

2018-2020

ACADEMIC CATALOG

(MASTER'S DEGREES)



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TABLE OF CONTENTS

School Symbols	4	D. Transfer of Credits	40
Board of Trustees	4	E. Cross Registration	40
Statement of Belief	5	F. Withdrawal	40
Preamble	6	G. Grading Policies	40
Faculty	7	H. Repeating Classes	41
Government	17	I. Student Retention	42
Accreditation and Affiliations	17	J. Examination Policies	42
Vision Statement	18	K. Honors	43
Mission Statement	18	L. Graduation	43
Strategic Objectives	18	PROGRAMS AND DEGREES	44
Institutional Objectives	18	I. Graduate Certificates	45
Institutional Values	20	II. Graduate Diplomas	46
Historical Statement	20	III. Master of Arts in Religious	
ACADEMIC PHILOSOPHY	24	Education	47
I. Philosophy of Theological		A. Church Ministries	49
Education	24	B. Curriculum & Instruction ..	49
II. Characteristics of Master's		C. Educational Leadership ...	49
Level Education	25	D. Language Teaching	49
ACADEMIC POLICIES	27	E. Teaching Ministry	49
I. Procedures for Admission	27	F. Holistic Child Dev.	49
A. International Students	27	G. General	50
B. Pledge	27	IV. Master of Divinity	51
C. English Language Policy ..	28	A. Biblical Studies	52
C. Pre-Seminary Preparation		B. Theology & Church History	52
and Advanced Standing .	29	C. Religious Education	52
D. Housing	29	D. Intercultural Studies	52
II. Schedule	30	E. General	52
III. Instructional Policies	31	VII. Master of Science in	
A. The Four Cs	31	Theology	54
B. Changes in Degree		A. Biblical Studies	54
Programs	32	B. Christian Faith & History ...	55
C. Student Course Load	32	C. Intercultural Studies	55
D. Bible Content Exam	32	D. Pastoral Ministry	56
E. Biblical Language Req.	32	IV. Master of Arts in Christian	
F. Nazarene History & Polity .	32	Communication	58
G. Music Courses	33	A. Communication Studies ..	59
H. Directed Studies	33	B. Media Studies	59
I. Independent Studies	33	C. Intercultural Studies	59
J. Supervised Ministry	34	V. Master of Arts in Intercultural	
K. Internship Program	35	Studies	60
L. Thesis	36	A. Contextualization	60
M. Practices Within Classes ...	38	B. Transformational Dev.	61
N. Statute of Limitations	39	C. Urban Studies	61
O. Student Classifications	39	VIII. Doctor of Ministry	62
IV. Academic Records, Grades,		IX. PhD Programs	64
and Examinations		XI. Course Descriptions	65
A. Changes in Registration ...	40	LIBRARY AND RESEARCH	84
B. Transferring Between		FINANCIAL INFORMATION	86
Degree Programs	40		
C. Transcripts and Records ...	40		

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

(2017-2021)

ELECTED REPRESENTATIVES

Rev. Atty. Kafoa Muaror, Chair
(South Pacific)

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Rev. Shi, Li Tang
(China Ministries)

Rev. Sunil Rajaram Dandge
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(Philippines-Micronesia)

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(Melanesia-South Pacific)

Rev. Dr. John Moore (Asia-Pacific)

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.

PREAMBLE

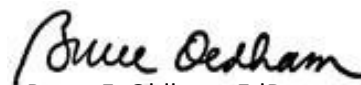
The disciples gathered on a familiar hillside, as told in Matthew 28, perhaps the same place where they had first heard the teachings of the One they would follow over the next three years. Matthew had recorded in an earlier account the crowd's amazement at the authority of Jesus on that day, as He interpreted familiar passages to guide them toward the truth that would transform hearts and lives. Christ's preaching of a new covenant had led to confrontation and crucifixion. Now the news of His resurrection had spread among them, and even those who doubted came to see for themselves. It was with renewed authority, as He assured them of His continued presence, that Jesus commissioned them to **make disciples** — followers who would believe, be baptized into new life in Him, be taught to live as He did, and would change the world with His love. And so they did!

