on the application form.
- Official transcripts of all undergraduate and graduate schools attended by the student will have been submitted to the Admissions Coordinator. The transcripts should have the remark "Copy for APNTS."
- Students will have shown a college academic average grade of at least B- (or 85).
- Students who are transferring credits from other theological seminaries or graduate schools will have submitted a statement of honorable dismissal and a recommendation for admission. A transcript of courses is also required.
- Students will have submitted an official, standardized, internationally recognized English test result. If unable to, they will need to pass the English test provided at APNTS. (See English Language Policy on the following page.)

- Students will have submitted all of the above within one month of APNTS Registration for either the first or second semester or summer modules.
- Students desiring to live on campus will have submitted a Request for Housing application.
- Students desiring financial assistance will have submitted a Financial Assistance Application Form.
- Provisional admission may be given to students falling short of full admission requirements.

## INTERNATIONAL STUDENTS

- In addition to the above, international students should contact the Registrar for current visa guidelines. They should prepare two original, official Transcripts of Records from prior school(s).
- Successfully-enrolled international students will have begun the application process not later than six months prior to APNTS Registration.

## PLEDGE

Upon admission, students are expected to agree to abide by the following pledge: “I do solemnly promise that I will diligently and faithfully attend to the instruction and exercises of this Seminary; observe its rules of conduct relating to students, respect the admonition of the instructional staff, and cooperate with the Spirit and spiritual emphasis of the Seminary while I shall continue as a student of the institution. I recognize the Seminary’s sole prerogatives to promulgate such reasonable rules and regulations it deems necessary for the effective realization of its educational mandate and that should I disagree to them, I will voluntarily withdraw my enrolment and hold it free from liabilities.”

## ENGLISH LANGUAGE POLICY

The language of instruction and common discourse at APNTS is English. It is imperative that students possess well-developed skills in reading, writing, comprehending and conversing in the English language. Prospective students for whom English is not their first language must pass an internationally-recognized, standardized English test.

- For admission to Graduate Certificates or Graduate Diploma programs, 500 is required on the English test.
- For admission to the Master of Ministry, Master of Divinity, and Master of Religious Studies programs, the score must be the equivalent of 500 on the paper-based Test of English as a Foreign Language (173 on the computer-based TOEFL).
- For admission to the Master of Science in Theology Pastoral Ministry program, students need a score of 510 (180 on the computer-based TOEFL).



- For admission to the other Master of Science in Theology programs, the M.A.R.E., the M.A.I.S., and the M.A.C.C., students need a score of 550 (213 on the computer-based TOEFL).



A score of 450 (133 on the computer-based TOEFL) permits (a) provisional acceptance, (b) the initial processing of visas, (c) the privilege of enrolling in English courses, and (d) the possibility of taking one undergraduate subject at APNTS. Applicants whose score is below 450 will not be accepted as bona fide students at APNTS and are encouraged to enroll first at English language institutes.

Students may not take more than 9 units of the curriculum until they pass 500. Student will not be able to enroll in Thesis Seminar without having attained a 550 score. APNTS gives its own test at the beginning of each semester, and at the close of each second semester. Each of these tests is mandatory for all students enrolled at APNTS, both full and part-time, who have not yet either attained 500 on the TOEFL test or passed the APNTS English Test. If a student fails to get 500 score after a year of trying, the student may be advised to withdraw from the seminary.

A TOEFL score of 500 to 549 (173-212 on the computer-based test) enables a student to enroll in up to twelve units of graduate work per semester. However, M.A. and M.S.T. students will not be allowed to enroll in Thesis Seminar until they have attained 550 on a test of English. That is, a score of 550 is necessary to write a thesis.

A TOEFL score of 550 (213 on the computer-based test) or above enables a student to enroll in up to fifteen units of graduate work per semester.

These APNTS English policies are given with the awareness that not many M.A. and M.S.T. students will be able to complete the course requirements, including thesis, within two years, and not all M.Div. students within three years. Many students should pace their academic progress to include three years for M.A. and M.S.T. degrees and four years for the M.Div.

## PRE-SEMINARY PREPARATION AND ADVANCED STANDING

Seminary studies build upon solid undergraduate foundations, whether through a first theological degree or a degree in the arts or sciences. APNTS subjects require students' basic understanding of the Bible and broad knowledge of the humanities and social sciences, including some introduction to language, world history and education. In adequate undergraduate programs, students will have learned the ability to read with understanding, both critically and analytically, and to write with clarity.

Upon evaluation of the program director or Academic Dean, up to 18 units may be transferred from students' previous transcripts (whether in their undergraduate or graduate studies). Note that only those with a grade of 2.0 or above may be credited from previous courses taken.

Acceptance into the MASTER OF SCIENCE IN THEOLOGY requires applicants to have completed a previous degree in religion or theological studies, and the MASTER OF SCIENCE IN THEOLOGY Pastoral Ministry track specifically requires having completed the Master of Divinity.

## HOUSING

APNTS values the importance of families staying together during the study years. The school is committed to a residential, campus-based education, and is concerned to minister to the whole family. Nevertheless, housing on campus is limited. Students who are hoping to live on campus should submit a Housing Request form with their application form. The Dean of Students' office will take action on this as soon as the student has been formally accepted as a student at APNTS.

Academic acceptance at APNTS does not guarantee housing on campus. As an institution of the Church of the Nazarene, which greatly subsidizes the school, priority is given to those students who are members of this denomination. Other consideration is given to denominations that sponsor full-time professors at APNTS. Housing, when available, is primarily for full-time graduate students, i.e., those taking nine or more units of graduate credit during a semester. Spouses of full-time students are encouraged to enroll. As per Philippine government regulations, a student visa is only granted to students taking at least 12 units per semester.

# ACADEMIC SCHEDULE

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## ACADEMIC YEAR

The academic year consists of 36 weeks and is divided into two semesters of 18 weeks each. The first semester begins in August, and the second semester begins in January. There is a three-week break between semesters. From May through July, several two-week modules are held and are conducted Monday through Friday.

## SUSPENSION OF CLASSES

APNTS honors Philippine national, provincial and local holidays. APNTS is located in Region IV-A, which lays just outside of the National Capital Region.

## SEMESTRAL DATES

- LAST DATE to change to AUDIT or to DROP a course is the half-way point in any given subject. This refers to the 10<sup>th</sup> week of the semester, and the end of the first week for Summer modules.

- The LAST DATE to file for an INCOMPLETE is two weeks before the last deadline. For semesters, this refers to the 15<sup>th</sup> week of the semester.
- DUE DATE is normally the week before the Final Examination Week (18<sup>th</sup> week) of the semester. No work received after this time will receive full credit. For Summer modules (May-July), students are expected to turn all their assignments on or before August 30.

The exact dates for the above will be provided by the Registrar's office and posted on the APNTS website and social media pages and groups.



## INSTRUCTIONAL POLICIES

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The subjects taught at APNTS, their aims and objectives, and the ways in which they are taught reflect the values of the Kingdom of God, the ethos of the Church of the Nazarene, and the particular values of APNTS.

- Instructors recognize that every class is doxological: a time of reflection acknowledging the presence of the Holy Spirit in the midst.
- Every subject addresses each of the “four Cs”: **COMPETENCY, CONTEXT, CHARACTER, and CONTENT**. Attention to each of these creates a balanced approach. Evaluation is based on the particular ways in which each of these is balanced in particular subjects.
- Every subject has a practical “out-put” that can be exhibited in the student’s portfolio.
- Every subject provides opportunity for dialogue with persons either actively engaged in ministry or persons who have had years of experience as ministers. Sometimes this means drawing upon the students’ own ministries.
- Every subject either acknowledges the biblical foundations of the material or relates the subject matter to the teachings of the Bible; every subject pays respect to the church – its teachings and its servants; every subject provokes the student’s interest in ministering

in the community and addressing social issues; and every subject instills passion for the world mission of the church.

- Every subject lends attention to glorifying God the Father, the Son, and the Holy Spirit, experiencing regeneration, evangelizing, evidencing love, and being transformed in Christ's image.
- Specific courses have required components that highlight APNTS' values. This means that some courses are required to contain elements related to women, children, intercultural studies, urban ministries, and/or Wesleyan theology.

## SYLLABUS

Certain elements on syllabi are non-negotiable or not changeable (The *Faculty Handbook* gives guidance.) This is to make sure that any given syllabus implements institutional core emphases and objectives and expected degree program outcomes. All syllabi taught at APNTS are evaluated by the Academic Dean or whoever he/she appoints to do so. Normally, students receive a copy of the syllabus in the first week of classes. For modules, the syllabus might be distributed much earlier, especially when pre-readings are required.

Course requirements such as reflection papers, book reports and reviews, research papers, projects, and other assignments help students digest learned information, expand their knowledge, encourage creativity, and provide opportunity to apply theories in concrete situations. They are mechanisms designed to help students continue to learn outside of the classroom. These assignments also allow students to complete or enhance their knowledge of topics that are relevant but are not fully discussed in the classroom. Students engage in contextual appropriation of lessons through out-of-class assignments.

Course papers shall conform to the standards of *The Chicago Manual of Style* as outlined by the latest edition of Kate Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*.

Course requirements also

- enable the seminarian to discover his/her personal identity as a Christian minister;
- bring together the activities of thinking and acting theologically, along with allowing life to inform theology;
- relate students to a supervision process which will support personal and spiritual growth, critical reflection, shared ministry, and professional competence;
- develop within students an ongoing self-assessment process, utilizing self-perception and feedback from others for the purpose of stimulating further growth;
- offer the seminarian an opportunity to serve Christ and His church while preparing for fulltime Christian service; and
- encourage the seminarian to reflect creatively upon his/her broader context of ministry and issues of contextualization of ministry practice.

## CHANGES IN DEGREE PROGRAMS

At the time of initial registration the student is to make a declaration of intention as to the degree to be pursued. This can be changed by permission of the Academic Dean. All units taken at APNTS may be transferred to the new degree program being pursued, if the courses are part of the curriculum the student is shifting to.

Upon completing a master's degree at APNTS, a student may transfer up to 40% of the required units to another APNTS degree. For instance, after the completion of an M.Div. at APNTS, students can acquire the M.A. or M.S.T. by transferring up to 24 units, depending on the curriculum of the M.A. or M.S.T. being pursued. Likewise, students who complete the M.Min., M.A. or M.S.T. at APNTS may acquire the Master of Divinity by transferring up to 36 units from their M.Min., M.A. or M.S.T. transcripts.<sup>1</sup>

## STUDENT COURSE LOAD

- The normal course load is 9-12 credit units per semester. A full-time student is one who takes at least 12 units per semester for credit.
- During the summer sessions, the maximum course load is 9 units overall.
- As stated above, students who have between 500 and 549 on the English Test may enroll up to 12 units per semester, and students who have above 550 may enroll for a maximum of 15 units per semester.
- Students are expected to spend two hours out of class in study for every one-hour in class. This means that for each 3-unit course, the total learning hours is 120-135 (40-45 hours in class, and 80-90 hours of assignments).
- Only students who have a full-time classification may reside on campus. Audited courses do not count toward this requirement. In case of married couples, at least one is to have "fulltime" classification, while the spouse is encouraged to register for courses in order to enter fully into the life of the community.
- During the summer, students who reside on campus are required to take at least 6 units of courses.
- Student visas may only be applied for at the Department of Foreign Affairs in the Philippines when students are enrolled in a minimum of 12 units per semester. To be on a Student Visa, an international student must be enrolled continuously for first and second semester. If the student is not enrolled on the second semester after obtaining the student visa, he/she must be downgraded to tourist visa.

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<sup>1</sup> See *ATA Manual for Accreditation* (2021), 69, 84.

## STUDENT LEARNING HOURS

At APNTS, one (1) credit/unit represents a minimum of 15 learning hours.<sup>2</sup> One (1) learning hour is defined as 60 minutes of any learning activity appropriate to the academic award being offered, including 10 minutes of break. For 3-unit courses, we allocate a minimum of 45 hours of instructor-student interaction (typically in classrooms),<sup>3</sup> and 80-90 hours of learning activities for assignments, readings, research, and projects. This means that each 3-unit course should have a total of 125-135 learning hours. (This does not apply to courses such as Capstone Project, Thesis Seminar, Thesis Writing, and Christian Formation, which may require more learning hours because of the nature of the expected outcome.)



The computation of hours for out-of-class learning activities is as follows:

Student Learning Activity	Time Allotted
Assigned Reading	15-25 pages per hour, depending on the subject
Research Papers (essays, book reports, etc.)	100-125 words per hour (including reading)
Non-research Papers (journals, reflection papers, personal position papers, etc.)	150-200 words per hour
Class Presentation	3 hours per 15-minute presentation
Other assignments	TBD

Students enrolling at APNTS must consider the total expected learning hours in order to thrive and finish well. For every 3-unit enrolled, students need to allocate 8-9 hours per week (for 16 weeks) for their classes and requirements (excluding Registration Week and Final Examination Week). Full-time students, or those taking 12 units, need to allocate 32-36 hours for their studies each week during the semester.

## ENROLLING IN DOCTORAL COURSES

Graduate students may enroll in post-graduate course at APNTS upon approval of the student's Program Director, as well as the Ph.D. program director. The course must be aligned with the curriculum of the degree program. Master's students taking doctoral courses must have at least

<sup>2</sup> This follows the Carnegie formulation where one (1) credit unit represented 800 minutes of instructional input and 1,200 minutes of learning input outside the classroom (or a total of 2,000 minutes, excluding break times; or 2,400 minutes [40 hours], including break times). See *ATA Manual for Accreditation*, 82.

<sup>3</sup> CHED requires a minimum of 45 classroom hours.

a cumulative GPA of B+ at APNTS. A student may take doctoral courses only up to 20% of their curriculum.

## BIBLICAL LANGUAGE REQUIREMENT

Students who have not taken at least 6 credit units in either Biblical Hebrew or New Testament Greek before enrolling in the Master of Divinity or Master of Science in Theology programs are required to take two semesters (six credits) of either Biblical Hebrew or New Testament Greek at APNTS.

## CHORAL PRACTICUM

This course is offered occasionally, and earns one-half hour graduate credit per semester, and meets at least one hour each week. Only one credit maximum will count toward the student's graduate program (as an unregulated elective) after enrolment in the course over two semesters.

## DIRECTED STUDIES

A directed study is a course in the existing curriculum conducted outside the normal classroom setting to help a student meet a graduation requirement that could not be scheduled otherwise. The following stipulations and guidelines apply:

- The subject must be required for the student's graduation.
- The student must be unable to take the course when the course is normally scheduled.
- The directed study course must be approved by the professor and the Academic Dean.
- Taking directed study courses is possible only after completion of at least half of the graduate subjects in a student's program.
- The student must spend at least as much time on the subject as would be expected in a regular course (120-135 learning hours).
- A syllabus with specific requirements and course outline must be submitted to the Academic Dean's Office by the professor at the time of registration.
- The course must be completed within the semester. If an incomplete grade is needed, proper request must be made in writing according to policy.
- The student and professor should meet periodically throughout the semester. The first meeting should be within the first week of the semester.
- Normally, the course will be conducted while the student is in residence.

## INDEPENDENT STUDIES

Independent Study is a research or project-oriented course that is not a part of the existing curriculum, conducted outside the normal classroom setting, in order to help advanced students maximize their abilities for graduate study. The following guidelines apply:

- The student must carry a GPA of 3.4 based on a minimum of 30 hours of graduate courses.

- The subject must be one that is not available in the existing curriculum.
- The subject must be approved by the professor and the Academic Dean.
- The student must spend at least as much time on the subject as would be expected in a regular course (120-135 learning hours).
- A detailed syllabus with specific requirements and subject outline must be submitted to the Academic Dean's Office by the professor at the time of registration.
- The subject must be completed within the semester. If an incomplete grade is needed, proper request must be made according to policy.
- Each student is limited in taking courses in this manner accordingly: up to 15 hours for M. Div. and M.R.S., and up to 9 hours in the M.Min., M.A. and M.S.T. programs.
- No more than two courses may be taken in this manner per semester.
- The professor must receive periodic progress reports from the student. It is recommended that these be weekly.
- The student may accomplish the subject off-campus if adequate resources are available.



## EDUCATIONAL POLICIES

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### CHRISTIAN FORMATION AND PRACTICUM

Asia-Pacific Nazarene Theological Seminary expects students to understand their time at the seminary as a means of continuing their witness for Jesus Christ who has called them into His work. Christian Formation provides the avenue where students develop Christian maturity and ministerial identity and acquire skills for ministry. Overall, the ethos comes from John Wesley's desire for holistic Christian formation. In his sermon "On Zeal," he declared:

In a Christian believer *love sits upon the throne*, which is erected in the inmost soul; namely love of God and man, which fills the whole heart, and reigns without a rival. *In a circle near the throne are all holy tempers*: long-suffering, gentleness, meekness, goodness, fidelity, temperance—and if any other is comprised in "the mind which was in Christ Jesus." *In an exterior circle are all the works of mercy*, whether to the souls or bodies of men. By these we exercise all holy tempers; by these we continually improve



them, so that all these are real means of grace, although this is not commonly adverted to. *Next to these are those that are usually termed works of piety*: reading and hearing the Word, public, family, private prayer, receiving the Lord's Supper, fasting or abstinence. *Lastly*, that his followers may the more effectively provoke one another to love, holy tempers, and good works, our blessed Lord has united them together in one—*the church*—dispersed all over the earth; a little emblem of which, of the church universal, we have in every particular Christian congregation.<sup>4</sup>

Christian discipleship, following Wesley's thoughts, means the cultivation of love and character through works of mercy and works of piety—or through instituted and prudential means of grace—while we are in the community Christ instituted, the church. Christian Formation, therefore, does not only emphasize works of piety and spirituality; it also focuses on works of mercy and ministry. Inward religion and outward performance go together.

## THEOLOGY OF CHRISTIAN FORMATION

The purpose of Christian Formation is to provide supervised settings in which ministers-in-training can engage in means of grace, and practice, explore, and reflect upon the profession of ministry. Through work with people in real situations of Christian service, students are exposed to opportunities for developing professional competence in various Christian ministries. To ensure quality supervised practicum experiences, students will be assigned to approved Ministry Sites.

Christian Formation is a holistic approach to theological education seeking not only learning but formation in the lives of the students. Learning suggests the communication of techniques, knowledge, skills, and methodologies. Formation, on the other hand, refers to the journey of development, enablement, and self-discovery. Specifically, contextualization of ministry practice is encouraged. Thus, the Christian Formation program seeks to form and transform the students' spiritual trajectory, intellectual pursuits, technical skills, spiritual development, and theological astuteness.

The principle of learning by doing under supervision is an ancient and valued one. This was the method used by Jesus Christ in the training of the twelve disciples as well as the sending of the seventy. Of the apostles it is written: "And He chose Twelve that they might be with Him and that He might send them forth to preach" (Mark3:14). Thus, the Master prepared the Twelve by teaching and supervising them in the work of ministry.

Because the Christian Formation program is a discipleship process that results in Christian formation and/or transformation, the outcomes cannot be rushed. Like Jesus' disciples who experienced a slow but steady progress in knowledge and ministerial maturity, we expect our students to be gradually formed. For this reason, Christian Formation cannot be treated like other 3-unit courses that can be finished in one semester. Instead, students need to indwell the field of ministry, engage their supervisor/mentor, and be guided towards personal readings and reflection, throughout their educational pursuit.

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<sup>4</sup> *Works* (BE) 3: 313-4.

Because APNTS' Christian Formation is at the graduate level, the emphasis is not so much on the practicum, but on guided and intentional mentoring and supervision. This is where the roles of the educational institution, the local church (or organization), and the district/general church are crucial. There needs to be relational connection between the student, the teacher, the supervisor/mentor, and the people in the local congregation. Moreover, following the Emmaus model, APNTS also emphasizes "reflective engagement." This is because, "effective learning takes place when there is *reflective* practice, not just practice."<sup>5</sup> The Christian Formation program is part of the curriculum where students learn, not just do.



## PRACTICAL OBJECTIVES

At the end of the students' journey at APNTS as Christ-like men and women equipped for excellence in ministry, they must have acquired skill sets that are crucial for them to fulfill ministerial functions. Christian Formation is the equipping process, because it seeks to:

- enable the seminarian to discover his/her personal identity as a Christian minister;
- bring together the activities of thinking and acting theologically, along with allowing life to inform theology;
- relate students to a supervision process which will support personal and spiritual growth, critical reflection, shared ministry, and professional competence;
- develop within students an ongoing self-assessment process, utilizing self-perception and feedback from others for the purpose of stimulating further growth;
- offer the seminarian an opportunity to serve Christ and His church while preparing for fulltime Christian service; and
- encourage the seminarian to reflect creatively upon his/her broader context of ministry and issues of contextualization of ministry practice.

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<sup>5</sup> Bruce G. Allder and David A. Ackerman, *The Emmaus Model: Discipleship, Theological Education, and Transformation* (Lenexa, KS: Global Nazarene Publications, 2019), 41.

## ACADEMIC REQUIREMENTS

A total of six units of Christian Formation is required of all students for graduation. Students will enrol in the 3-unit Christian Formation course in their first semester, which will give them a robust foundation as they study at APNTS. After this, students will enrol in one unit each semester, beginning their second semester of studies. In recognition of students planning to travel, students are not required to enrol in the one unit during the Summer (May to July). Upon completing the 6 units, students will continue to enrol in 1 unit of Christian Formation every semester until they graduate. Students, however, will no longer be charged tuition fee after they paid 6 units of the course. The crucial point is that students continue to be involved in a ministry site throughout their studies.

All students are *required* to attend Chapel Services and join Koinonia Group meetings. The evaluation of student attendance in these communal means of grace begins at their enrollment.

The goal of enrolling Christian Formation each semester is to provide students the opportunity to apply their cognitive learning from the courses they are taking. The ministry site may be seen as the “laboratory” to apply and test theories learned in the classroom setting.

**Expected Hours per Week.** Attending seminars, ministry participation, written reflections and evaluations, reports, analysis, supervisory conferences, case study, and time commitment are all part of the Christian Formation experience. While students are encouraged to become involved in ministry participation, they are also urged to be careful not to become overly committed to ministry that their academic studies suffer. Graduate studies are more demanding than undergraduate studies. Moreover, students should be careful not to replace or displace existing lay leadership in the ministry site. Students are expected to be in their practicum sites three hours per week, excluding their monthly conversation with the supervisor/mentor.

**Transcript Grade.** Students will get Pass/Fail in this course. This does not mean that student may slack off. Failing the Christian Formation will result in illegibility for graduation. Student grades will be submitted by the Director of Christian Formation to the Registrar’s office on the last semester of the student prior to graduation.

**Credit for Prior Ministry Experience.** The emphasis at APNTS is upon supervised education, not field work. This means that the basic immediate purpose for the program is educational in nature; thus, credit is given only for supervised experience. While the seminary expects and encourages students to become actively involved in the work of ministry, this does not in itself constitute a basis for granting academic credit for this work. Thus, no credit can be given for ministry experience prior to student’s enrolment of Christian Formation.

For more details about Christian Formation and Practicum, students are advised to read the *Christian Formation and Practicum Handbook*.

## THESIS

Faculty members will typically serve as advisors to thesis writers. Thesis advisors should possess an appropriate degree and are assigned by Program Directors based on the proposed topic submitted by students before they enroll in Thesis Seminar course. The topic of the thesis should be within the range of the advisor's area of competence. The topic and advisor should be submitted to the Academic Dean for approval. Minor modifications in the topic may be handled by the thesis advisor, while major modifications should be approved by the proposal defense panel.

*The thesis must be 30,000 words maximum for the Research Thesis, and 15,000 words maximum for the Project/Production Thesis.* Theoretically the length of the thesis depends on the topic and contents of the thesis. Yet for the convenience of the writing process, APNTS implements the maximum number of words. The word count includes footnotes, but not front matter, bibliography, and appendices. A final copy of the thesis in PDF must be submitted to the Library and Registrar's Office.

The thesis advisor is responsible to:

- guide students through the processes of research, reflection, and writing;
- meet with the advisee on a regularly scheduled basis;
- work together with the student in the preparation of the Proposal, which will be defended by the end of the Thesis Seminar course;
- enable the student to structure the thesis in accordance with an acceptable and appropriate format;
- direct the student to available sources;
- help the student to state arguments and conclusions fairly and independently of the sources;
- monitor student progress; and
- return thesis drafts with comments and suggestions to students within two weeks.

The thesis advisor is NOT responsible to:

- correct English grammar or spelling (though the advisor may notate such);
- write or significantly revise any segment of the thesis; and
- take initiative in tracking down either sources or students.

The obligations of the student include the following:

- submit a thesis proposal in acceptable format to the Program Director during the Thesis Seminar;
- make sure that the thesis has been proof-read by an approved English editor;
- type the thesis in correct format (Turabian);
- submit drafts of chapters to the adviser and request appointments for consultations;
- heed the advice of the advisors and readers at each stage of the thesis's development. This is not to imply, however, that the thesis advisor will necessarily agree with the conclusions of his or her student.

If irreconcilable differences develop between the student and the advisor, a conference should take place with the Program Director, who may arrange for the student to work under another professor. This could take place if any part of the advisor/student obligations break down. Final responsibility for the development of the thesis rests with the student.

## THESIS FORMAT

The thesis proposal and final thesis must be formatted according to the *Chicago Manual of Style* following the most current edition of Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*.

## INSTITUTIONAL REVIEW BOARD

The Seminary requires that all research—including and especially theses—involving human subjects, whether funded or not, and regardless of source funding, must be approved by the Seminary's Institutional Review Board. An ethical directive of the Seminary's Institutional Review Board is the protection of the rights and welfare of human research subjects. The Seminary's I.R.B. ensures that research studies do not endanger the safety or well-being of human subjects or undermine the public confidence in the conduct of research. It has the authority to approve, require modification of, or disapprove any Seminary research involving human subjects, including changes proposed to research that was previously approved. For further information, see APNTS' *Institutional Review Board Handbook*, available through the Research Department.

## THESIS DEFENSE AND SUBMISSION

Each M.A.R.E., M.A.C.C., M.A.I.S. and M.S.T. (thesis tracks) student is required to defend his or her thesis before a committee selected by the Academic Dean and Program Director that includes the student's advisor, an outside reader from another institution, and at least two other professors. Students should be able to relate their research to the entire scope of their Seminary education and should be able to relate the practical implications of their research for the church and its usage in the world.

The thesis will be defended orally before this committee no later than three weeks prior to graduation. The thesis defense is scheduled by the Academic Dean upon the recommendation of the Program Director. The Academic Dean and Program Director have the right to determine whether or not the thesis is ready for defense. Penultimate drafts for thesis defense readers should be distributed electronically or in printed form (depending on the preferences of the readers) no less than two weeks before the scheduled defense.

The thesis panel has four options in its final deliberations regarding a thesis, and, under the guidance of the thesis defense Chair (either the Academic Dean or someone duly appointed) the panel must reach a consensus on one of these four categories:

- PASS: No corrections or typographical errors only. A letter grade can be assigned.
- CONDITIONAL PASS: Needs only minor corrections. A letter grade will be provisionally assigned, but the grade will be recorded as "I" (Incomplete) until the corrections indicated by the panel members are rectified.
- NOT PASSING AT THIS TIME: Needs major corrections. The student will face another defense panel. The grade is "I" (Incomplete).

- **THE THESIS IS NOT WORKABLE:** The student should significantly improve the data gathered, or the data-gathering procedures, or find another research project. The grade for the thesis and for Thesis Writing is “F.” The student must re-enroll in Thesis Writing.

## FINAL THESIS DEADLINES

The deadlines for submitting the final thesis are as follows:

- The panel members forward their corrected and annotated copies of the thesis to the student and, within two days of the defense, the panel secretary will forward to the student the official notes of thesis defense, listing the required changes.
- The advisor must approve the final thesis.
- Students must submit at least six copies of the fully corrected thesis with signatures to the Registrar’s Office five (5) days before the commencement ceremony in order to graduate during the annual commencement.
- For the processing of the Special Order number, at least four final copies, bound in red, must be submitted to the Registrar.
- If the thesis has received a **CONDITIONAL PASS** and the student does not submit the corrected copies within five (5) days before the commencement, the student has one year from the date of the defense to submit the thesis in final corrected form, which then must be approved by the advisor, the panel members, and the Academic Dean.
- If the student’s thesis is deemed **NOT PASSING AT THIS TIME**, or **NOT WORKABLE**, the student has one year to present the thesis in final form and face the panel once again.
- If the student in any category does not submit the corrected thesis within one year of the original defense, he or she is ineligible for graduation. To reactivate eligibility the student must re-enroll in nine units of graduate-level work at APNTS in addition to the completion and defense of the new or revised thesis.

For further guidance, students are advised to read APNTS’ *Thesis Handbook*.



## CAPSTONE PROJECT

Students enrolled in professional degree programs like Master of Divinity, Master of Religious Studies, and Master of Ministry will need to finish a Capstone Project worth 3 units. The Capstone Project will allow the seminary to confirm if students have learned the necessary skills of research, writing, and application needed to be successful and effective after their graduation. Ultimately, a capstone project represents fresh ideas and proposals addressing specific issues. It gives students the opportunity to demonstrate the knowledge and skills they have gained throughout their study.

In writing a Capstone Project, students look at real world examples and situations, and discuss potential solutions to problems based on their acquired skills at the seminary. Students will need to ask the right questions, gather the most important information, critically look at issues, analyze problems involved, assess challenges, threats, and opportunities, and recommend solutions. The project thus prepares students for leadership roles that require creative innovation and educated imagination.

Capstone Projects must contain research. Depending on the topic, students may need to employ quantitative, qualitative, ethnographic, or mixed methods research. This is particularly important because the project must consider the context of the community under investigation and/or the community for whom the Project is written. Literature written on the topic, especially those written in the last ten years, must also be a part of the research.

Students must enroll in the Capstone Project course in their second-to-the-last semester at APNTS. The course professor is responsible in meeting with the students every other week. These meetings will help students improve their research methods, writing and argument, as well as provide an opportunity for feedback. Students may also form groups with 2 or 3 members (maximum). A team project must have a leader, but the proposal should specify the responsibilities of each of the members. Group projects must show that there is equal responsibility among the members.

Students are advised to see APNTS' *Capstone Project Handbook* for more detailed guidance.

## PUBLICATION REQUIREMENT

Pursuant of CHED Memorandum Order No. 15, Series of 2019, APNTS students pursuing graduate studies in the sciences and in the arts (M.S.T. and M.A.) are required to publish at least one article in a peer-reviewed journal as a requirement for graduation. Professional graduate degree programs (e.g. Master of Divinity) are not required to accomplish this. Because of the nature of publication and the timeline of studies, students only need to show written evidence (e.g. e-mail) that their submission has been accepted for publication and will be printed in a later issue. The written confirmation must specify that the submitted article is ready for printing. This means that students should have already completed suggested revisions of reviewers, if any. Students must submit the written confirmation to the Registrar's Office and their Program Directors 10 days before graduation date.

## INTELLECTUAL PROPERTY RIGHTS

Students own the Copyright of their own work, whether these are photos, videos, paper submissions, or projects submitted for a course or as a requirement for degree completion. Except for theses and dissertations, which require written permission of the APNTS librarian for duplication or reproduction, students may publish or disseminate their works on digital or printed platforms. However, students require written permission of their professors should they publish anything with the professor's notation(s).

## CLASS ATTENDANCE

All students are expected to attend class regularly, and the reasons for any exceptions to this must be made in writing to the Academic Dean. Excused absences include emergencies, illnesses (for which the student should secure a note from a doctor or the school nurse), or a death in the immediate family. Professors may recommend to the Academic Dean that a student be withdrawn from a course if the student has incurred nine (9) hours of absences, including excused absences. Professors have the right to request additional work for any of the sessions missed by students. No children or other persons who are not officially enrolled are permitted to attend classes.

## ACADEMIC INTEGRITY

Academic honesty is expected of all students at APNTS. It is an integral part of the educational process, where learning takes place in an atmosphere of mutual trust and respect. Each student is responsible to maintain high standards of academic ethics, personal honesty, and moral integrity. Infractions of honest academic behavior will be dealt with fairly and firmly.

### INFRACTIONS INCLUDE

- Plagiarism - stealing another person's ideas and representing them as your own - to use another's statements or thoughts without giving the source appropriate credit, including but not limited to un-cited copied portions of papers downloaded from the internet;
- Cheating on a quiz or an exam;
- Submission of the same paper for several courses;
- Submitting for credit a borrowed or purchased paper;
- Defacing or unauthorized taking of material from the classroom or library;
- Dishonesty in reported reading;
- Signing the roll or submitting an in-class assignment for someone not present; and
- Excessive copying of notes from another student without permission.

APNTS deals with academic dishonesty as an institution. Offenses are dealt with cumulatively, not per course or per professor, but institution-wide. All violations/accounts will be reported by the instructor to the Academic Dean, who will then record the offense in the student's record on Gneccis. The e-mail or report of the instructor will also be printed and lodged in the student's folder at the Registrar's Office. Upon reporting, the instructor will receive a notice from the



Academic Dean on the number of offences the particular student has been reported for the offense. A penalty will then be levied by the instructor in accordance with the following:

- For the first offense, the instructor will give a warning to the student and ask the student to re-write the paper or exam. The student will watch an instructional video on plagiarism. All resubmissions will be considered late.
- On the second offense, the student will automatically receive a score of zero for the particular submitted assignment. The student will not be allowed to re-submit.
- On the third offense, the student will get an “F” grade for the course and will be placed under Academic Probation status.
- A student who commits plagiarism under Academic Probation will automatically be suspended for one school year.

## STATUTE OF LIMITATIONS

The time limitation for completion of degrees is measured from the time of enrollment. For M.Div., students must graduate within ten (10) years after the first semester of enrolment. For M.Min., students must graduate within seven (7) years. For M.A. and M.S.T., students must graduate within six (6) years. A year of extension or leave of absence may be requested by students to the Program Director and must be approved by the Academic Dean. Should a student fail to complete the degree, a Diploma or Certificate may be awarded, depending on the amount of coursework completed. A diploma or certificate granted in this situation is considered terminal and may not be applied towards future study.

## DEGREES AND GRADUATE CERTIFICATES

Graduating students of any program may apply for an additional Graduate Certificate in any area of concentration available at APNTS. The award is given only to students who have taken 15 extra units, in addition to their degree curriculum, that pertain to the graduate certificate. This means that no unit taken may be used to get two awards. For instance, a student finishing M.S.T. may be awarded a Graduate Certificate in Leadership if he/she has taken 60 units for the M.S.T. and 15 units of Leadership courses.



## STUDENT CLASSIFICATIONS

Student classification is determined by the number of graduate credits the student has accumulated. The following may be used as a guideline for such classification:

For M.Div. students

Junior	Fewer than 30 degree credits
Middler	30 - 59 credits
Senior	60 credits and above

For M.Min., M.A., and M.S.T. students

Junior	Fewer than 30 degree credits
Senior	30 credits and above

# ACADEMIC RECORDS, GRADES, AND EXAMINATIONS

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## CHANGES IN REGISTRATION

Courses cannot be dropped except by permission of program directors or the Academic Dean. Change of registration may be secured from the Registrar's office. Mere absence from class sessions will not constitute withdrawal. Unauthorized withdrawal from any course will result in the recording of "F" or failure on the student's record.

## TRANSCRIPTS AND RECORDS

Personal information about a student is not released without the written consent of the student. Transcripts are released only upon the written authorization of the student. Members of the Church of the Nazarene who are in the process of ordination need to sign the waiver at the application form that allows the Registrar's Office to send their unofficial transcripts to the District Ministerial Studies Board, upon request. All accounts with the Seminary must be paid before such a release can be made.

## TRANSFER OF CREDITS FROM OTHER GRADUATE SCHOOLS

Courses that have been taken previously at a recognized and accredited theological seminary or graduate school may be transferred to APNTS. Those courses that meet the specific requirements of the student's study program may be applied toward the degree. However, no more than 40% of the units required for a degree may be transferred.

## CROSS REGISTRATION AT OTHER SEMINARIES

Full-time students at the Seminary may, by cross-registration, take up to nine semester hours during any academic year at any of our partner seminaries such as those affiliated with the Asia Graduate School of Theology (AGST) and recognized by the Commission on Higher Education of the Philippines (CHED).

## WITHDRAWAL FROM THE SEMINARY

Withdrawal from the seminary during the school year must be made in writing to the Registrar's office. Neglecting to do this may result in failing grades in the student's present courses and affect re-entry to study. To receive an honorable dismissal from APNTS, the student must have satisfied all financial obligations to the Seminary and have a record of satisfactory conduct. In the event of justifiable withdrawal from APNTS, a refund of tuition will be granted as follows:

Before classes begin 90%  
 Before the end of the 2nd week 70%  
 Before the end of the 4th week 50%  
 No refund will be made thereafter.

## GRADING POLICIES

These letter grades are used for final course marks and for the permanent record:

A Indicates diligence and originality, an effective grasp of material beyond memorization, and a high degree of freedom from error. (This is equivalent to 94-100%). A is 96-100%; A- is 94-95%.

B Indicates an above-average quality of work, an industrious attitude and thoroughness in what is undertaken, with considerable insight into the course material (85-93%). B+ is 92-93%; B is 87-91% ; B- is 85-86%.

C Indicates work that tends to be mechanically correct, that has satisfied the completion of assignments, but that lacks consistency, originality, insight and depth (75-84%). C+ is 83-84%; C is 77-82%; C- is 75-76%.

D Passing. Indicates work that is below average, lacks initiative, lacks responsible completion of assignments, and reflects the inability of the student to grasp the significance of the material (70-74%).

F Failure. Indicates failure to do satisfactory work or the failure to submit assignments, and also means loss of credit in the course.

I Incomplete. Indicates that students possessed valid justification for not completing subject requirements within the appropriate time limits established by the teacher. Incomplete grades will be given only in cases of emergencies (e.g., death in family, hospitalization). Requests for Incomplete should be made in writing to the Academic Dean three-quarters of the way through a subject (the exact date to be determined by the Registrar and posted on the APNTS web-site). The Academic Dean, in consultation with the professor(s), will approve or disapprove the request with a copy of the response forwarded to the professor(s) involved. No grade may be issued otherwise. If the "I" is not removed by the end of the next semester, or by the end of the summer session (if the second semester), the course grade becomes "F." In the case of Thesis Seminar, the "I" will be removed after the successful completion of the proposal defense, and, in the case of Thesis Writing, the "I" will be removed when the thesis is successfully defended before the panel and the final thesis copy is submitted to the Registrar.

W Withdrawal. Means official withdrawal from a course while making a passing grade in that course.

WF Withdrawal failing. Means that the grade was not passing at the time of official withdrawal.

P Satisfactory. Passing grade used occasionally where there is little documentary basis for evaluation of the quality of work. Credit is given but the grade point average is unaffected.

AU Audit. Enrollment and participation in the course. Students are expected to attend classes, but are not required to submit assignments or take tests. No credit granted.