The global ministry of the Church of the Nazarene has also been shaped by this Great Commission, centered around evangelism, compassionate ministry, and education. Education as an aspect of missional ministry has been exemplified through the establishment of undergraduate theological and liberal arts institutions and graduate seminaries for specialized ministerial training. The church has prospered as these components of its mission have developed, moving from "global presence" to a "global community" as a result of equipping and empowering indigenous leaders (*Manual of the Church of the Nazarene 2017-2021*, "Historical Statement," p. 23). Nazarenes "have regarded education as an integral part of their worship and a basic part of their wider ministry in the world" (Ingersol, S., "Why These Schools? Historical Perspectives on Nazarene Higher Education"). Dr. Daniel Copp, Commissioner for the International Board of Education, portrayed these schools as "one of the great treasures God has given the Church of the Nazarene to advance His mission in our world, serving as vibrant partners in our mission to make Christ-like disciples in the nations."

Since 1983, Asia-Pacific Nazarene Theological Seminary has lived out this mission, mobilizing over 480 graduates from 21 nations and 39 denominations now serving as pastors, missionaries, compassionate ministry leaders, teachers and educational administrators, chaplains, and through a variety of creative and age-specific endeavors, in 25 world areas. On our beautiful hillside campus in Taytay, Rizal, Philippines, students study, up to doctoral levels, courses in a wide variety of disciplines, preparing for effective contextualized ministry wherever God may call them. Likewise, offsite learning and partnerships across the Asia-Pacific region now provide specific programs and courses designed to further train pastors and church leaders within their own context and ministry assignment.

But words and statistics can never fully describe the impact of Asia-Pacific Nazarene Theological Seminary. The story is being told daily through the lives of those who experience APNTS. Growing together in a community that "bridges cultures for Christ" is more than a motto; it forms a lifestyle of love that molds students' perspectives that the gospel can reach across cultural, ethnic, economic, and gender barriers. The reality of Christ's sacrifice and the holiness to which we are called, symbolized by our official school colors of red and white, are represented daily in the work of our faculty and staff as they serve with His Spirit. Christ-like leadership and ministry excellence are modeled by our board of trustees and administrators, pastors and district superintendents, and lay leaders who guide and support us. Our vision of equipping new generations to spread the gospel is fulfilled and extended each year as new alumni are mobilized and new students begin, and the Wesleyan holiness tradition lives on in new ways year after year.

"Join hands then, partners of the faith, whate'er your race may be . . ." We invite you to experience APNTS with us — as a student or as a supporter of students — as together we learn, grow, and serve!


Bruce E. Oldham, EdD
President

FACULTY



BRUCE OLDHAM

President and Professor of Christian Education

A.B., Trevecca Nazarene University, 1978; M.A., Trevecca Nazarene University, 1989; Ed.D., Vanderbilt University, Peabody College, 2005. Pastoral ministry, Church of the Nazarene, USA, 1983-1991. President, Global Nazarene Youth International, 1995-2001. Director of Admissions and Student Recruitment, 1991-1997, Executive Assistant to the President and Director of Church Relations, 1997-2002, Vice-President for Enrollment Management, 2007-2010, and Professor of Christian Education, 1991-2010, Mount Vernon Nazarene University. Dean, School of Christian Ministry and Formation, MidAmerica Nazarene University, 2010-2012. Senior Associate Pastor, Nashville, TN, First Church of the Nazarene, 2012-16. APNTS, 2016-.

DICK EUGENIO

Academic Dean and Professor of Theology

B.A., Philippine Nazarene College, 2003; M.Div., and M.S.T., Asia-Pacific Nazarene Theological Seminary, 2006 and 2008; Ph.D., University of Manchester, 2011. Pastoral ministry, Church of the Nazarene, United Kingdom and Philippines. Lecturer and Research Fellow, Nazarene Theological College, University of Manchester, 2009-. APNTS, 2011-. SDMI Field Coordinator, Church of the Nazarene, 2018-. Academic Dean, 2018 -.