Quality points assigned to the various grades for the purpose of determining grade point average (GPA) are as follows:

A 4.0	C+ 2.3	W (no rating)
A- 3.7	C 2.0	WF (no rating)
B+ 3.3	C- 1.7	P (no rating)
B 3.0	D 1.0	AU (no rating)
B- 2.7	F 0	

## REPEATING COURSES

If a course in which failure has occurred is repeated and successfully passed, only the new grade will be used in calculating the grade point average, though the original grade remains on the transcript. Courses prescribed for graduation must be repeated if failed. Required courses in which "D" has been earned may also be repeated. Again, the original grade remains on the transcript, but will not be used in the computation of the GPA. Otherwise, courses may not be repeated for credit.

All courses, including those transferred or credited from previous transcripts, will count toward the graduate GPA. Undergraduate courses (such as English) do not count toward a student's graduate GPA.



## STUDENT RETENTION

### ACADEMIC WARNING

An Academic Warning is issued to students who receive less than a 2.0 GPA in any given semester.

### ACADEMIC PROBATION

A student must establish an average of "C" (2.0) or higher in the first semester and maintain this average through the course of study. At the close of each semester the Academic Dean reviews the grade point average of each student in order to take special note of the students with academic problems, and places on academic probation:

- a. students with pre-seminary deficiencies;
- b. students with an overall graduate GPA below 2.0;
- c. those who have not yet passed the seminary English test; and,
- d. those who have received below 2.0 in two successive semesters. The Academic Dean advises such students to show marked improvement in the next semester's work, and if improvement is not then considered satisfactory, the student is not permitted to continue as a student at APNTS.

## COURSE EXAMINATIONS

Course examinations must be taken on time unless there are medical or authentic emergency situations, such as a death in the immediate family.

## COMPREHENSIVE EXAMINATIONS

All students must pass a comprehensive examination for graduation. Students will undergo their comprehensive exams on their final semester at APNTS. Summer graduates will complete their comprehensive exam in the second semester.

The *Comprehensive Examination Handbook* is available to all students upon enrollment at APNTS. The Handbook contains all potential questions that will be asked to students during their exam. This means that students enrolled in particular degree programs need to be aware of these questions as they inch closer to their final semester at APNTS. On the date of the scheduled comprehensive exam, students will be placed in a room together with their laptops that are disconnected from the internet. They will draw 3 random questions from the list, and will be given 4 hours to respond to all 3 questions. Each question should ideally be answered using 400-700 words. A panel, composed of 3 faculty members, will have equal authority to grade a student's set of answers.

Students may get either Pass (P) or Fail (F) as marks for their comprehensive exam. In order to pass, students must have 75 in the grading matrix. A student getting a C grade in the written exam will be required to attend an oral examination, which involves answering different questions from the reviewer. If, after the interview, the panel deems necessary to help the students in areas of weakness, students may be required to do extra work amounting to 10-20 learning hours. Extra work must be accomplished within 30 days to be eligible for graduation.

A student getting an F in the written exam will be required to attend an oral examination, which might involve answering different questions from the reviewer. If, after the oral exam, the panel gives the student a C grade, students will be required to do extra work amounting to 10-20 learning hours. If, after the oral exam, the panel gives the student an F, the student needs to retake the comprehensive exam. Extra work must be accomplished within 30 days to be eligible for graduation.

After failing the exam, students may only retake it once. They may choose either to take a written or oral exam. Upon failing the second time, students will not be awarded the degree but will be given a Graduate Diploma.

## HONOR SCHOLARSHIPS

A President's Scholarship is awarded to fulltime students (i.e. taking 12 units) who earn a grade point average of 3.9 to 4.0 in graduate-level courses in one semester. The scholarship will be applied to the student's account in the semester following (excluding the summer session), in which the student is enrolled. A Dean's Scholarship is given to a full-time student who has a

semestral grade point of 3.5 to 3.89 in graduate-level courses. The scholarship will be applied to the student's account in the semester following (excluding the summer session), in which the student is enrolled.

## GRADUATION HONORS

Graduation Honors are computed on the basis of the grade point average for all graduate-level courses in which the student is enrolled at APNTS, or for which transfer credit from other schools has been granted. Note that the Commission on Higher Education of the Philippines does not permit graduation honors to be given to students who have failed any subject. Three levels of honors have been established:

Summa cum Laude 3.90 - 4.00

Magna cum Laude 3.75 - 3.89

Cum Laude 3.50 - 3.74

## GRADUATION

The Board of Trustees upon the recommendation of the faculty reserves the right to deny a degree, if in their estimation the student does not show character and personality traits that indicate readiness for Christian ministry. An application for graduation must be filed with the Registrar at the beginning of the semester in which students expect to complete their course of study. Graduation exercises are held annually after the second semester. Participation is expected. Any candidate for graduation who because of sufficient hardship is not able to attend shall present to the Academic Dean in writing a request for permission to graduate *in absentia*.

A student must have an average of "C" (2.0 on a 4.0 scale) or higher in order to qualify for graduation. Only those students who have an average of "B" (3.0) or higher will be recommended for advanced study beyond the M.R.S., M.Div., M.A., or M.S.T.

For graduating students, all course work (except final exams), including remedial requirements and work from Incomplete grades must be submitted by the semester's

Due Date. In the event this deadline is not met, students forfeit their chance to graduate that year. All bills to the seminary must be paid in full before a diploma is issued. It is the responsibility of the student to ensure that all requirements for graduation have been met by the Monday prior to commencement exercises. Only students who have completed all the degree requirements will be permitted to graduate. Students completing their requirements prior to the close of the Seminary year will receive a letter of completion and will be asked to return for commencement exercises.



A student may be permitted to participate in graduation exercises as a “Summer Graduate” if there are SIX or fewer credit hours remaining, and if these can be completed during the summer. For thesis writers, final revisions must be submitted and signatures obtained, with at least six printed and bound copies given to the Registrar’s Office, at least five (5) working days prior to the commencement ceremony in order to graduate.

## PHILIPPINE GOVERNMENT SPECIAL ORDER (S.O.) NUMBER

The Philippine Commission on Higher Education (CHED) gives Special Order (S.O.) numbers to graduates of our government-recognized programs such as the MDiv, MST, MARE, MAIS, MACC, DMin, and PhDs. The S.O. number is proof that the degree is recognized by the Philippine government. However, in order to get this, the following must be met:

- Filipino students should have an undergraduate degree transcript with an S.O. number submitted to the Registrar’s Office.
- International students must have a student visa, which means that students must reside at the Taytay Campus.
- This means that students offsite and online will not be able to receive an S.O. number.

### List of Requirements for the Application of Special Order<sup>6</sup>

The requirements shall be forwarded to CHED Region IV Office for evaluation and issuance of the Special Order number:

- Notarized SO application form
- Form 9
- Accomplished Evaluation Sheet
- CHED approved curriculum

#### For Graduate Programs

- Certificate of passing a comprehensive exam
- Certificate of Oral Revalida taken (Non-Thesis or Capstone Project)
- Thesis/Dissertation Book and Copy of Abstract (for graduate and post-graduate programs)
- Digitized copy of the thesis/dissertation saved in two (2) compact discs (for graduate and post-graduate programs)

#### Others

- Certified true copy of Transcript of Record (TOR, for transferee only)
- Marriage Certificate, if married (if with correction in the name/changed status within the duration of the program)
- Notice of Acceptance/Admission (NOA) and Certificate of Eligibility of Admission, for foreign students only

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<sup>6</sup> Excerpt from email sent by CHEDRO-IV on July 21, 2022.





PROGRAMS AND DEGREES

## PREPARATION FOR PASTORAL MINISTRY

Students who are planning on ordination should enroll in the Master of Divinity or Master of Religious Studies. These degree programs provide a solid and broad basis and background for pastoral ministry. Students who are not planning on ordination as an elder but who desire to prepare for leading or assisting in the discipleship and educational programs of a local church should consider the Master of Arts in Religious Education.

Those who already finished their graduate degrees may also explore the Doctor of Ministry at APNTS. It is designed for practitioners who are seeking to engage in further reflection of their administrative and ministerial roles, and gain more expertise in leading local congregations and their denominations.

## PREPARATION FOR MISSIONS

Individuals who are preparing for Christian service in the world mission of the church or in other intercultural ministries, and who anticipate ordination, should either take the Master of Divinity and choose electives in the area of Intercultural Studies or the Master of Arts in Intercultural Studies.

Such a student should consult with the intercultural studies program director for a sequence of appropriate courses. At least 10 subjects in intercultural studies (30 credits) are recommended for students who are anticipating service in the world mission or in intercultural ministries or who wish to pursue doctoral work in intercultural studies. These subjects should be carefully chosen in order to fulfill expected doctoral pre-requisites.

For students who are already ordained, or who do not anticipate ordination, they may take the Graduate Diploma in Intercultural Studies if they are called to intercultural ministries. The Graduate Diploma would be appropriate for students who have already earned a Master of Divinity, or who have a shortened period of time in which to prepare for intercultural ministries. The Graduate Diploma may be completed in one year at APNTS.

## PREPARATION FOR COLLEGE TEACHING

Students anticipating teaching in Bible or other colleges are urged to begin preparation with the Master of Divinity degree. The M.Div. offers a wide range of courses needful for undergraduate teaching in religion and theology and important for further specialization.

Building upon the M.Div., the Master of Science in Theology program at APNTS offers students specialization in a particular field of expertise. The Master of Arts in Religious Education may also be considered for those who major in Christian Education, and hope to serve in areas of curriculum-making.

The Doctor of Philosophy program offered through the Asia Graduate School of Theology, which offers degrees in Old Testament and New Testament, theology and church history as well as Transformational Development, Transformational Learning, and Holistic Child Development, is recommended.

## GRADUATE CERTIFICATES

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Each of the Graduate Certificates represents 15 credits (5 subjects) in a specialized field of study. Any of these may be finished in one year, and may be taken by distance education.

## GRADUATE CERTIFICATE IN LAY MINISTRIES

The Graduate Certificate in Lay Ministries is for the continuing education of any laypersons involved in the church so that they more deeply understand and appreciate the Christian faith and may more skillfully participate in its ministries.

- Foundations of Christianity
- Introduction to Biblical Studies
- Foundations of Christian Education
- Christian Formation of Ministers
- Regulated elective in Christian Education or Pastoral Ministry

## GRADUATE CERTIFICATE IN INTERCULTURAL STUDIES

The Graduate Certificate in Intercultural Studies is intended for those preparing for missions service who may have finished another degree, and for missionaries intending to continue their education by focusing on missions studies.

- Introduction to Intercultural Studies
- The Church in Asia-Pacific Societies
- Intercultural Communication
- Cultural Anthropology
- Regulated elective in Intercultural Studies

## GRADUATE CERTIFICATE IN LANGUAGE TEACHING MINISTRY

The Graduate Certificate in Language Teaching Ministry is aimed to prepare students to teach English as a second language, primarily to prepare them for teaching interculturally.

- Applied Linguistics
- Second Language Acquisition
- Instructional Methods and Technology

*One of the following:*

- Measurement and Evaluation
- Teaching in Higher Education
- Values and Moral Development

*One of the following:*

- Communication for Education and Ministry
- Intercultural Communication
- Cultural Anthropology
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## GRADUATE CERTIFICATE IN HOLISTIC CHILD DEVELOPMENT

The Graduate Certificate is aimed for those who are practitioners ministering to children in crisis.

- Child, Church, and Mission
- Intervention Strategies with Children
- Holistic Nurture of Children

*Two of the following:*

- Learners with Special Needs
- Community Transformation and Development
- Communities of Practice
- Early Childhood Christian Education
- Children and the Church

## GRADUATE CERTIFICATE IN LEADERSHIP

The Graduate Certificate in Leadership will prepare students for Christian service as leaders of educational, pastoral, government and non-governmental organizations.

- Organizational Leadership
- Strategic Planning
- Leading Local Churches

*Two of the following:*

- Interpersonal Communication
- Seminar in Pastoral Ministry
- Foundations of Christian Education
- Leadership in the Book of Acts
- Conflict Management

## GRADUATE CERTIFICATE IN CHRISTIAN SOCIAL ENGAGEMENT

The Graduate Certificate in Christian Social Engagement is designed for those engaged in social work, whether non-governmental or faith-based. It provides biblical-theological foundations of social engagement and an avenue for "reflective engagement" among practitioners.

*Any five of the following:*

- Doing Theology in the Context of Poverty and Injustice
- Asian Urban Societies
- Community Development
- Partnership and Networking
- Professional Development of Christian Workers
- Spirituality, Ethics, and Etiquette
- Ethnography of Context
- Anti-Human Trafficking
- Intervention Strategies for Children in Crisis

# GRADUATE DIPLOMAS

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The Graduate Diploma programs aim to train men and women for ministry who either do not have the opportunity or need to pursue the normal seminary degrees of M.Min., M.Div., M.A., or M.S.T. These certificates and diplomas focus upon preparing lay leadership for the church, but some full-time church workers may find this course appropriate for their needs. A bachelor's degree from a recognized or approved institution is required for entrance. The minimum pre-seminary studies required for M.Div. and M.A. and M.S.T. students, however, are not required. Thirty (30) credit units – ten subjects – are required for the Graduate Diploma. The Graduate Diploma could be completed in one school year or one school year plus summer modules.

## GRADUATE DIPLOMA IN CHRISTIAN MINISTRY

The Graduate Diploma in Christian Ministry provides a vocational diploma for ministers or laypersons desiring foundational studies in Christian ministry, and constitutes a good core of subjects for the continuing education of ministers who have already served in the field.

- Introduction to Biblical Studies
- Foundations of Christianity
- Christian Formation of Ministers
- Biblical Hermeneutics
- Christian Holiness
- Communication in Education and Ministry

*Four of the following:*

- Urban Church Multiplication
- Urban Theology
- Pastoral Care & Counseling
- Foundations of Christian Education
- The Church in Asia-Pacific Societies
- Evangelism
- Introduction to Intercultural Studies

## GRADUATE DIPLOMA IN INTERCULTURAL STUDIES

The Graduate Diploma in Intercultural Studies is aimed to prepare missionaries, or to provide continuing education for missionaries who have already served on the field.

- Introduction to Intercultural Studies
- The Church in Asia-Pacific Societies
- Intercultural Communication
- Cultural Anthropology or Urban Anthropology
- Practicum

*Three of the following:*

- Evangelism
- Urban Church Multiplication
- Theology of Mission
- History of Modern Missions
- Religions in Asia

*Two unregulated electives*

## GRADUATE DIPLOMA IN HOLISTIC CHILD DEVELOPMENT

The Graduate Diploma in Holistic Child Development sharpens the skills of practitioners dealing with children at risk and in crisis, and prepares students for further graduate work.

- Foundations of Christian Education
- Child, Church and Mission
- Intervention Strategies with Children
- Practicum

*Four of the following regulated electives:*

- Holistic Nurture of Children
- Children and the Church
- Early Childhood Christian Education
- Learners with Special Needs
- Community Development
- Christian Communities of Practice

*Two unregulated electives*

# MASTER OF ARTS IN RELIGIOUS EDUCATION

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The Master of Arts in Religious Education (M.A.R.E.) is considered as a specialist program since it requires a thesis for graduation. This means that graduates of the M.A.R.E. are qualified individuals who apply an advanced body of knowledge in a range of contexts for professional practice or scholarship and serve as a pathway for further learning. The M.A.R.E. is for those who want to teach, lead, or administer Christian Education programs in a local church, Christian school, or an NGO working with children and youth, or design a curriculum. While the foundational core provides an integrative whole for the student's development, the M.A.R.E. concentrations are designed to allow ministry options. The learners may choose a concentration according to their calling.

The Master of Arts in Religious Education is recognized by the Philippine's Commission on Higher Education (CHED), and is accredited by the Asia Theological Association (ATA) and the Association for Theological Education in Southeast Asia (ATESEA).

## Program Outcomes

In addition to the overall mission and objectives of the Seminary, the master's degree program in religious education is intended to provide resources for and a climate in which students may:

1. Appropriate an understanding of the Word of God, the heritage of the faith, the doctrines of the church, and the fellowship of believers sufficient to enable them to keep a personal commitment to God and the church for a redemptive and nurturing ministry.
2. Develop a philosophy and theology of Christian ministry; learn to understand the complexities of and exhibit a capacity and desire for growth in the context of ministry; and demonstrate a spirit of openness, cooperativeness, and caring in ministry.
3. Develop theoretical/conceptual framework/model/processes in working with learners from different contexts, cultures, and worldviews.
4. Look closely and engage at the internal, social, familial, societal, psychological, and other factors which have direct or indirect impact on different kinds of persons in various settings.
5. Cultivate competencies necessary for the skillful performance of age-level ministries; educating laity for outreach and nurturing ministries; facilitating harmonious working relations with staff and congregation; functioning competently, professionally, and responsibly in the light of both sound theological understanding and educational theory; and teaching leaders and teachers to provide direction for and modelling of the education program of the church or institution being served.

## Course Delivery Method

Courses will be offered residually, though some of them may be taken online. Other courses are offered as summer modules. Practicums are accomplished off-campus with a mentor or a supervisor while working with an institution or organization. Students also engage in field trips and community outreach for direct experience.

## Admission Requirements

Admission process follows the APNTS entrance procedures. Applicants must have any bachelor's degree with a 2.0 GPA or higher. A 550 English exam score or higher is required. Once a student applies with all transcripts, reference letters, and completed application, the Admissions Office and M.A.R.E. program director review all documents submitted and may ask for an interview. Transferring credits from accredited, recognized graduate programs are reviewed and approved by the Academic Dean. Up to 24 units (40% of the curriculum) may be transferred from previous transcripts to the program.



## Graduation Requirements

Students are permitted 6 years to complete the program, including finishing a thesis. A year of absence may be applied through the program director, which is not included in the 6 years statute of limitations. A candidate must complete the 60 units of the curriculum. A student must have an average of C (2.0 on a 4.0 scale) or higher to qualify for graduation. A 3.0 GPA is required to be recommended for pursuing higher degree (e.g. Ph.D.). Passing a Comprehensive Examination and successful submission of an article to a peer-reviewed journal are also required for degree completion.

## Degree Specializations

The curriculum builds upon introductory courses in Bible, theology, and other disciplines. Then the M.A.R.E. program is divided into two concentrations: Curriculum and Instruction and Holistic Child Development. The chosen specialization should prepare the student for his or her thesis research as well as future ministry.



## CURRICULUM AND INSTRUCTION

The Curriculum and Instruction concentration equips graduates to be curriculum specialists in Christian schools and Bible colleges as well as the local church. It is designed especially for those whose desire is to supervise or write and produce Christian curricular materials.

## HOLISTIC CHILD DEVELOPMENT

The Holistic Child Development (HCD) concentration qualifies graduates to teach at the undergraduate level of instruction in HCD, to act as advocates, spokespersons, leaders, managers, and facilitators ministering with and to children both inside and outside the church.

### Course Offerings

The Master of Arts in Religious Education is a 60-unit degree program. The curriculum is divided among Introductory Courses (18 units), Core Courses (12 units), Regulated Cognates (9 units), Thesis (6 units), and Specialization Courses (15 units). Each course is 3 units, unless otherwise specified.

#### INTRODUCTORY COURSES (18)

- Methods of Research
- Introduction to Biblical Studies
- Foundations of Christian Education
- Any three Education courses (9 units)

#### CORE COURSES (12)

- Introduction to Intercultural Studies
- Christian Holiness
- Christian Formation (6 units)

#### REGULATED COGNATES (9)

- Biblical Hermeneutics
- The Church in Asia-Pacific Societies
- Foundations of Christianity

#### THESIS (6)

- Thesis Seminar
- Thesis Writing

#### SPECIALIZATION: CURRICULUM AND INSTRUCTION (15)

- Communication in Education and Ministry
- Curriculum Development
- Instructional Methods and Technology
- Tests, Measurements, and Authentic Assessments

*Any of the following:*

- Curriculum Development, Contextualization, and Assessment
- Cultures, Contexts, and Worldviews

#### SPECIALIZATION: HOLISTIC CHILD DEVELOPMENT (15)

- Child, Church, and Mission
- Intervention Strategies with Children
- Approaches to Holistic Nurture of Children
- Learners with Special Needs

*Any of the following:*

- The Child in Christian Thought
- Cultures, Contexts, and Worldviews

### Course Sequence

The Master or Arts in Religious Education may be graduated within two years of full-time study, including attending summer courses. Typically, however, students take 3 years to finish the degree because of thesis.

## M.A.R.E. – CURRICULUM AND INSTRUCTION

**FIRST YEAR - SEMESTER 1**

- Foundations of Education
- Introduction to Biblical Studies
- Methods of Research
- Christian Formation (3)

**FIRST YEAR - SEMESTER 2**

- Biblical Hermeneutics
- Communication in Education and Ministry
- Introduction to Intercultural Studies
- Any CE Course
- Christian Formation (1 unit)

**FIRST YEAR - SUMMER**

- Thesis Seminar
- Any CE Course
- Curriculum Development, Contextualization, and Assessment OR Cultures, Contexts, and Worldviews

**SECOND YEAR – SEMESTER 1**

- Thesis Writing
- Curriculum Development
- Test, Measurement, and Authentic Assessments
- Foundations of Christianity
- Christian Formation (1 unit)

**SECOND YEAR – SEMESTER 2**

- The Church in Asia-Pacific Societies
- Any CE Course
- Instructional Methods and Technology
- Christian Holiness
- Christian Formation (1 unit)

**M.A.R.E. – HOLISTIC CHILD DEVELOPMENT****FIRST YEAR - SEMESTER 1**

- Foundations of Education
- Introduction to Biblical Studies
- Methods of Research
- Christian Formation (3)

**FIRST YEAR - SEMESTER 2**

- Biblical Hermeneutics
- Communication in Education and Ministry
- Introduction to Intercultural Studies
- Any CE Course
- Christian Formation (1 unit)

**FIRST YEAR - SUMMER**

- Thesis Seminar
- Any CE Course
- The Child in Christian Thought OR Cultures, Contexts, and Worldviews

**SECOND YEAR – SEMESTER 1**

- Thesis Writing
- Child, Church, and Mission
- Approaches to Holistic Nurture of Children
- Foundations of Christianity
- Christian Formation (1 unit)

**SECOND YEAR – SEMESTER 2**

- The Church in Asia-Pacific Societies
- Learners with Special Needs
- Intervention Strategies with Children
- Christian Holiness
- Christian Formation (1 unit)



## MASTER OF ARTS IN INTERCULTURAL STUDIES

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The Master of Arts in Intercultural Studies (M.A.I.S.) is a multidisciplinary degree that seeks to prepare women and men for multi-cultural ministry. The program focuses on learning about other cultures and developing skills necessary for interacting across cultural boundaries, both within and outside of one's own society. The program allows students to explore how the Word of God penetrates and transforms all cultures. Appropriate academic disciplines for this degree include anthropology, leadership, sociology, and theology. With further focus on the changing global culture, the program provides a concentrated degree specializing in cultural sensitivity and contextualizing the Word of God to fulfill the Great Commission. The M.A.I.S. degree concentrates on learning a strong foundation of basic anthropological theory and biblical theology for students to become multi-cultural practitioners in all areas of the church. Graduates of this program will be multi-cultural evangelists, church planters, full-time and bi-vocational missionaries, national leaders, pastors, mission leaders, communicators, and scholars who engage the world for the missional purposes of the church.

The Master of Arts in Intercultural Studies is recognized by the Philippine's Commission on Higher Education (CHED), and will be applied for accreditation soon through the Asia Theological Association (ATA) and the Association for Theological Education in Southeast Asia (ATESEA).

### Program Outcomes

In addition to the overall mission of APNTS, the M.A.I.S. degree is designed to prepare students to:

1. Gain a greater ability to understand and articulate the biblical, historical, and theological bases for Christian mission.

2. Define *missio Dei* for the church and articulate how it intersects every area of society and culture with the goal of holy transformation.
3. Develop critical contextualization and ethnographic study.
4. Examine strategies for language and cultural learning, developing cultural intelligence, dealing with cultural shock and re-entry, and bonding. The program addresses the practical issues of cross-cultural living and relationships.
5. Cultivate the ability to discern and make theologically based ethical decisions in the midst of a complex and/or paradoxical cultural context.

## Course Delivery Method

Courses are offered through traditional semester tracts. Selected courses are also offered as summer intensives. Courses will be offered residentially, though some of them may be taken online. Some course curriculum focuses heavily on experiential activities that allow students to learn by doing and observing. Students will visit and observe areas in their own communities of subculture and/or participate in practicums geared toward compassionate work to the marginalized.

## Admission Requirements

A completed application through the admissions office must be submitted including an original Transcript of Records of their undergraduate degree, reference letters, and financial information. All students must have completed a bachelor's degree with a 2.0 GPA average or higher. A 550 English exam score or higher is needed. Once a student applies with all transcripts, reference letters, and completed application, the Admissions Office and M.A.I.S. program director review all documents submitted and may ask for an interview. Transferring credits from accredited, recognized graduate programs are reviewed and approved by the Academic Dean. Up to 24 units (40% of the curriculum) may be transferred from previous transcripts to the program.

## Graduation Requirements

Students will complete a thesis project to be considered for graduation. The M.A.I.S. degree is composed of 60 credits. Students are permitted 6 years to complete the program including thesis writing. A year of absence may be applied through the program director, which is not included in the 6 years statute of limitations. A 2.0 GPA is required for degree completion. To be recommended to continue in a higher degree program, a 3.0 GPA is required. Passing a Comprehensive Examination and successful submission of an article to a peer-reviewed journal are also required for degree completion.

## Degree Specializations

### CONTEXTUALIZATION STUDIES

This concentration will engage the student in missiological studies with a broader basis in history of mission, anthropology, communication, and leadership strategies for mission today. Greater priority will be put on providing a strong biblical foundation with the application of behavioral

science insights to create an appreciation for the academic significance of missiological study as well as providing necessary tools and strategies for mission practice. A thesis production would be essential in this emphasis to introduce the student to the area of writing for academic journals that enhance the body of missiological knowledge.

## DIASPORA STUDIES

This concentration prepares the student to work in a new mission paradigm with people groups living outside of their place of origin for the purpose of evangelism. Students will become involved in migration studies, unique evangelism opportunities, socio-psychological challenges of the foreigner, and strategies to reach first- and second-generation migrant communities. A student in this concentration can choose either writing a research thesis or a production thesis.

### Course Offerings

The Master of Arts in Intercultural Studies is a 60-unit degree academic program. The curriculum is divided among Introductory Courses (18 units), Core Courses (12 units), Regulated Cognates (9 units), Thesis (6 units), and Specialization Courses (15 units). Each course is 3 units, unless otherwise specified.

#### INTRODUCTORY COURSES (18)

- Methods of Research
- Foundations of Christianity
- Introduction to Biblical Studies
- Biblical Hermeneutics
- History of Modern Missions or World Christianity 2
- Any Bible or Theology Course

#### CORE COURSES (12)

- Introduction to Intercultural Studies
- Christian Holiness
- Christian Formation (6 units)

#### COGNATES (9)

- The Church in Asia-Pacific Societies
- Theology of Mission
- Communication in Education and Ministry OR Intercultural Communication

#### THESIS (6)

- Qualitative Research OR Ethnographic Research
- Thesis Seminar
- Thesis Writing

#### REGULATED ELECTIVES (12)

*Any four courses among the following:*

- Cultural Anthropology
- Urban Theology
- Intervention Strategies with Children
- Religions in Asia
- Diaspora Missiology
- Missional Contextualization and Strategies

## Course Sequence

The Master of Arts in Intercultural Studies may be graduated within two years of full-time study, including attending summer courses.

### FIRST YEAR - SEMESTER 1 (12)

- Foundations of Christian Education
- Introduction to Biblical Studies
- Methods of Research
- Christian Formation (3)

### FIRST YEAR - SEMESTER 2 (13)

- Biblical Hermeneutics
- Introduction to Intercultural Studies
- Regulated Elective in Intercultural Studies
- Qualitative Research OR Ethnographic Research
- Christian Formation (1 unit)

### FIRST YEAR – SUMMER (9)

- Thesis Seminar
- Any Bible or Theology Course
- Regulated Elective in Intercultural Studies

### SECOND YEAR – SEMESTER 1 (13)

- Thesis Writing
- Regulated Elective in Intercultural Studies
- Theology of Mission
- History of Modern Missions
- Christian Formation (1 unit)

### SECOND YEAR – SEMESTER 2 (13)

- The Church in Asia-Pacific Societies
- Regulated Elective in Intercultural Studies
- Communication in Education and Ministry OR Intercultural Communication
- Christian Holiness
- Christian Formation (1 unit)

# MASTER OF MINISTRY

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The Master of Ministry is a professional degree that seeks to prepare biblically sound holiness advocates and skillful missionaries, ministers, educators, and teachers at off-site locations in the areas of the world for which APNTS has educational responsibility. The program is offered for lay people and clergy alike who wish to be more equipped to minister in their local context.

Primarily as a non-residential program, it is offered at off-site centers and online; it meets several needs and addresses the growing trend in theological education around the world toward non-residential, decentralized education.

For those desiring ordination in the Church of the Nazarene, M.Min. credits can be transferred to the Master of Divinity program at APNTS. This would require that M.Min. graduates surrender their M.Min. diploma back to APNTS upon application for the M.Div.

The Master of Ministry is NOT recognized by the Philippine's Commission on Higher Education (CHED) and will not be applied for such government recognition. However, it is accredited by the Asia Theological Association (ATA).

## Program Outcomes

In addition to the overall mission of APNTS, the M.Min. degree is designed to prepare students to:

1. Grow in their knowledge of the Scripture and Wesleyan theology.
2. Gain the ability to understand and articulate the biblical, historical, and theological bases for Christian ministry.
3. Develop skills in contextualizing biblical and theological precepts related to specific ministry functions.
4. Cultivate learning habits that encourage reading and reflection throughout their ministry.
5. Develop critical thinking and innovative creativity in their ministry involvements.

## Course Delivery Method

Courses are offered residentially, off-site, and online. Offered residentially, students may join semestral and summer courses offered at APNTS. *Offered offsite*, professors go to learning centers to teach courses in one-week or two-week modules. Students attend three or four modules per year. Courses are taught with a side-by-side translation. Students submit their requirements to the professor via Moodle. Students are normally given 3-4 months to finish all requirements for each course. *Offered online*, students attend courses offered at APNTS, joining other students in the semester. They attend courses on a weekly basis and submit their papers through Moodle. Good internet connection is required to enroll online.

## Admission Requirements

A completed application through the Admissions Office must be submitted including an original Transcript of Records of their undergraduate degree, reference letters, and financial information. All students must have completed a bachelor's degree with a 2.0 GPA average or higher. Residential and online students need to have passed the English exam with 500 score.

Once a student applies with all transcripts, reference letters, and completed application, the Admissions Office and program director review all documents submitted and may ask for an interview. Transferring credits from accredited, recognized graduate programs are reviewed and approved by the Academic Dean. Up to 24 units may be transferred/credited from previous transcripts to the program.

## Graduation Requirements

Graduates must successfully complete 60 units of the curriculum. Because most of our students in this program are part-time, students are permitted 8 years to complete the program. A year of absence may be applied through the program director, which is not included in the 8 years statute of limitations. A 2.0 GPA is required for degree completion. Graduates must also pass a Comprehensive Examination and submit a Capstone Project.

## Degree Specializations

The Master of Ministry does not have fixed concentrations. Each off-site center, however, with the guidance of the coordinator, may request a specific specialization (15 units). APNTS typically offers specializations in Pastoral Ministry, Christian Education, Wesleyan theology, and Biblical Studies. However, unique concentrations may be negotiated with the program director in consultation with the Academic Dean.

## Course Offerings

The Master of Ministry is a 60-unit degree professional program. The curriculum is divided among Introductory Courses (18 units), Core Courses (12 units), Regulated Cognates (12 units), and Specialization Courses (15 units). Each course below is 3 units, unless otherwise specified.

### INTRODUCTORY COURSES (18)

- Methods of Theological Inquiry
- Foundations of Christianity
- Introduction to Biblical Studies
- Biblical Hermeneutics
- Any Bible or History Course
- Any Theology or History Course

### CAPSTONE PROJECT (3)

### SPECIALIZATION (15)

- Leading Local Churches
- Theology of Worship
- Any 3 Pastoral Ministry Courses (9 units)

### CORE COURSES (12)

- Introduction to Intercultural Studies
- Christian Holiness
- Christian Formation (6 units)

### REGULATED COGNATES (12)

- The Church in Asia-Pacific Societies
- Communication in Education and Ministry
- Preaching
- Organizational Leadership

## Course Sequence

The Master of Ministry may be graduated within two years of full-time study, including attending summer courses.

### FIRST YEAR - SEMESTER 1

- Foundations of Christianity
- Introduction to Biblical Studies
- Methods of Theological Inquiry
- Christian Formation (3)



**FIRST YEAR - SEMESTER 2**

- Biblical Hermeneutics
- Introduction to Intercultural Studies
- Communication in Education and Ministry
- Any History or Theology Course
- Christian Formation (1 unit)

**FIRST YEAR - SUMMER**

- Pastoral Care and Counseling
- Organizational Leadership
- Any Bible or Theology Course

**SECOND YEAR – SEMESTER 1**

- Leading Local Churches
- Capstone Project
- Any Pastoral Ministry Course
- Any Pastoral Ministry Course
- Christian Formation (1)

**SECOND YEAR – SEMESTER 2**

- The Church in Asia-Pacific Societies
- Theology of Worship
- Preaching
- Christian Holiness
- Christian Formation (1 unit)



# MASTER OF DIVINITY

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The Master of Divinity has long been considered the first professional degree for Christian ministry. It provides a well-rounded education in Christian Scripture, Christian Faith and Heritage, Christian Character, Cultural Context, and Practical Theology. Though it is primarily intended to prepare graduates for ministry as pastors of local congregations, Master of Divinity graduates may also serve in a variety of roles: teaching in theological colleges, leaders of non-government charitable organizations (NGOs), consultancy, pastoral counselling, ecclesiastical leadership, and so on. Students who pursue the Master of Divinity with a view toward teaching ministry, particularly in college or seminary, are encouraged to supplement their studies through the Master of Arts in Religious Education (M.A.R.E.) or Master of Science in Theology (M.S.T.).

The Master of Divinity follows the paradigm for the educational formation of candidates for ordination in the Church of the Nazarene. With certain adjustments it may also fill this purpose for members of other denominations. The degree requires ninety (90) units of study.

The Master of Divinity is recognized by the Philippine's Commission on Higher Education (CHED), and is accredited by the Asia Theological Association (ATA) and the Association for Theological Education in Southeast Asia (ATESEA).

## Program Outcomes

The primary purpose of the Master of Divinity is the preparation of well-rounded ministers, particularly but not limited to pastoral leadership in local congregations. As a seminary operating under the aegis of the Church of the Nazarene, APNTS conforms to the standards of ministerial education as defined by that denomination. In addition to the overall mission of APNTS, the Master of Divinity is designed to prepare students to:

1. Gain a comprehensive understanding of the biblical, historical, philosophical, and theological underpinnings of Christian faith and practice.
2. Understand how the ministry of Christian congregations in various locations throughout the world contribute to accomplishing the Great Commission.
3. Seek to alleviate suffering in the world through compassionate ministries as well as through biblically- and theologically-informed advocacy for peace and justice.
4. Work both within and outside of denominational structures to contribute to the fulfillment of God's mission in the world.
5. Develop a passion for understanding one's own society on a deep level and for bringing the Gospel of Jesus to bear upon that society.

## Course Delivery Methods

Courses are offered through both full semester and intensive schedules. Courses are offered in traditional classroom and blended modalities. Practicum requirements are accomplished off-campus through partnership with churches, parachurches, and other organizations.

## Admission Requirements

A completed application through the Admissions Office must be submitted including relevant transcripts, reference letters, and financial and personal information. All students must have completed a bachelor's degree with a 2.0 GPA average or higher. A 500 English exam score or higher is needed for acceptance. Once a student applies with all transcripts, reference letters and completed application, the Admissions Office and Master of Divinity program director review all documents submitted and may ask for an interview. Transferring credits from accredited, recognized graduate programs are reviewed and approved by the Academic Dean. Up to 36 units (40% of the curriculum) may be transferred/credited from previous transcripts to the program.

## Graduation Requirements

The degree may be completed with a minimum of three years of study, and the degree must be completed within ten years of first enrollment. A year of absence may be applied through the program director, which is not included in the 10 years statute of limitations. A 2.0 GPA is required for degree completion. Graduates must also pass a Comprehensive Examination and submit a Capstone Project.

## Degree Specializations

The Master of Divinity does not offer specific specializations or concentrations. Students may direct their unregulated elective subjects entirely in one area as they desire. Students who choose to write a thesis should also dedicate their unregulated elective units toward a particular area of specialization.



## Course Offerings

The Master of Divinity is a 90-unit degree professional program. The curriculum is divided among Introductory Courses (21 units), Core Courses (12 units), Regulated Cognates (9 units), Required Courses (36 units), a Capstone Project (3 units), and Unregulated Electives (9 units). Each course below is 3 units, unless otherwise specified.

### INTRODUCTORY COURSES (21)

- Methods of Theological Inquiry
- Foundations of Christianity
- Introduction to Biblical Studies
- Biblical Hermeneutics
- Biblical Languages (6 units)
- Any Christian Education Course

### CORE COURSES (12)

- Introduction to Intercultural Studies
- Christian Holiness

- Christian Formation
- Formation in Community

### REGULATED COGNATES (9)

- The Church in Asia-Pacific Societies
- Communication in Education and Ministry
- Leading Local Churches

### CAPSTONE PROJECT (3)

**REQUIRED COURSES (36)**

- OT Elective
- NT Elective
- Religions in Asia
- Nazarene History and Polity OR Denominational Studies
- History of World Christianity I
- History of World Christianity II
- Doctrinal Theology
- Wesley's Theology
- Urban Theology
- Preaching
- Theology of Worship
- Pastoral Care and Counseling

**UNREGULATED ELECTIVES (9)****Course Sequence**

The Master of Divinity may be graduated within three years of full-time study, including attending summer courses.