NATIVITY PETALLAR

Associate Academic Dean and Associate Professor of Christian Education

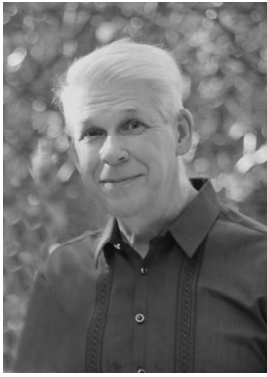
B.R.E., Light and Life Bible College, 1994; M.A.C.C., APNTS, 1999; Th.D., Asia Baptist Graduate Theological Seminary, 2002. Pastor, Free Methodist Church, Philippines. Program Coordinator, Compassion International, Philippines, 2003-2009. Faculty, Light and Life College and Graduate School of Theology,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

DARIN LAND

Assistant Academic Dean and 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-.





CLARK ARMSTRONG

Dean of Students and Associate Professor of Christian Education and Pastoral Ministry

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-.

DANIEL BEHR

Associate Professor of Christian Communication

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-.



CAROL BESTRE

Assistant Professor of Christian Education

Doctor of Veterinary Medicine, De La Salle Araneta University, 1982; M.A.R.E., Asia-Pacific Nazarene Theological Seminary, 1989; Ph.D., Hoseo University, 2006. Preschool Director and Teacher, Nazarene Learning Center, Cubao, Quezon City, 1993-1999, Preschool Staff/Teacher, Son Shine Learning Center, 1999-2000. College Instructor, 2000-2002, and College Administrator, 2001-2003, Baguio Arts Theological College, Instructor, Philippine Nazarene College, 2006-2007, Executive Vice President, Kalos Mission Arts College, 2007-2008, Vice President for Academics and Registrar, Keystone College, 2008-16. APNTS, 2017-.

FLOYD T. CUNNINGHAM

Professor of History of Christianity

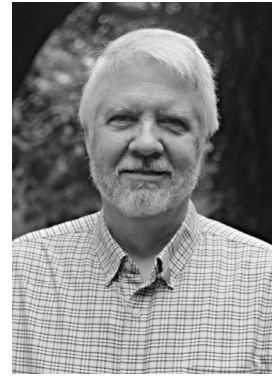
B.A., Eastern Nazarene College, 1976; M.Div., Nazarene Theological Seminary, 1979; M.A., and Ph.D., Johns Hopkins University, 1981 and 1984; Research Fellow, Yale University Divinity School, 1988. Visiting Professor, Northwest Nazarene University, 1988. Scholar in Residence, Nazarene Theological Seminary, 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, and 2013-2018; President 2008-13.



PHILLIP DAVIS

Associate 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-.



REBECCA DAVIS

Instructor in Music and Worship

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. 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-.



PEGGY OLDHAM

Assistant Professor of Christian Leadership

B.S., Trevecca Nazarene University, 1979; M.S., Tennessee State University, 1997; Ed.D., Spalding University, 2008. Associate Dean of Student Development, 1993-2003, Associate Vice President for Student Development and Dean of Students, 2003-2009, Mount Vernon Nazarene University, Adjunct Professor, School of Graduate and Continuing Studies, Trevecca Nazarene University, 2013-16. APNTS, 2016-. Dean of Students, 2017-2018.



LYNN SHMIDT

Associate 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-.

NON-TEACHING FACULTY_____

JUDY PABILANDO

Registrar

B.S., Divine Word University of Tacloban, 1988; Christian Leadership Diploma, Visayan Nazarene Bible College, 1989; M.A.R.E., Asia-Pacific Nazarene Theological Seminary, 1994. Pastoral ministry, Philippines. Administrative and Executive Secretary, Asia-Pacific Regional Office, Church of the Nazarene, 1997-2010. APNTS, 2010-.



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-.