**FIRST YEAR - SEMESTER 1**

- Biblical Language
- Introduction to Biblical Studies
- Methods of Theological Inquiry
- Christian Formation

**FIRST YEAR - SEMESTER 2**

- Biblical Language
- Biblical Hermeneutics
- Introduction to Intercultural Studies
- Communication in Education and Ministry
- Formation in Community (1 unit)

**FIRST YEAR - SUMMER**

- Pastoral Care and Counseling
- Religions in Asia
- Unregulated Elective

**SECOND YEAR – SEMESTER 1**

- Foundations of Christianity
- Any CE Course
- Urban Theology

- History of World Christianity I
- Formation in Community (1 unit)

**SECOND YEAR – SEMESTER 2**

- The Church in Asia-Pacific Societies
- History of World Christianity II
- OT Elective
- Christian Holiness
- Formation in Community (1 unit)

**SECOND YEAR - SUMMER**

- Wesley's Theology
- Unregulated Elective

**THIRD YEAR – SEMESTER 1**

- Doctrinal Theology
- Leading Local Churches
- Capstone Project
- Unregulated Elective

**THIRD YEAR – SEMESTER 2**

- Preaching
- Theology of Worship
- Nazarene History and Polity OR Denominational Studies
- NT Elective

# MASTER OF SCIENCE IN THEOLOGY

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The title “Master of Science in Theology” derives from Thomas Aquinas’s understanding of theology as the “queen of the sciences.” Thus, all bodies of knowledge and pursuits of truth consummate and are coherently held together by theology. Theology includes various sub-disciplines of theological inquiry: including biblical studies, Christian faith and heritage, missions, and pastoral ministry. At APNTS, we use a Wesleyan theological framework while pursuing these sub-disciplines.

Students pursuing this degree should have outstanding academic gifts, and they must have completed prior theological training. The M.S.T. program is divided into two different categories: academic and professional. The two research-oriented academic tracks (Biblical Studies and Church and History) prepare graduates for teaching in a specific discipline at undergraduate Bible and theological colleges. Students from the M.S.T. program have gone on to successfully complete doctoral programs in other academic institutions. The third track (Pastoral Ministry) prepares students for leadership on the local, national, and denominational levels. The M.S.T. degree does not prepare a person for ordination, unlike the Master of Divinity, which is a professional degree.

The Master of Science in Theology is recognized by the Philippine’s Commission on Higher Education (CHED), and is accredited by the Asia Theological Association (ATA) and the Association for Theological Education in Southeast Asia (ATESEA).

## Program Outcomes

In addition to the overall mission and objectives of the seminary, the Master of Science in Theology degree program is designed to help students:

1. Develop their knowledge of Scripture, heritage of faith, or doctrine; reflect on Christian faith from within a Wesleyan theological perspective; and apply these insights to the task of training students in an undergraduate setting, within a local church, or a district or national level.
2. Specialize in a particular sphere of Christian academics: biblical theology, Christian faith and heritage, or pastoral ministry. Students concentrate on a particular aspect of theology that forms a foundation for their work of developing leaders for the Church in Asia, the Pacific, or around the world.

For those who pursue a thesis track within the Master of Science in Theology program:

3. Acquire the skills of rigorous academic research by writing a thesis that follows scientific principles; enhance their ability to think critically; and deepen their capacity to think theologically about the faith from within their own particular contexts.

For students who pursue the pastoral track within the Master of Science in Theology program:

4. Gain skills in mentoring, managing, facilitating, and leading enabling them to become key leaders within their churches and denominations. The pastoral ministry tract equips students with both theoretical knowledge and practical tools.

## Course Delivery Method

Courses are offered through both full semester and modular schedules. Selected courses are offered as summer intensives. Practicum requirements are accomplished off-campus through partnership with churches, parachurches, and other organizations.

## Admission Requirements

A completed application through the admissions office must be submitted including relevant transcripts, reference letters, financial and personal information. All students must have completed a bachelor's degree with a 2.0 GPA average or higher. Once a student applies with all transcripts, reference letters, and completed application, the admissions office and M.S.T. program director review all documents submitted and may ask for an interview.

Two concentration tracts within the Master of Science in Theology program are oriented towards research (Biblical Studies and Christian Faith and History), while the third tract (Pastoral Ministry) is a vocational degree. Applicants to these various concentration tracts must fulfill these specific qualifications.

1. Students applying to one of the research concentrations must hold a first degree in theology or religious studies from an accredited institution. To be accepted into the program, they must have graduated with honors (or with a grade point average of no less than B+).
2. Students applying to the M.S.T. in Pastoral Ministry program must have earned a Master of Divinity degree (or its equivalent) from an accredited institution.

In addition, applicants must provide proof of their level of English proficiency.

- The M.S.T. in Pastoral Ministry requires an English score of no less than 510 (as measured by the paper-based Test of English as a Foreign Language, or its equivalent).
- The research tracts require an English score of no less than 550.

Up to 24 units (40% of the curriculum) may be transferred/credited from previous transcripts to the program.

## Graduation Requirements

Students need to complete 60 units to complete the M.S.T. degree with a minimum 2.0 grade point average. The program must be completed within six academic school years after first enrolling in the program. A year of absence may be applied through the program director, which is not included in the 6 years statute of limitations. Students enrolled in one of the research tracts must successfully defend their thesis to graduate from the program. Those taking the Pastoral Ministry tract graduate when they have successfully completed the courses, including Capstone Project. Passing a Comprehensive Examination is required for all tracks and successful submission of an article to a peer-reviewed journal is required for all research tracks.

## Degree Specializations

### BIBLICAL STUDIES

The **Biblical Studies** concentration enables graduates to teach either Old Testament or New Testament studies at the undergraduate level. Students further hone their exegetical skills in biblical languages, while deepening their understanding of biblical theology in a specific testament. Students give additional attention to mastering a particular biblical language (either Hebrew or Greek) according to the program major they choose. Students engage in practical Bible instruction and reflect on their experiences. They learn to conduct and defend their own academic research by preparing a thesis according to proper research methodology. Graduates acquire research skills that equip them for further doctoral studies.

### CHRISTIAN FAITH AND HISTORY

The **Christian Faith and History** concentration enables a graduate to teach church history and theology at the undergraduate level. Students expand their knowledge and understanding of God's gracious activities and human responses throughout history. This program emphasizes the Christian heritage from a Wesleyan holiness theological tradition. Students engage in practical historical instruction and reflect on their experiences. They learn to conduct and defend their own original academic research by preparing a thesis according to proper research methodology. Graduates acquire research skills that equip them for further doctoral studies.

### PASTORAL MINISTRY

The **Pastoral Ministry** program focuses on the practice of ministry. This program is project-oriented, rather than research-oriented. It is intended for 1) those who are already engaged in pastoral ministry, 2) those aiming to be better equipped in pastoral ministry, and 3) church leaders who believe in the importance of continuing education. Students gain additional training in practical ministries in the local church, along with planning and leadership. The program also encourages students to practice ministry and reflect on what they have accomplished both from practical and theoretical perspectives.

### Course Offerings

The Master of Science in Theology is a 60-unit degree academic program. The curriculum is divided among Introductory Courses (18 units), Core Courses (12 units), Regulated Cognates (9 units), Thesis (6 units), and Specialization Courses (15 units). The Pastoral Ministry track does not require thesis, but students are required to finish 21 units of Specialization Courses. Each course below is 3 units, unless otherwise specified.

#### INTRODUCTORY COURSES (18)

- Methods of Theological Inquiry
- Foundations of Christianity
- Introduction to Biblical Studies
- Biblical Hermeneutics
- Biblical Languages (6 units)

#### CORE COURSES (12)

- Introduction to Intercultural Studies
- Christian Holiness
- Christian Formation (6 units)

**REGULATED COGNATES (9)**

- The Church in Asia-Pacific Societies
- Communication in Education and Ministry
- Organizational Leadership OR Curriculum Development

**THESIS (6)**

- Thesis Seminar
- Thesis Writing

**SPECIALIZATION: BIBLICAL STUDIES (15)**

- OT Theology
- NT Theology

*Any three courses from the following:*

- Qualitative Research
- Any BS200+, OT200+, or NT200+ Course
- Any BS200+, OT200+, or NT200+ Course
- Any BS200+, OT200+, or NT200+ Course

**SPECIALIZATION: CHRISTIAN FAITH AND HERITAGE (15)**

*Any five courses from the following:*

- Qualitative Research
- Wesley's Theology
- Wesleyan Tradition
- Post-modern Theology in Asia
- Seminary in the History of Christian Thought (3-6 units)
- Denominational Studies
- History of Missions

**SPECIALIZATION: PASTORAL MINISTRY (21; no thesis)**

- Leading Local Churches
- Preaching
- Theology of Worship
- Pastoral Care and Counseling
- Urban Theology
- Capstone Project
- Any PM Course

**Course Sequence**

The Master of Science in Theology may be graduated within two years of full-time study, including attending summer courses.

**M.S.T. – BIBLICAL STUDIES****FIRST YEAR - SEMESTER 1**

- Biblical Language
- Introduction to Biblical Studies
- Methods of Theological Inquiry
- Christian Formation (3)

**FIRST YEAR - SEMESTER 2**

- Biblical Language
- Biblical Hermeneutics
- Introduction to Intercultural Studies
- OT Theology
- Christian Formation (1 unit)

**FIRST YEAR - SUMMER**

- Thesis Seminar
- Organizational Leadership
- Any BS200+, OT200+, or NT200+ Course

**SECOND YEAR – SEMESTER 1**

- Thesis Writing
- Foundations of Christianity
- Any BS200+, OT200+, or NT200+ Course
- Any BS200+, OT200+, or NT200+ Course
- Christian Formation (1 unit)

**SECOND YEAR – SEMESTER 2**

- The Church in Asia-Pacific Societies
- NT Theology
- Communication in Education and Ministry
- Christian Holiness
- Christian Formation (1 unit)



## M.S.T. – CHRISTIAN FAITH AND HERITAGE

### FIRST YEAR - SEMESTER 1

- Biblical Language
- Introduction to Biblical Studies
- Methods of Theological Inquiry
- Christian Formation (3)

### FIRST YEAR - SEMESTER 2

- Biblical Language
- Biblical Hermeneutics
- Introduction to Intercultural Studies
- Denominational Studies
- Christian Formation (1 unit)

### FIRST YEAR - SUMMER

- Thesis Seminar
- Organizational Leadership
- Wesley's Theology

### SECOND YEAR – SEMESTER 1

- Thesis Writing
- Foundations of Christianity
- Wesleyan Tradition
- History of Modern Missions
- Christian Formation (1 unit)

### SECOND YEAR – SEMESTER 2

- The Church in Asia-Pacific Societies
- Post-modern Theology in Asia
- Communication in Education and Ministry
- Christian Holiness
- Christian Formation (1 unit)

## M.S.T. – PASTORAL MINISTRY

### FIRST YEAR - SEMESTER 1

- Biblical Language
- Introduction to Biblical Studies
- Methods of Theological Inquiry
- Christian Formation (3)

### FIRST YEAR - SEMESTER 2

- Biblical Language
- Biblical Hermeneutics
- Introduction to Intercultural Studies
- The Church in Asia-Pacific Societies
- Christian Formation (1 unit)

### FIRST YEAR - SUMMER

- Pastoral Care and Counseling
- Organizational Leadership
- Any PM Course

### SECOND YEAR – SEMESTER 1

- Foundations of Christianity
- Urban Theology
- Capstone Project
- Leading Local Churches
- Christian Formation (1 unit)

### SECOND YEAR – SEMESTER 2

- Preaching
- Theology of Worship
- Communication in Education and Ministry
- Christian Holiness
- Christian Formation (1 unit)

# DOCTOR OF MINISTRY

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The mission of APNTS is to prepare men and women for Christ-like leadership and excellence in ministries. At a high degree, the Doctor of Ministry fulfills this mission. The D. Min. program is an advanced, professional theological degree intended for practitioners of ministry who desire to be more effective in their calling and context of ministry. Its aim is to integrate theory and practice. The focus is in an Asia-Pacific context. Readings, discussions with mentors and peers, and, finally, a major project related to the student's ministry, readies faithful pastors and other church leaders for the challenges of the twenty-first century church.

The Doctor of Ministry draws upon the resources of APNTS—especially its faculty. As a program of APNTS, the Doctor of Ministry is committed to revitalizing Wesleyan perspectives. With these perspectives come the resources of the whole church. The D. Min. degree seeks no less than to be a catalyst for transformation within the Church and throughout the world primarily through its practicing ecclesial church ministers and leaders.

Doctor of Ministry students reflect upon the practices of ministry from biblical, historical and theological perspectives. Out of the deep resources of Wesleyan-grounded paradigms they reflect upon the work of the Church and its mission in the world. They will see ways in which their ministry flows from their understandings of the *Missio Dei* and develop ways in which their ecclesial leadership may more adequately and authentically flow from a Wesleyan ecclesiology. The goal is for the student's ministry to be enhanced and enriched by study, discussion, mentorship and research. The student should grow in knowledge and spirit, and such growth should be evident in ministry practice.

The focal point of emphasis for the Doctor of Ministry degree offered through APNTS is upon Transformational Ministry. This concentration is deeply grounded in a scriptural philosophy and theology of ministry as can be found in passages such as 2 Corinthians 3-4. We take as our motif the heart of that scripture—*3:18 And we all, who with unveiled faces contemplate the Lord's glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit. 4:1 Therefore, since through God's mercy we have this ministry, we do not lose heart.*

The primary purpose of the Doctor of Ministry is to provide continuing education for practicing ministers. The D. Min. degree is not intended to prepare graduates for academia or academic positions. The APNTS Doctor of Ministry degree in Transformational Ministry is recognized by the Commission on Higher Education of the Philippines (CHED) and is approved by AGST. The Doctor of Ministry Program aligns itself with the Strategic Objectives, Institutional Objectives, and Institutional Values of APNTS (see Appendix F).



## Program Outcomes

In addition to the overall mission and objectives of the seminary, the Doctor of Ministry degree program is designed to help students:

1. Integrate theory and practice in an Asia-Pacific context of ministry to increase the effectiveness of pastors and other church leaders for the challenges of the twenty-first century church.
2. Reflect upon the practices of ministry from biblical, historical, and theological perspectives and develop ways in which their ecclesial leadership may more adequately and authentically flow from a Wesleyan ecclesiology.
3. Enhance and enrich their ministry by study, discussion, mentorship, and research; the student should grow in knowledge and spirit, and such growth should be evident in ministry practice.
4. Be catalysts for transformation within the Church and throughout the world, primarily through its practicing ecclesial church ministers and leaders.

## Admission Requirements

All Doctor of Ministry students begin with the formal APNTS application process. Admission to a graduate program at APNTS is based upon:

- A. Graduation with a Master of Divinity degree from a government-recognized or accredited seminary or divinity school. The Master of Divinity represents a core of biblical, theological, historical, and practical subjects that has required three years of full-time graduate-level study.
- B. The applicant must be *currently* involved in ministry and must be able to demonstrate to the satisfaction of the admissions approval team their having been in full-time ministry for at least four years (or the equivalent). Typically, the applicants would be ordained ministers who have served for at least four consecutive years in their ministry.
- C. A graduate seminary or divinity school academic average grade of at least B.
- D. Completion of the application process. The prospective student must submit the following:

1. An application form carefully filled out by the applicant. The form can be obtained online: <http://www.apnts.edu.ph/prospective-students/application>.
2. Four letters of recommendation. The Registrar will correspond directly with individuals indicated by the student on the application form, and one of these letters of recommendation will include the applicant's District Superintendent or Ministry Supervisor.
3. The applicant will also submit a permission letter from the church or ministry in which he or she is serving indicating the ministry's knowledge of and prayerful support for the applicant in this program.
4. Official and original transcripts of record sent by the schools from which the student has graduated and showing all college, graduate, and professional courses the applicant has taken, sent directly to the APNTS Registrar. The transcript should have the institution's seal.
5. One small-size recent photograph.
6. An application fee of US \$75 for Developing Countries and \$110 for Developed Countries.
7. Three short papers:
  - a. Personal and professional identity paper that identifies the student's spiritual and professional journey, and philosophy of ministry (1000–1200 words).
  - b. Goals for continuing education through the Doctor of Ministry (300-500 words).
  - c. A possible focus for the Ministry Research Project (300–500 words).
8. Students whose native language is not English must document an English Equivalency score, received within the last 8 years, at or above 510 to begin to attend classes, and 540 to commence their Ministry Research Project field work. This will be strictly enforced. APNTS offers the exam.
9. Admittance into the program is granted by the D. Min. Admissions Committee which is constituted of the Academic Dean, the D. Min. Director and the Registrar.
10. The D. Min. Admissions Committee is a sub-committee of the D. Min Governing Committee which will review any cases for exceptions that may be referred to the whole committee.
  - a. The full Governing Committee is chaired by the D. Min. Director and convenes once a year typically in February. The committee can handle decisions at other times by electronic vote.
  - b. Its members are four of the D. Min. faculty and the Director. The Academic Dean and the President are ex officio members.
  - c. All changes to the D. Min. Catalog must be approved by the D. Min. Governing Committee. The committee also must approve all new D. Min. Faculty before they are used as professors in the program.

## Graduation Requirements

1. Appropriate demonstration of the expected graduate profile for this degree including these seven qualities mentioned in the ATA 2021 Manual:
  - Comprehensive understanding
  - Critical skills, faithfully exercised

- Serious inquiry with integrity
  - Creative and original contribution
  - Contextual relevance
  - Ability to communicate
  - Missional impact.
2. Successful completion of an original Ministry Research Project of 30,000-35,000 words that reflects excellence and authentic praxis.
  3. An assessment of character and spiritual development that meets the school's benchmarks.

## Course Offerings

The focus of the Doctor of Ministry is “Transformational Ministry.” The Foundational Core subjects are offered in two-week blocks twice a year. Students will have read considerable materials before the courses, and will undertake assigned projects after the courses.

### FOUNDATIONAL CORE (24)

- DM 901-2 Leading Missional Communities of Discipleship and Practice (6 units)
- DM 911-2 The Bible in Ministry Context, Preaching and Practice (6 units)
- DM 921-2 History and Theology of Transformational Ministry (6 units)
- DM 931-2 Spiritual Practice for Transformational Ministry (6 units)

### ELECTIVES (6)

- Electives (preference being for APNTS Ph.D. subjects) (6)

### RESEARCH (9)

- RE 935 Research in Ministry (3)
- RE 936 Ministry Research Project (3)
- RE 937 Ministry Research Project (3)

For more information about the Doctor of Ministry, contact the Registrar's Office for the D.Min. Catalogue.

# DOCTOR OF PHILOSOPHY

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In partnership with Asia Graduate School of Theology, APNTS is proud to offer three Ph.D. degrees, each of them fitting to practical divinity, as it once was called, or applied theology. As a school embedded in the Wesleyan tradition, it is only fitting that APNTS seek ways of uniting pairs so “long disjointed,” as Charles Wesley put it, knowledge and vital piety, learning and holiness, truth and love. The Holistic Child Development, Transformational Learning, and Transformational Development Ph.D. degrees are rigorously academic and engage students theologically. At the same time, the Ph.D. programs thrust the student into active engagement with issues of crucial significance to the church and to society in the twenty-first century. Students in these programs are a contemplative people discovering God’s wisdom through study and research, searching for the mind of Christ, and eagerly anticipating the Spirit’s teaching – all the while seeking ways to creatively and lovingly transform the world.

APNTS currently has three Ph.D. programs: the Ph.D. in Holistic Child Development, the Ph.D. in Transformational Development, and the Ph.D. in Transformational Learning. In 2009 APNTS began offering courses for a Ph.D. in Holistic Child Development. At the time there was a growing awareness of the dreadful conditions in which millions of the world’s children lived. The degree was launched, with the support of Compassion International, with the purpose of equipping leaders to minister with and advocate for children at risk.

In 2012 AGST and APNTS leaders began discussing the possibility of developing a Ph.D. in Transformational Learning to equip a new generation of educational leaders to serve in Asia and beyond. The director of the Bresee Institute East at APNTS joined the conversation, presenting the Center’s desire for a Ph.D. in Transformational Development to transform society with God’s love. All three Ph.D.s are recognized by the Philippine’s Commission on Higher Education (CHED). The Ph.D. in Holistic Development is accredited by the Asia Theological Association, and we will pursue accreditation for the other two programs for the same ATA accreditation. APNTS will also apply for accreditation of the programs to the Association for Theological Education in Southeast Asia (ATESEA) soon.

All three degrees are integrated to provide a rich interdisciplinary learning experience. The degrees share 9 units of required Core Courses. Each degree has 15 units of required Concentration Courses and 9 units of Elective Courses that are unique to the degree. These provide students a sound grounding in their degree’s particular field of study. Six units of these electives may be taken from the other two degrees.

This integration provides for a significant and diverse learning community in courses. It also allows students to build into their degree plan the opportunity to learn from additional fields of study.

## Admission Requirements

1. Master's degree from an accredited institution with a Grade Point Average of B+
  - Three graduate units in research methods
  - Twelve graduate units of study in biblical and theological subjects
2. Portfolio that includes:
  - Thesis or other evidence of substantial research;
  - Evidence of English abilities. A test of English is required. The student should have the equivalent of 575 (paper-based TOEFL). Students who do not get this score will not be allowed to take the advanced research courses; however, students who have been granted "Provisional Acceptance," may begin taking PhD classes if their English score is at least 550;
  - A three-to-four-page essay on a prospective research topic for the PhD.
3. Evidence of or interest in vocations related to the PhD or at least 3-5 years of experience in any scope of Christian ministry.
4. Completed an application form available on the seminary website.
5. Completed Housing Form if staying inside the APNTS campus.

## Program Outcomes

### PhD in Holistic Child Development (C-H-I-L-D)

1. Lead participants to engage in *Christ-centered* education. Students are challenged to understand that in ministering to children, Jesus Christ reigns supreme and that every child will be led to a personal relationship of Jesus.
2. Gain a comprehensive understanding toward a *Holistic* approach to ministering to, for, and with "the least of these" (Mark 9:37). A holistic approach treats the physical, emotional, and social needs of children as well as the spiritual. The curriculum will take into consideration various aspects of child development for holistic ministry.
3. Seek to engage in *Intentional* and strategic intervention for children in crisis and at risk. Program participants will be challenged to engage in Bible-based, professional, and relevant interventions that would enable children to grow up in the fear and knowledge of the Lord so they, too, can minister to others, including their families, friends, and others around them.
4. Equip students towards *Learning* for life contexts. Classroom interactions are always culture sensitive, and instruction, scholarly research, and major projects will always be geared towards various areas of ministries with children.
5. Expose participants toward *Developmental* orientation. Attention will be given to development theories and processes within a Biblical framework and their implications to ministry. This is intrinsically related to the concept of the individual worth of each child and the value of giving every child respect and consideration.

### PhD in Transformational Development

1. Guide participants to reflect on their own experience, think critically and creatively, and act with empathy and passion.
2. Support students as they develop and embrace a philosophy of learning that facilitates transformation.

3. Assist a new generation of faculty and educational leaders to develop teaching, learning, and leading approaches that result in transformational learning in diverse individuals, institutions, and cultures;
4. Lead students to integrate spiritual, biblical, and theological dimensions of learning as the core of holistic transformation.
5. Prepare graduates who are well grounded in sound theory and practice, and will consistently reflect critically on their practices and theories, continually strengthening both.

#### **PhD in Transformational Learning**

1. Guide participants to reflect on their own experience, think critically and creatively, and act with empathy and passion.
2. Support students as they develop and embrace a philosophy of learning that facilitates transformation.
3. Assist a new generation of faculty and educational leaders to develop teaching, learning, and leading approaches that result in transformational learning in diverse individuals, institutions, and cultures.
4. Lead students to integrate spiritual, biblical, theological dimensions of learning as the core of holistic transformation.
5. Prepare graduates who are well grounded in sound theory and practice, and who will consistently reflect critically on their practices and theories, continually strengthening both.

#### **Graduation Requirements**

1. Satisfactory completion of 45 credit hours of PhD-level coursework with a GPA of at least 3.0 (B).
2. Satisfactory completion of a comprehensive examination.
3. Completion and successful defense of a scholarly dissertation of 60,000-75,000 words that reflects original research.
4. Publication of an article in a journal title that is part of Scopus-indexed journals.
5. Satisfactory completion of all other requirements specified in this *Catalog* and the *APNTS Catalog*, particularly on the desired outcomes of “to be,” “to know,” and “to do.”

The Ph.D. Catalogue is available from the Ph.D. Office at APNTS and on the APNTS website.



# COURSE DESCRIPTIONS

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## COURSE SYMBOLS AND NUMBERING

All courses are for three semester hours' graduate credit unless otherwise indicated. Course numbers indicate the level of the course: 100s for foundational courses, 200 for level 2 courses, 300 for level 3 courses, etc. Level 2 courses may require pre-requisites from foundational courses. Level 3 courses and above are offered only to advanced students upon fulfilling pre-requisites.

### A. BIBLE COURSES

- |                       |                           |
|-----------------------|---------------------------|
| 1. Biblical Studies   | BS 100-499                |
| 2. Old Testament      | OT 100-499                |
| 3. New Testament      | NT 100-499                |
| 4. Biblical Languages | HB 100-499 and GK 100-499 |

### B. HERITAGE AND FAITH OF THE CHRISTIAN CHURCH

- |                                    |            |
|------------------------------------|------------|
| 1. History of the Christian Church | H 100-499  |
| 2. Theology                        | T 100-499  |
| 3. Church and Society              | PR 100-499 |

### C. MINISTRY OF THE CHRISTIAN CHURCH

- |                                    |            |
|------------------------------------|------------|
| 1. The Preaching Ministry          | PM 100-499 |
| 2. The Pastoral Ministry           | PM 100-499 |
| 3. Christian Education             | CE 100-499 |
| 4. Research                        | RE 100-499 |
| 5. Leadership                      | LE 100-499 |
| 6. Christian Formation & Practicum | CF 100-499 |
| 7. Intercultural Studies           | IS 100-499 |
| 8. Communication                   | CO 100-499 |

## A. BIBLE COURSES

### 1. BIBLICAL STUDIES

#### BS 110 INTRODUCTION TO BIBLICAL STUDIES

Surveys the literature of the Old and New Testaments, with an emphasis on content. Pays attention to critical issues such as dating, authorship, audience, historical background, language, and theological themes.



**BS 150 BIBLICAL HERMENEUTICS**

Studies the history, methods, and principles of interpreting Scripture. This integrative course applies the principles of sound biblical exegesis to the tasks of Christian preaching and teaching.

**BS 152 BIBLICAL HERMENEUTICS WITH CHILDREN**

Studies the history, methods, and principles of interpreting Scripture. Explores how methods of biblical interpretation can be implemented by and for children. An integrative approach that applies the principles of sound biblical exegesis to the tasks of holistic ministry with children, such as preaching, teaching, curriculum writing, and other intervention strategies.

**BS 210 APOCALYPTIC LITERATURE**

Offers a detailed study of the books of Daniel and Revelation in the context of the times and literary forms that they represent. Pays attention to some non-canonical Jewish and Christian apocalypses.

**BS 330 CONTEMPORARY ISSUES IN BIBLICAL THEOLOGY**

Studies in depth particular topics of relevance to contemporary scholarship in biblical theology, such as the impact of post-modern or liberation hermeneutics upon biblical theology, and a biblical theology of children.

**BS 450-499 DIRECTED / INDEPENDENT RESEARCH IN BIBLICAL STUDIES**

Students pursue detailed and intensive study on topics related to biblical studies in consultation with a professor.

**2. OLD TESTAMENT**

For all of the following Old Testament subjects, both Introduction to Biblical

Studies and Biblical Hermeneutics, or the equivalent, are required pre-requisites.

**OT 210 PENTATEUCH**

Studies the books of Genesis through Deuteronomy. Gives attention to literary analysis, historical backgrounds, and main theological or religious concepts.

**OT 220 DEUTERONOMISTIC HISTORY**

Examines the Deuteronomistic History in Joshua, Judges, 1-2 Samuel, and 1-2 Kings. Pays special attention to redactional theories and the theological categories of righteousness, sin, reward, and punishment.

**OT 230 MAJOR PROPHETS**

Studies the time, character, and message of Isaiah, Jeremiah, and Ezekiel. Gives special attention to the nature and concerns of the prophetic movement in Israel.

**OT 240 MINOR PROPHETS**

Studies the personalities, times, and messages of the twelve minor prophets. Gives special emphasis to social and individual morality as taught by these prophets.

**OT 250 POETRY AND PSALMS**

Studies Hebrew poetry and the development of the Psalter, and exegetes selected Psalms. Attends to poetic devices and forms, especially considering how these contribute to developing Hebrew theology.

**OT 260 WISDOM LITERATURE**

Studies Hebrew wisdom literature as presented in the books of Job and Proverbs. Attends to the philosophical and theological characteristics of Hebrew wisdom traditions, the external influences upon Hebrew wisdom, and the place of wisdom within the canon of the Old Testament.

**OT 270 THE FIVE SCROLLS**

Examines the five biblical books read at principal times in the Jewish liturgical calendar: Ruth, Esther, Song of Songs, Ecclesiastes, and Lamentations. Pays special attention to matters of literary form, historical setting, and theological contribution.

**OT 280 SECOND TEMPLE JEWISH LITERATURE**

Studies the major canonical writings from the early Second Temple/Persian Period. The principal books under investigation will be 1-2 Chronicles, Ezra, and Nehemiah. Also pays some attention to Esther, Haggai, Zechariah, and some deuterocanonical and non-canonical writings from the Second Temple Period.

**OT 310 OLD TESTAMENT THEOLOGY** Studies the major theological concepts of the Old Testament from the perspective of their ancient setting. Stresses the close relationship between the Old and New Testaments. (In addition to Introduction to Biblical Studies and Biblical Hermeneutics, the student should have taken at least one Old Testament exegesis subject before enrolling in this course.)

**OT 320 BIBLICAL THEOLOGY OF COVENANT** Traces Israel's covenant concept throughout the Old Testament. Gives attention to specific covenants, Israel's breaking of them, and the hoped-for new covenant; uses a theological, exegetical, and historical approach.

**OT 450-499 DIRECTED / INDEPENDENT RESEARCH IN OLD TESTAMENT**

Students pursue detailed and intensive study on topics related to the Old Testament in consultation with a professor. (In addition to Introduction to Biblical Studies and

Biblical Hermeneutics, the student should have taken at least one Old Testament exegesis subject before enrolling in this course.)

**3. NEW TESTAMENT**

For all of the following New Testament subjects, Introduction to Biblical Studies and Biblical Hermeneutics, or the equivalent, are required pre-requisites.

**NT 216 MARK AND MATTHEW**

Offers intensive study of Mark with attention to parallel accounts in Matthew, followed by the study of Matthew, giving special attention to the Sermon on the Mount. Notes such concepts as the Kingdom and the Messiah in light of their Jewish background.

**NT 217 LUKE-ACTS**

Studies the Gospel of Luke and the Acts of the Apostles. Gives special attention to the intended meaning of the text in its various original contexts.

**NT 219 BIBLICAL GEOGRAPHY OF THE MINISTRY OF JESUS**

Examines the geographical setting of the ministry of Jesus, and his movement across the first century Palestinian landscape.

**NT 221 ROMANS**

Offers intensive exegetical study of Paul's Epistle to the Romans, with special attention to the foundational theological insights of the letter.

**NT 234 1-2 CORINTHIANS**

Provides an exegetical study of 1-2 Corinthians. Gives attention to the problems and distinctive teachings of the epistles.

### NT 235 PRISON EPISTLES

Offers an exegetical study of Ephesians, Philippians, Colossians, and Philemon, with particular attention to their Christological formulations. Addresses problems of authenticity.



### NT 236 PASTORAL EPISTLES

Offers an exegetical study of 1-2 Timothy and Titus, with special attention to the theological formulations of the letters.

### NT 241 HEBREWS

Provides an intensive study of the book of Hebrews. Examines the book's relationship to the Old Testament, the priesthood and the sacrifice of Christ, and the concept of holiness.

### NT 265 JOHANNINE LITERATURE

Studies the content of Johannine thought. Focuses on exegetical and theological issues in the Gospel of John. Gives attention to the distinctive messages from the Johannine epistles.

### NT 275 SHORTER CHURCH LETTERS

Studies Galatians, 1-2 Thessalonians, James, 1-2 Peter, and Jude. Notes differing points of view as well as the central emphases of each letter.

### NT 310 NEW TESTAMENT THEOLOGY

Studies the theology of the New Testament. Gives special attention to methodology, the unity and diversity of New Testament theology, and the essential faith affirmations of the New Testament. (In addition to Introduction to Biblical Studies and Biblical Hermeneutics, the student should have taken at least one New Testament exegesis subject before enrolling in this course.)

### NT 312 LEADERSHIP IN THE BOOK OF ACTS

Studies biblical patterns of ecclesiastical leadership in the book of Acts through the aid of social scientific criticism. Pays attention to matters of application in current practice.

### NT 349 HONOR THEN AND NOW

Studies the cultural value of honor in the first-century circum-Mediterranean and contemporary Asian contexts, drawing on primary biblical and nonbiblical texts, as well as secondary literature and the student's own experiences and cultural resources. Explores the advantages and disadvantages for individuals embedded in modern honor-based societies for recapturing deep levels of meaning within the biblical texts.



#### NT 450-499 DIRECTED / INDEPENDENT STUDY IN NEW TESTAMENT

Students pursue detailed and intensive study on topics related to the New Testament in consultation with a professor. (In addition to Introduction to Biblical Studies and Biblical Hermeneutics, the student should have taken at least one New Testament exegesis subject before enrolling in this course.)

### 4. BIBLICAL LANGUAGES

#### HB 110 BIBLICAL HEBREW I

Gives the student a basic knowledge of the essential grammar of Biblical Hebrew, as well as an introduction to morphology and syntax. Emphasizes reading comprehension of both pointed and unpointed biblical texts. (Students registering for this course should plan to continue with Biblical Hebrew II.)

#### HB 120 BIBLICAL HEBREW II

Following Biblical Hebrew I, students continue to study grammar, morphology and syntax. Leads to translation of both pointed and unpointed biblical texts. (Prerequisite: Biblical Hebrew I or equivalent.)

#### HB 130 INTERMEDIATE HEBREW

Explores more complex issues of Hebrew syntax and textual criticism. Develops the student's skill in rapid reading of the language. Involves extensive translation of biblical texts from various genres. Introduces translation of some deuterocanonical and non-biblical texts. (Prerequisite: Biblical Hebrew II or equivalent.)

#### HB 210-299 HEBREW EXEGETICAL COURSES

Covers exegetical and translation issues in various Old Testament books. May fulfill Old Testament exegesis requirements for degree

programs. (See corresponding Old Testament course numbers for more specific descriptions.) (Prerequisites: Introduction to Biblical Studies, Biblical Hermeneutics, and Biblical Hebrew II or equivalent.)

#### HB 310 ADVANCED HEBREW

Examines advanced Hebrew philology, comparative Semitics, textual transmission, and translation theory. Translates some nonbiblical texts. (Prerequisite: Intermediate Hebrew.)

#### HB 450-499 DIRECTED / INDEPENDENT STUDY IN HEBREW

Students pursue detailed and intensive study on topics related to Hebrew in consultation with a professor. (Prerequisite: Intermediate Hebrew.)

#### GK 110 NEW TESTAMENT GREEK I

Gives students basic knowledge of the essential vocabulary and grammar of New Testament Greek, as well as an introduction to morphology and syntax. (Students registering for this course should plan to continue with New Testament Greek II.)

#### GK 120 NEW TESTAMENT GREEK II

The second of a two-subject series, continues to give the student basic knowledge of the essential vocabulary and grammar, as well as morphology and syntax, of New Testament Greek. (Prerequisite: New Testament Greek I or equivalent.)

#### GK 130 INTERMEDIATE GREEK

Aids the more exact understanding and accurate exegesis of the text of the Greek New Testament. Focuses on developing the students' understanding of Greek grammar and syntax through the practice of translation and exegesis. (Prerequisite: New Testament Greek II or equivalent.)

**GK 210-299 GREEK EXEGETICAL COURSES**

Covers exegetical and translation issues in various New Testament books. (See corresponding New Testament course numbers for more specific description.) May fulfill New Testament exegesis requirements for degree programs. (Prerequisite: Introduction to Biblical Studies, Biblical Hermeneutics, and New Testament Greek II or equivalent.)

**GK 310 ADVANCED GREEK**

Examines advanced Greek syntax, the philology of ancient Greek languages, textual transmission, and translation theory. Translates some non-biblical texts. (Prerequisite: Intermediate Greek.)

**GK 450-499 DIRECTED / INDEPENDENT STUDY IN GREEK**

Students pursue detailed and intensive study on topics related to Greek in consultation with a professor. (Prerequisite: Intermediate Greek.)

## **B. THE HERITAGE AND FAITH OF THE CHRISTIAN CHURCH**

### **1. HISTORY OF THE CHRISTIAN CHURCH**

**H 101 HISTORY OF WORLD CHRISTIANITY I**

Examines the Christian Church in the early and medieval periods. Emphasizes theological developments and the spread of the church in various areas of the world.

**H 102 HISTORY OF WORLD CHRISTIANITY II**

Examines the life of the Christian Church from the Reformation Era. Emphasizes the growth of Christianity in Asia and the Pacific.

**H 201 HISTORY OF CHRISTIANITY IN ASIA AND THE PACIFIC**

Investigates the introduction and effects of Christianity upon Asian and Pacific cultures from earliest contacts, and discusses the rise of local Christian leaders and practices.

**H 202 HISTORY OF MODERN MISSIONS**

Focusing on missions since the Reformation, acquaints students with the spread of the church around the world through both Roman Catholic and Protestant missions. Deals with theories that have shaped modern missions.

**H 211 THE WESLEYAN TRADITION**

Aims to describe the theological distinctiveness of the Wesleyan and Methodist theological tradition, and the historical development of the holiness movement and its theology. Discusses the applications of Wesleyan theology to certain issues of contemporary relevance.

**H 221 HISTORY AND POLITY OF THE CHURCH OF THE NAZARENE**

Investigates the tradition and mission of the Church of the Nazarene, its place within Protestantism and its purpose in the world from a historical point of view. Enables students to understand the polity and organization of the church, and to describe the theological, ecclesiastical, social and global development of the church.

**H 231 DENOMINATIONAL STUDIES**

Students will describe the beginnings and theological, ecclesiastical, social and global development of particular denominations.

**H 450-499 INDEPENDENT RESEARCH IN CHURCH HISTORY**

Fits the research interests that students of church history have. Encourages local, regional, and national studies. (Prerequisite: completion of two subjects in church history.)

**2. THEOLOGY****T 102 FOUNDATIONS OF CHRISTIANITY**

Explores the core foundation of Christian faith and life, and guides students to examine how their understanding of God and other biblical doctrines affects their Christian life and ministry.

**T 201 DOCTRINAL THEOLOGY I: PERSON AND WORK OF CHRIST**

Studies the historical development and ecumenical understandings about the person of Christ and the nature and extent of his work. (Prerequisite: Foundations of Christianity or equivalent.)

**T 202 DOCTRINAL THEOLOGY II: SPIRIT AND CHURCH**

Studies the historical development of the understanding of the person of the Holy Spirit. Interprets the Christian experience of the Spirit, and the nature of the Church, its worship and sacraments. (Prerequisite: Foundations of Christianity or equivalent.)

**T 203 DOCTRINAL THEOLOGY III: DOCTRINE OF THE TRINITY**

Studies the Christian doctrine of God. Emphasizes major interpretations, historical developments, and contemporary

understandings. (Prerequisite: Foundations of Christianity or equivalent.)

**T 211 CHRISTIAN HOLINESS**

Examines Christian holiness, its biblical foundations and theological formulations, throughout the history of the Christian Church. Emphasis is given to the Wesleyan doctrine of entire sanctification. (Prerequisite: Foundations of Christianity or equivalent.)

**T 213 DOCTRINE OF HOLINESS IN ASIA-PACIFIC CONTEXTS**

Correlates the study of holiness passages in Scripture with culture, religion and society in Asia and the Pacific. Explores possible approaches and paradigms in that interaction. (Prerequisite: Christian Holiness or equivalent.)

**T 221 CHRISTIAN THEOLOGY IN ASIA-PACIFIC CONTEXTS**

Studies prevalent contextual theologies in Asia and Pacific cultures. Gives attention to the growing body of literature by Asian and Pacific theologians. (Prerequisite: Foundations of Christianity or equivalent.)

**T 231 THEOLOGY OF WORK**

Systematic reflection on the meaning of work within the framework of the Asian Christian tradition. Integrates Christian faith and work in the world, especially as it applies to the workplace. Explores effective strategies to help Christians relate their faith convictions to the realities of work experiences.

**T 232 THEOLOGY OF MISSION**

Examines those biblical, theological and anthropological presuppositions that shape missions policies and aims. Constructs a suitable Wesleyan theology of culture and missions.

**T 301 HISTORY OF CHRISTIAN THOUGHT:  
PATRISTICS**

Studies theologians and practices in the early Church from the post-apostolic era to Augustine. Directs attention to the champions of orthodoxy, and to both events and persons that influenced the early church's life, worship and evangelism. (Prerequisite: World Christianity I or equivalent, or permission.)

**T 305 WESLEY'S THEOLOGY**

Studies John Wesley's theology as it was influenced by previous theological developments, as it was laid in his own personal spiritual history, as its development is revealed in his sermons and writings, and as it has been understood by his major interpreters. (Prerequisite: Foundations of Christianity or equivalent.)

**T 307 HISTORY OF CHRISTIAN THOUGHT:  
TWENTIETH-CENTURY ROMAN  
CATHOLICISM**

Critically explores as responses to the vicissitudes of time the formal principles of Catholicism in the twentieth century. Takes into account the historical development of Vatican II's theological formulations as well as the council's impact upon the contemporary church. Gives special attention to the prominent themes of influential theologians and their relevance to Asia-Pacific contexts of ministry. (Prerequisite: World Christianity II or equivalent, or permission.)

**T 311 CONTEMPORARY THEOLOGY**

Studies the theological schools and movements from the twentieth century up to today. Special reference are given to doctrines that are pertinent to Asian and Pacific cultures. (Prerequisite: Foundations of Christianity or equivalent.)

**T 312 POST-MODERN THEOLOGY IN ASIA**

Examines an influential philosophical method born out of the ashes of World War II. Millions of people suffered under the "grand narratives" of twentieth century ideologies. A post-modern philosophy seeks to do justice to those victimized by these narratives. This course considers the unique challenges current culture and media present for proclaiming the Gospel in both Asian and Pacific contexts.

**T 350-399 SEMINAR IN THE HISTORY OF  
CHRISTIAN THOUGHT**

Studies the theologies of a certain period or of certain thinkers within the Christian Church. Course content varies to include such topics as the theology of the early church, the Greek Fathers, Augustine, the Reformation, or the nineteenth-century. (Prerequisite: World Christianity I and II or equivalent, or permission.)

**T 450-499 INDEPENDENT STUDY IN  
THEOLOGY**

Allows students to pursue a doctrinal area of their choosing under the supervision of a professor. (Prerequisite: two semesters of Doctrinal Theology or permission.)

### **3. CHURCH AND SOCIETY**

**PR 101 SOCIOLOGICAL ANALYSIS OF THE  
CHRISTIAN FAITH**

Deals with the problems that arise in relating the truths of the Christian faith to human experience, and especially to the conclusions regarding religion arising from the humanities and the social sciences. Introduces the student to the sociology of religion.



### PR 102 THE CHURCH IN ASIA-PACIFIC SOCIETIES

Focusing on the contexts of Asia and the Pacific, examines contemporary social issues based on Christian ethics and in light of both the gospel and the church's mission in the world, and poses questions as to the church's right response.

### PR 103 THEOLOGY OF CULTURE

Examines and interprets the religious significance and meaning of culture—its values and forms of expression—in the light of biblical and theological considerations.

### PR 136 COMMUNITY TRANSFORMATION AND DEVELOPMENT

Enriches Christian workers with a holistic understanding of social engagement, particularly related to community-related efforts. Explores how the church and various organizations can meet the spiritual, social, physical, emotional, intellectual, and economic needs of people and how Christians can better help people in their communities.

### PR 201 PARTNERSHIP AND NETWORKING

Introduces Christian workers to various organizations—including government agencies—engaged in social action. Although skills will be discussed related to partnerships, more attention will be placed on inviting various groups as guests in the course, giving students the opportunity to get acquainted with them.

## C. THE MINISTRY OF THE CHRISTIAN CHURCH

### 1. THE PREACHING MINISTRY

#### PM 101 PREACHING

Studies the nature and importance of preaching and the principles of sermon

construction, the selection and interpretation of the text, the formulation of the sermon idea, the sermon objective, the development of the material, the arrangement of the sermon structure, the improvement of the sermon style, and the preaching of the sermon. (Prerequisite: Biblical Hermeneutics.)

#### PM 201 EXPOSITORY PREACHING

Studies the development of biblical sermons, including analysis of the hermeneutical method used to move from the passage to the sermon on the passage. Considers the theological motif and the ramifications of the passage and how they are developed in the sermon. (Prerequisite: Preaching.)

#### PM 301 HOMILETICS OF HOLINESS

Offers a practical study of the principles of preaching biblical holiness, including the theological background, and exegetical and homiletical development of key passages. (Prerequisites: Biblical Hermeneutics, Christian Holiness, and Preaching.)

#### PM 350-349 PREACHING SEMINAR

An intensive study of the principles and practices of preaching. Seminar topics may include: Preaching from the Old Testament; Preaching from the New Testament; Preaching the Creedal Affirmations; Preaching and the Christian Year; Narrative Preaching; Dialogical Preaching; Preaching the Gospels; or Preaching the Letters of Paul. Repeat credits will be allowed for non-duplicated seminar subjects. (Prerequisite: Preaching.)



## 2. THE PASTORAL MINISTRY

### PM 103 LEADING LOCAL CHURCHES

Provides guidance for good church administration balanced with effective pastoral leadership vision. Equips the minister to lead in up-reach (worship and prayer ministries), in-reach (edification, body life and care for the flock) and outreach (ministries designed for those outside the congregation, both locally and globally).

### PM 105 PASTORAL CARE AND COUNSELING

Develops skills and sensitivities to enable spiritual and emotional health within the church. Emphasizes self-understanding and listening skills. Examines life passages, sources of personality problems and various types of counselling.

### PM 109 CHORAL PRACTICUM

Gathers students interested in choral singing, who will participate in chapel services and perform on other occasions. Develops skills in church music ministry. (Must take two semesters for credit to be given.)

### PM 127 THEOLOGY OF WORSHIP

Provides a theological basis for corporate worship. Builds concepts of and skills in worship leadership. With theological insight,

deepens an understanding of and appreciation for various types of Christian worship. Enables students to become effective leaders of Christian worship in the local church.

### PM 133 URBAN CHURCH MULTIPLICATION

Explores opportunities and challenges, and engages strategies and models that will enable students to ignite contextual and reproducible church multiplication movements in the cities of Asia and the Pacific.

### PM 151 WOMEN AND THE CHURCH

Develops an understanding of the perspectives and contributions of lay and ordained women in the church. Examines scripture in relation to women in ministry, and encourages women of all ages to respond to God's leadership in their lives. Interdisciplinary: involving biblical, theological, historical, psychological, sociological, and anthropological perspectives.

### PM 160 YOUTH AND THE CHURCH

Emphasizes programs with youth and adults that involve inductive methodology, taught through inductive teaching methods.

### PM 170 LAY MINISTRIES IN THE CHURCH

Probes in-depth the nature and needs of young, middle, and older adults as revealed in the Scriptures, theology, social science, educational theory, and human experience. Prepares students to understand adults and to minister to them responsibly.

### PM 175 CHRISTIAN COMMUNITIES OF PRACTICE

Examines the meaning of community and Christ. Discusses belonging, identity, meaning, and practice. Using social science research, students learn how to develop a

sense of community, models of intergenerational ministries within the church community, the church's potential to bring healing grace to broken people, the interaction of the Christian community within the large community beyond the church doors, and how new members are incorporated into the community.

#### PM 181 CHRISTIAN FORMATION OF MINISTERS

Nurtures development of character in the lives of ministers by drawing upon historical and contemporary guides and helps to spiritual maturity. Emphasizes prayer. Enables ministers to be effective in the spiritual development of others. Focuses on the integrity and character of the minister. Addresses spiritual formation of the minister and his or her family, and equips the minister for a life-time of ministry.

#### PM 182 PROFESSIONAL DEVELOPMENT OF CHRISTIAN WORKERS

Equips Christian workers with essential skills set to become successful in their engagement with concrete social issues. Special attention will be given to writing project proposals, relational skills, financial management, advertising and marketing practices, and others.

#### PM 183 SPIRITUALITY, ETHICS, AND ETIQUETTE

Forms and transforms Christian workers to Christlike men and women for excellence in service. Particular attention will be on Asian social expectations. Explores the relationship of ethical thinking and ethical behavior to contemporary business management, including how to maintain the balance between moral goodness and good professional practice.

#### PM 310 PASTORAL MINISTRY IN THE WESLEYAN SPIRIT

Explores pastoral ministry from Wesleyan points of view in order to enhance ministry in congregational contexts. Considers pastoral practices and spiritual formation from Wesleyan theological perspectives.

#### PM 311 APPROACHES TO HOLISTIC MINISTRY

Provides understanding about the physical, mental, social, economic, emotional, and spiritual needs of congregations, families and individuals under the care of a minister. Gives tools to determine and promote wholeness and health in ministry settings. Deals with issues of support, safety and security for children, youth, women, elderly, deprived, marginalized, at risk or vulnerable persons. Views the *missio Dei* work of God as that of reconciliation and love.

#### PM 350-399 SEMINAR IN PASTORAL MINISTRY

An intensive study of the principles and practices of pastoral ministry. Seminar topics may include: worship, discipleship, evangelism, congregational leadership, pastoral care, and counseling. Repeat credits will be allowed for non-duplicated seminar subjects.

#### PM 450-459 INDEPENDENT STUDY IN PREACHING OR PASTORAL MINISTRY

Allows students to research topics and projects in preaching and pastoral ministry under the direction of a professor. (Prerequisite: at least six credits in Pastoral Ministry subjects.)



### 3. CHRISTIAN EDUCATION

#### CE 105 FOUNDATIONS OF EDUCATION

Provides an overview of the biblical, theological, philosophical, historical, sociological, psychological and curricular foundations of Christian education. Investigates human development looking at basic physical, cognitive, psychosocial, legal, moral, faith and life states. Explores the essential teaching and learning processes. Surveys Christian education ministries across the life span with special attention to the contemporary Asia-Pacific church and its context. Utilizes the foundational ingredients that comprise a thorough organizational and instructional philosophy and practice.

#### CE 110 THEORIES OF LEARNING

Studies the human learner and examines theories of how learning takes place, the interaction of an educative experience that results in learning, material helps that facilitate learning, and measurements of learning outcomes.

#### CE 132 CURRICULUM DEVELOPMENT

Examines the theoretical framework and principles for the development of a coherent and relevant curriculum for the learners' educational ministries. The course will engage the learners in understanding and using key principles in curriculum

development. Curriculum innovations, issues, concerns and the impact of social, political, psychological, and economic factors will also be addressed. This course will employ multiple learning experiences that are collaborative, interactive, innovative, and progressive. Learners' active involvement in the different facets of this course is extremely vital. At the end of the course, the learners are required to write a curriculum material as to their area of specialization.

#### CE 143 EARLY CHILDHOOD EDUCATION

Focuses on the nature and needs of children from birth to age six. Offers an overview of philosophy, approaches and methods for teaching preschool children. Covers both classroom management and materials and resources. Discusses the place of sensory experience, language arts, the humanities, and the Bible. Gives attention to creating a supportive physical and emotional environment. Allows students to develop resources and demonstrate classroom methods.

#### CE 145 THE CHILD IN CHRISTIAN THOUGHT

Surveys the various historical contexts through which children are perceived and discusses how worldviews affect the lives of children. The course looks at perceptions of children in the Christian tradition.

#### CE 164 TEACHING THE BIBLE WITH YOUTH AND ADULTS

Emphasizes a strategy for conducting Bible studies with youth and adults that involve a narrative inductive Bible study methodology through inductive teaching methods leading to transformed imaginations and worldviews. Employs a critical contextualization model that is applicable to home Bible studies.

**CE 165 TEACHING IN HIGHER EDUCATION**

Walks students through the steps to teach a subject at the tertiary level, including setting the learning objectives for the course, selecting textbooks, creating a syllabus, organizing the content, selecting teaching and learning activities, and evaluating the instruction and learning based upon the stated learning objectives in light of both academic and biblical standards. Deals with the theories, principles and techniques of effective classroom instruction for higher education.

**CE 180 VALUES AND MORAL DEVELOPMENT**

Provides an overview and examines theoretical approaches to values and moral education. Offers instructional designs and strategies for effective moral education for various ages, levels and contexts, including public schools.

**CE 183 LIFE-SPAN CHRISTIAN DEVELOPMENT**

Focuses on life-long physical, intellectual, psychological, social and spiritual development. Applies human development concepts to local church ministries, including the selection of age-appropriate curricula and methods.

**CE 201 INSTRUCTIONAL METHODS AND TECHNOLOGY**

Considers various methods of teaching. Analyzes purposes, appropriateness, and effectiveness of methods. Gives attention to resource utilization, and projected and non-projected materials and media.

**CE 202 INSTRUCTIONAL METHODS AND TECHNOLOGY FOR TEACHING CHILDREN**

Develops skills in teaching methods appropriate for children. Exposes students to materials and strategies appropriate to the needs, age and learning levels of children through age 12.

**CE 205 INSTRUCTIONAL DESIGN**

Enables the student to apply and implement design principles when developing instruction within the context of the church and the socio-cultural environment in which the church is situated. Takes into account the needs of the learner within a given context and creates objectives by which to evaluate the learning results. Attends to the strategies for facilitating learning during implementation of the instruction.

**CE 206 INDIVIDUALIZED INSTRUCTION**

Investigates and designs materials and programs to individualize instruction. Covers theories such as multiple intelligences and teaches how to differentiate instruction for mixed-ability classrooms or ministry settings. Focuses on using individual profiles, instructional strategies, and curriculum modifications to challenge students appropriately and to help students develop their talents in diverse, inclusive settings. Gives practical guidance on how to create and use an IEP (Individual Educational Plan) appropriate for home or one-room schoolhouse settings, for students with special needs, and for gifted children.

**CE 211 STRATEGIC PLANNING**

Studies the best practices of institutions in developing a consistent vision for guiding financial actions, money-raising guidelines, decision making, long- and short-term strategies, and resource allocation. Students learn how to best develop vision, mission, goals, and objectives. Emphasizes how best to implement strategic planning based on the relationship with stakeholders, including the community.

**CE 235 APPLIED LINGUISTICS**

Focuses on linguistic forms, meaning, and use at the sub-sentential, the sentential level, and the super-sentential level.

Explores principles of pronunciation, syntax, and discourse with a view towards communicative language understanding and application.

#### CE 236 TEST, MEASUREMENT, AND AUTHENTIC ASSESSMENTS

Explores the application of the concepts of reliability, validity, and practicality to the development, selection, use, and interpretation of tests and other measuring instruments. Covers concepts of norm-referenced and criterion-referenced tests, interpretation of test scores, and ethics in assessment along with legal rights and responsibilities pertaining to evaluation processes.

#### CE 251 TEACHING LEARNERS WITH SPECIAL NEEDS

Considers learners with a wide variety of special needs, including those with hearing impairments, sight impairments, motor control difficulties ranging from cerebral palsy to dysmelia, social and mental needs such as autism, Downs' Syndrome, ADHD, dyslexia as well as general reading and learning difficulties. Develops strategies for the learners to learn and live to their fullest potential.

#### CE 252 CURRICULUM DEVELOPMENT, CONTEXTUALIZATION, AND ASSESSMENT

Learners will reflect on their philosophy of transformational learning developed in previous courses and its implications for curriculum building. They will explore models for curriculum design and assessment then evaluate sample curriculum resources in the light of those models and their personal philosophy of transformational learning. Emphasis will be given to the development of a coherent curriculum plan contextualized for the setting in which they serve. Development of

curriculum and curriculum resources for both academic and non-formal learning settings, such as the church, will be considered.

#### CE 300 CHILD, CHURCH, AND MISSION

Provides an overview of holistic child development, the biblical foundations for children's ministries, the work of child development, the roles and responsibilities of the church in caring for needy children, and the place of children's ministries as strategies and resources for missions.

#### CE 317 INTERVENTION STRATEGIES FOR CHILDREN IN CRISIS

Provides an understanding of the powerful impact that trauma-produced losses have on every aspect of a child's life, especially emotionally and spiritually. Along with gaining knowledge of trauma's impact, also explores various effective intervention principles and strategies that facilitate emotional and spiritual healing, restoration of hope and closure to a child's traumatic experiences. Emphasizes holistic ministry.

#### CE 321 SECOND LANGUAGE ACQUISITION

Emphasizes various theories that pertain to second language acquisition, especially as differentiated from native language acquisition. Explores a variety of methodologies that are effective in teaching as a second language. Requires tutoring or language teaching.

#### CE 345 APPROACHES TO HOLISTIC NURTURE OF CHILDREN

Examines the holistic development of children. Includes perspectives on developmental, psychological, physical, cognitive, socio-emotional, moral, and spiritual aspects of growth. Examines specific settings for ministry and provides a broad framework for assessing, identifying



and applying various types of micro to macro-level intervention strategies with children including the home, church, and Christian schools and the impact these settings have on the lives of children.

#### CE 450-499 INDEPENDENT STUDY IN CHRISTIAN EDUCATION

Allows students to work on research or on projects in Christian Education under the direction of a professor.

## 4. RESEARCH

#### RE 101 METHODS OF RESEARCH

Orients the student to research methods and procedures applicable to the social sciences, including religious education, communication, and intercultural studies.

#### RE 102 METHODS OF THEOLOGICAL INQUIRY

Orients the student to research methods and study skills applicable to successful scholarship in the theological disciplines, and introduces the student to the nature of studies in Bible, Christian doctrine, and history.

#### RE 161 ETHNOGRAPHICAL RESEARCH

Orients the student to research methods and procedures, including field work,

applicable specifically to ethnography. Equips Christian workers with necessary skills to exegete various contexts. Students will learn how to conduct community research, feasibility studies, and write research outputs.

#### RE 211 QUANTITATIVE RESEARCH

Provides practical training in quantitative educational research tools. Students demonstrate ability to correctly apply selected statistical tools appropriate for research. (Prerequisite: Methods of Research or Methods of Theological Inquiry.)

#### RE 221 QUALITATIVE RESEARCH

Provides a philosophical perspective for qualitative research methods, and involves practical training in multiple methods, including participant observation, interviews and focus groups, open survey/questionnaires, discourse analysis, document and content analysis, case studies and analysis of the collected data. Explores the practical use of these research methods. (Prerequisite: Methods of Research or Methods of Theological Inquiry.)

#### RE 301 THESIS SEMINAR

Guides students as they undertake a thesis of original research into a given problem arising from biblical, theological, historical, practical or other areas of divinity studies. Students complete and defend thesis proposals. (Prerequisite: Qualitative or Quantitative Research, English proficiency, and the completion of at least 24 units.)

#### RE 302 THESIS WRITING

Mentors guide students as they draft theses and prepare for the completion and defense of theses. (Prerequisite: Thesis Seminar.)

**RE 304 PRODUCTION THESIS**

a creative production output with a substantial paper work as supporting material. Serves as the integrative culmination of programs of study, and demonstrates the students' ability to create expression of theological knowledge and gospel into the relevant channel of communication that includes film, video, stage play, installation art, multimedia, website, audio cassette, book, and new media and others. (Prerequisite: Qualitative or Quantitative Research, English proficiency, and the completion of at least 24 units, including two media production subjects.)

**RE 311 THESIS CONTINUATION [no credit]**

Registers students who have completed their thesis proposals and Thesis Seminar and Thesis Writing courses, but not their theses.

**RE 305 CAPSTONE PROJECT**

Provides guidance to students as they undertake writing their Capstone Project. Equips students with essential knowledge and tools to conduct research, write conclusions, and write proposals in the light of gathered data. Students complete and defend their Capstone Project.

**5. LEADERSHIP****LE 115 PERSONAL LEADERSHIP DEVELOPMENT**

Provides learners with the opportunity to develop intrapersonal leadership for serving others. Learners will understand personality differences, leadership styles, and how to use this understanding in their personal and professional lives. Learners will recognize how to connect their styles and strengths to key leadership practices that personify servanthood, an outcome that will facilitate

a personal sense of vocation and calling in their lives.

**LE 118 ORGANIZATIONAL LEADERSHIP**

Provides opportunities for the discovery and development of strategies, skills and techniques that promote successful leadership within diverse organizations: businesses, nonprofit institutions, and educational institutions. Topics include creating organizational and personal mission statements, conflict resolution, organizational change, organizational culture, decision making, group dynamics, communication, transformational change, servant leadership and leadership theories.

**LE 215 TECHNOLOGY PLANNING FOR THE ADMINISTRATOR**

Provides a platform for students to explore, understand, and implement technological resources necessary for their professional environment. Elements may include word processing, desktop publishing, databases, spreadsheets, project management software, web navigation skills, e-mail management skills, computer network knowledge, computer-related storage devices, and other knowledge applications. Introduces students to video-conferencing skills and webpage design.

**LE 261 CURRENT ISSUES AND CASES IN LEADERSHIP**

Provides a study of the current trends and practices in public and private sector leadership. Students will read and discuss current news, research, and case studies and will be required to complete independent and collaborative projects. Instruction will be provided on where to track trends in leadership and how to use the case method.



**LE 281 CONFLICT MANAGEMENT**

Presents negotiation theory, strategies, and styles. Students learn how to negotiate in emergency and difficult situations, which include abrasiveness, racism, and sexism. Covers conflict management from two perspectives. From a first party perspective students will be directly engaged. As third parties, students will develop and enhance their skills in helping others deal directly with conflicts, mediation, investigation, arbitration, and helping the system change as a result of a dispute.

**6. CHRISTIAN FORMATION AND PRACTICUM****CF 101 FORMATION OF CHRISTIAN MINISTERS**

Nurtures development of character in the lives of ministers by drawing upon historical and contemporary guides and helps to spiritual maturity. Enables ministers to be effective mentors in the spiritual development of others.

**CF 102 FORMATION IN COMMUNITY (1 unit)**

Provides supervised settings in which ministers-in-training can engage in means of grace, and practice, explore, and reflect upon the profession of ministry. Through work with people in real situations of Christian service, students are exposed to

opportunities for developing professional competence in various Christian ministries. Provides an avenue for “reflective engagement.” Repeatable.

**CF 150-159 PRACTICUM**

Provides opportunity to students to implement their learning in a community. Emphasis leans more towards supervision instead of action. Practicum may be in the area of Pastoral Ministry, Media, Communication, Christian Education, Holistic Child Development, Leadership or Administration, or Teaching.

**7. INTERCULTURAL STUDIES****IS 102 INTRODUCTION TO INTERCULTURAL STUDIES**

Introduces students to the broad field of missiology. Provides essential orientation for those considering missionary service. Gives attention to the ever-increasing body of literature in missions.

**IS 104 EVANGELISM**

Prepares students for faithful and fruitful leadership in evangelism through the local church. Familiarizes students with various methods of evangelism that are helpful in the local church, including personal and small-group evangelism, special services, and laity training.

**IS 105 DISCIPLESHIP**

Instructs the students how to be true disciples and trains them how to be disciple makers of Jesus Christ so that they can fulfill the Great Commission of Jesus as stated in Matt. 28:19-20. Provides weekly practice in group dynamics, in inductive Bible study and in personal covenant disciplines in order to develop the student’s intimate relationship to Christ and enable him/her to become

disciple makers. Emphasis in this course will be on the actual practice of making disciples.

#### IS 106 CHURCH PLANTING

Deals with the biblical and theological underpinnings for planting churches in light of the New Testament. Considers current and past models and methodologies. Addresses roles of evangelism and discipleship, community transformation and development, and sociology and anthropology in church planting. Students actively plan and participate in aspects of church planting.

#### IS 120 PRACTICE OF MISSIONS

Focuses upon the practical aspects of missionary life and work, beginning with the preparatory stage and moving through the broad scope of missionary activities. Gives attention to missionary principles, the role of missionaries, and to the relationship of the mission to the developing national church, as well as to the goals and processes of internationalization.

#### IS 125 LITERATURE DEVELOPMENT

Approaches literature development from the standpoints of the Bible, history and culture. Enables students to formulate their own criteria for literature development and to write, edit, prepare and produce materials.

#### IS 137 ANTI HUMAN TRAFFICKING

Surveys the field of Human Trafficking issues, concentrating upon South-east Asia. Explores practical methods of recovery and restoration. Includes visits to human trafficking sites, and interviews with victims, and leaders in the field.

#### IS 160 CULTURAL ANTHROPOLOGY

Introduces the field of anthropology to those preparing for intercultural ministries.

Examines the dynamics of culture. Uses primarily examples from Asia and the Pacific region. Discusses how to relate the gospel to different cultural contexts.

#### IS 164 STORY, SYMBOL, AND CEREMONY

Designed to help students discover effective means of communicating the Gospel to people who are primarily oral learners. Students will discover the importance of using stories, songs, symbols and ceremonies so as to communicate the Gospel in deep, meaningful and memorable ways. Students will evaluate a variety of rituals, symbols and ceremonies, and develop a discipleship model that is effective with visual and oral learners.

#### IS 166 DIASPORA MISSIOLOGY

This course will examine the 21st century phenomenon of global migration and its impact on reaching cultures that were once closed to the good news of the Gospel. Looking first at biblical and historical diasporas, we will work together to create strategies of evangelism for un-reached people groups now living in major urban cities around the world. We will also study how economic diaspora brings Christians into corners of the world where traditional missionaries are prohibited. The course will utilize journal articles, ethnography activities, interviews, mapping, and critical thinking to produce a strategy for the student's community.

#### IS 171 COMMUNICATING CHRIST IN MUSLIM CONTEXTS

Studies principles and procedures of understanding Muslims, and emphasizes intercultural communication and the contextualization of the message.

### IS 190 RELIGIONS IN ASIA

An introduction to Asia's major religious systems: Hinduism, Buddhism, Confucianism, Taoism, Islam, and Animism. Through lecture, reading, discussion and site visits this course will investigate these religions from several perspectives, including historical, phenomenological, and comparative.

### IS 192 STREET CHILDREN

Surveys the world-wide phenomenon of children who live all or much of their lives in streets. Sociological and anthropological principles are utilized in understanding these children. Physical, social, educational, psychological and spiritual dynamics are explored. Direct contact with street children will be required.

### IS 201 BIBLICAL FOUNDATIONS FOR CONTEXTUALIZATION

Examines biblical texts and models that provide insight as to how the Gospel may be transmitted in Asian and Pacific cultures, with guidance from missiological and other perspectives.

### IS 202 URBAN THEOLOGY

Applies theology in urban setting. Acquaints students with biblical and theological underpinnings of urban ministry. Includes overviews of the historical development of urban mission. Encourages students to learn about urban studies from a variety of points of view and sources, particularly exploring the contributions of Wesleyan and evangelical traditions to urban ministry and mission.

### IS 203 INTERCULTURAL COMMUNICATION

Assists students in communicating the gospel across cultural barriers. An examination of the theoretical base for intercultural communication, intercultural

distinctives, approaches to understanding cultures, and intercultural encounters. Discussions and readings include, but are not limited to, current issues such as mass communication process, media effects, socio-cultural influences of news media, media religiosity, and international information flow. Focuses on what cultures share, rather than their differences.

### IS 250-299 SEMINAR IN ASIAN RELIGION

Studies a particular religion or religious movement. Course content varies to include such topics as local religions and sects, religions in Asia, or spiritual movements in the world that affect Asia.

### IS 251 BUDDHISM AND CONFUCIANISM

Studies the worldview, structures and practices of Buddhists and Confucianists in historical and anthropological perspective.

### IS 252 HINDUISM AND TAOISM

Studies the worldview, structures and practices of Hindus and Taoists in historical and anthropological perspective.

### IS 253 FOLK RELIGIONS

Provides an in-depth study of the folk religions that are practiced in the Asia and Pacific regions of the world. Helps the church to understand how it can best evangelize in areas where such is practiced.



### IS 310 MISSIONAL CONTEXTUALIZATION AND STRATEGIES

This course will introduce and evaluate historical and current mission strategies. The student will explore Biblical principles, foundational theories, contextualization methods, anthropological methods and practical applications of missions.

### IS 311 CULTURES, CONTEXT, AND WORLDVIEWS

Examines cultural formation and the values, patterns of thinking, feeling, and responding that form in diverse cultural contexts with the goal of better understanding ones own culture and the cultures of others. Learners will reflect on the cultural context that has formed them and the context in which they serve; identify the worldview in each context and examine them through the lens of a biblical worldview. Learners will grow in their ability to appropriately contextualize teaching, leading and disciple making within their ministry context.

### IS 450-499 INDEPENDENT STUDY IN INTERCULTURAL STUDIES

Allows students to be directed in readings, research, or projects in missiology, including the history of modern missions or missionary anthropology.

## 8. CHRISTIAN COMMUNICATION

*Note that prerequisite to all communications subjects is Communication in Education and Ministry.*

### CO 102 COMMUNICATION THEORIES AND PROCESSES

Introduces students to various concepts, approaches and models of communication. Covers the rich history of 2000 years of communication theory. Examines the connection of faith and reason in the

philosophy of language. Integrates the communication process and practices in the student's own cultures. Attention is paid to commonalities between processes in different cultures.

### CO 105 COMMUNICATION IN EDUCATION AND MINISTRY

Provides essential skills for communicating in the church and school. Presents an overview of both interpersonal and mediated communication. Introduces the basic principles of communication needed in Christian ministry. Examines how communication principles may be creatively used in church-related ministries. Gives fundamental training for presentations and projects. Covers essential skills for teaching in the church or in educational settings.

### CO 112 INTERPERSONAL COMMUNICATION

Studies communication theory and its value in dyadic, one-on-one relationships. Gives special emphasis to the development of the communication process, appropriate techniques, and skills as they relate to improving relationships with family, friends, coworkers.

### CO 204 SPEECH COMMUNICATION

For the effective transmission of the message, through the study of rhetorical theory and practice, develops skills in the adaptation of ideas to audiences in the public speaking situation. Gives special attention to making presentations with English as a second language.

### CO 247 TRADITIONAL MEDIA

Provides an opportunity for students to examine their own cultures for their traditional modes of communication, drama, music, art, or dance. Challenges students to learn how to use their own culture to spread

the Gospel. Covers core elements of using traditional drama as modern media.

#### CO 299 SPECIAL SEMINAR IN COMMUNICATION

This is a course that will make use of the variety of expertise available amongst the communication faculty. Faculty members will present areas of special interest in their own ministry, research, and practice. Topics will vary from one section to another. The course will be repeatable for different topics. Subjects may include issues in television, film, radio, theatre; or missions, evangelism, apologetics; or the rhetoric of the Bible.

#### CO 310 VISUAL COMMUNICATION I

Examines the theory and practice of visual media. While focusing on video production, covers various kinds of visual media productions including film, television, photography, and computer based digital visual productions. Includes the different digital media and their features, aims to provide comprehensive techniques for operating studio and video production. Develops professional use of camera, sound, lighting. Project-based class instruction provides creative production opportunities.

#### CO 311 VISUAL COMMUNICATION II

Studies production technique and post production. Studies the principles behind quality video production with emphasis on

the role of the project producer and director. Gives special emphasis to applications to television, film directing, and film producing in the studio and in the field. The expected outcome will be a quality visual production that contributes to the ministry of the Church.

#### CO 320 AUDIO COMMUNICATION I

Provides a basic theory and practice of audio production for various audiences. Covers radio production from script to final production. Covers web-streaming as well as traditional transmission of radio programs. Offers practical experience in operating an audio control console and announcing. Studies communication and performance skills for becoming an announcer. Gives special emphasis to interpreting copy, voice and diction, music announcing, and interviewing.

#### CO 321 AUDIO COMMUNICATION II

An advanced course that focuses on audio programs. Attention will be paid to media management, editing and production skills. Provides project-based class instruction for advanced creative production opportunities. Expected outcome will be a quality audio production that contributes to the ministry of the Church.

# LIBRARY AND EDUCATIONAL RESOURCES

The Sue Fox Library has been in continuous development since the beginning of the seminary in 1983. It is a theological library, which has various resources in religion, primarily in the field of Wesleyan Studies. However, other fields are well represented too.

The APNTS library seeks to collect material adequate to support the different coursework and curriculum needs of faculty, students, and staff of Asia-Pacific Nazarene Theological Seminary. The collection development emphasis is on acquiring current and retrospective materials to support the present and future needs of faculty and student research and teaching in the areas of Pastoral ministry, Missions, Early Childhood Ministry, College Teaching, Christian School, Transformational Learning and Transformational Development.

The Sue Fox Library envisions to be a dynamic, service-oriented, and integral part of the academic life of the seminary. The library seeks to:

- Deliver excellent service to faculty, students, and users and provide access to learning resources regardless of their geographic location.
- Assist students, faculty, and staff in gaining access to relevant information, and help them maximize the use of library resources, services, and programs.
- Promote an information literacy program which provides opportunities for students to develop positive outcomes in support of academic goals, career objectives, and lifelong learning.
- Support research and innovation through internal and shared collection development, inter-library loans, and by expanding the depth and breadth of the library's repository.
- Participate in the community by reaching out to seminaries and organizations to offer information literacy support and other educational services.
- Develop and maintain a safe and effective physical environment conducive to all forms of learning and instruction.
- Support access to resources and productivity through effective management of information technologies including workstations, the online Library system, and the Library's website.

## SCOPE OF COLLECTION

The library has an extensive collection of resources in the Religion Classification, primarily from the Wesleyan perspective. All APNTS academic programs are backed up with a wide array of books and multimedia resources. Curriculum resource materials consist of children's books, visual aids, lesson materials, equipment for Sunday-school classes, Bible studies, children/youth ministries, and other educational programs.

Access to eBooks and digital journal subscriptions are also available through the Global Digital Theology Library (GDTL) which is accessible through <https://globaldtl.org/>. All students—part-time or full-time, may ask for the pincode from the librarian to access the online database.

The library makes available a representative collection of material in all areas of human knowledge, though primary attention is given to supporting the present curriculum of Asia-Pacific Nazarene Theological Seminary.

### LIBRARY SYSTEM

The library upgraded its library system from Athena to OPALS in 2016. OPALS Open-source Automated Library System is a powerful cooperatively developed, Web-based, open-source program. This alternative technology provides Internet access to information databases, library collections, digital archives, and library operations. The library catalogue may be accessed through <https://apnts-gnec.kari.opalsinfo.net/bin/home>.

### OPEN ACCESS INSTITUTIONAL REPOSITORY

The APNTS Institutional Repository includes the scholarly works contributed by our faculty, staff, students, alumni, and selected materials from the seminary archives. This web-based institutional repository provides access to the scholarly content of the faculty, staff, alumni, and students, making our scholarship more freely accessible and visible online. It provides a permanent archive of scholarship, and it will support faculty and student success and growth through increasing access to their published research (<http://apnts.whdl.org>).



# RESEARCH DEPARTMENT

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Asia-Pacific Nazarene Theological Seminary is a teaching-oriented and service-oriented institution. The seminary's mission to prepare men and women for service and its vision to equip each new generation of leaders establishes that APNTS chiefly exists to train its students towards excellence in ministry. Furthermore, the seminary aims to create space not only for teaching and training but also for generating knowledge.

The APNTS Department of Research functions mainly to ensure that the seminary continues to be an institution that produces relevant and quality research from its leaders, faculty, and students.

APNTS recognizes that as the research life of the seminary becomes vibrant and the productivity of quality research increases, three vital things will be accomplished: successful completion of graduate school students' theses and dissertations, advancement of the institution's faculty, and finally, a favorable reputation for the institution. Furthermore, as a graduate school in the Wesleyan tradition, APNTS believes in the uniqueness of its contribution in approaching the emergent topics of research in the Asia-Pacific Region and beyond. As a higher education institution (HEI), APNTS also seeks to be a knowledge-producing seminary, with contributions to contemporary topics, biblical-theological conversations, and missional developments.

The Research Department grants funding for approved research. The deadline for application of research grants is announced by the Research Director every year. Application forms are available through the Research Director.

The Research Department also manages the Institutional Review Board, which evaluates, approves, and/or makes recommendations to all research conducted under the auspices of the seminary, including theses and dissertations. This is to ascertain that research are conducted within good ethical parameters and that no human rights are violated.



# FINANCIAL INFORMATION

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The current fees at APNTS are available on the seminary website and are subject to change.

The APNTS Financial Assistance program strives to make funds available to assist deserving and needy students in the pursuit of Christian higher education. Students in all regular master's degree programs conducted on the main campus are eligible for consideration for the various financial assistance provided at APNTS, which are offered based on available financial criteria, academic accomplishment, leadership, ministry potential, and character. Returning students must be pre-registered for courses and submit a completed financial assistance form to be considered for financial assistance; incoming students must be accepted for admission to be awarded financial assistance. (A completed form is not needed for the awarding of academic and student leadership scholarships.) The maximum a student may receive from institutional funds in any one semester is up to the full amount of tuition, fees, and on-campus housing costs.

Students are expected to pursue other avenues of financial support from their local church, denominational scholarship and financial assistance programs, sponsors, and assistance available from other organizations, as well as investing personal funds into their degree program as possible. Doctoral, master's programs held off-site, certificate, and bachelor's level students are encouraged to seek outside funding for needed financial assistance.

Students must be enrolled with a full-time course load of 12 credit hours to qualify for financial assistance, unless otherwise specified or unless fewer than 12 credit hours are needed to complete their degree program. Students may only receive financial assistance for one year beyond the prescribed length of the degree program (prescribed length of M.Div. is three years and two years for the MA and MS degree programs), and for their first-degree program at APNTS only.

Awards are given at the beginning of the semester. Scholarships can only be used for tuition, fees, and housing costs, not for cash withdrawal, except for designated scholarship.

Additional information may be required based on the type of financial assistance received by the student. A schedule of current fees and applications for scholarship assistance are available through the Business Office, the Registrar, or the website.

# CONTACT INFORMATION

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Admissions Coordinator  
Registrar  
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Information

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