SHEARON SHMIDT

Chaplain

B.S. Nursing, Olivet Nazarene University, 1972; M.Min., Mount Vernon Nazarene University, 2007. Missionary, Church of the Nazarene, Botswana and South Africa, 1981-1998, Patient Care Coordinator, Berger Hospital, Circleville, Ohio, 2002-2006, Mission pastor, Circleville, Ohio, 2006-2008, Nurse manager, University of Kentucky Health Care, 2008-2016. Chaplain, APNTS, 2016-.



SPECIAL PROGRAMS

JUNGAE LEE ALLMAN

Director, Accelerated English Program (AEP)

B.A., Seoul National University of Education, 1994; M.Ed., College of New Jersey, 2003; Ph.D., University of Texas at Arlington, 2015. Lecturer, Brookhaven College, Dallas, TX, 2005-2006. Lecturer, The University of Texas at Arlington, Dallas, TX, 2013. APNTS, 2018-.



MARIE JOY D. PRING

Director, Research Department

B.A. Broadcast Communication, Polytechnic University of the Philippines, 2008; MST, Asia-Pacific Nazarene Theological Seminary, 2015; PhD studies, Asia-Pacific Nazarene Theological Seminary. Senior Pastor, Church of the Triumphant Christ-Central, 2015-; Director of Research, APNTS, 2017-.

ADJUNCT FACULTY

DAVID ACKERMAN

Adjunct Professor of Biblical Studies

A.B., 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 and Australia. APNTS, 1999-2002, 2004-2008. Philippine Field Education Coordinator, 2016-. APNTS, 2017-.



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-. Adjunct, APNTS, 2003-.



OLIVE BATING

Adjunct Professor of Pastoral Counseling

B.S. and M.D., Far Eastern University, 1988 and 1994; M.P.H., Institute for Community and Family Health (Manila); Ed.D., Asia Graduate School of Theology – Philippines, 2018. Medical Officer, Medical Specialist, and Assistant Department Head, San Lazaro Hospital, Manila, 1996-2011. Faculty, Light and Life Bible College, 2011-. APNTS, 2012-.

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. studies, De La Salle University. 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. Adjunct, Philippine Nazarene College. 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, Yangoon District, Church of the Nazarene, 2015-. Chancellor, South East Asia Nazarene Theological College, 2015-. APNTS, 2004-. Director, Fairbanks International School of Communication, 2006-14.

BRENITA R. NICHOLAS

Adjunct Professor of Social Work

B.S., Olivet Nazarene University, 1991; M.S.W. and Ph.D., Ohio State University, 1993 and 2011. Associate Professor, 1995-2010, and Professor of Social Work, 2013-, Mount Vernon Nazarene University. Director of Regional Operations, Bethany Christian Services Global, 2011-13. APNTS, 2016-.



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-.



JOCEL LONGCOP

Adjunct Instructor in English

B.S.Ed., West Visayas State University, 1994; M.Div., Asia-Pacific Nazarene Theological Seminary, 2004. English Teacher, Hankuk Academy, 2005-2009 and 2011-2014, Instructor in English, Korea Nazarene University, 2009-2011; APNTS, 2005-2009, 2015-.

RAFFY SANTOS

Adjunct Professor of Christian Communication

B.A., Saint Louis University, 1989; M.A.C.C., Asia-Pacific Nazarene Theological Seminary, 2006. Filipino Department Programming Director, Far East Broadcasting Company (Saipan), 1995-2002. Broadcast Strategist for Asia-Pacific Region, World Mission Communications, 2002-05, Executive Academic Director, Colegio Santo Domingo, 2008-2014. APNTS, 2006-.



CATHERINE STONEHOUSE

Adjunct Professor of Transformational Learning

B.S., Greenville College, 1962; M.R.E., Asbury Theological Seminary, 1964; Ph.D., Michigan State University, 1976. General Director of Christian Education for the Free Methodist Church of North America, 1981-87, Professor of Christian Discipleship, 1987-2010, and Dean of the School of Practical Theology, 2005-10, Asbury Theological Seminary. APNTS, 2010-.



LARNIE SAM TABUENA

Adjunct Professor of Philosophy of Religion

B.Th., Visayan Nazarene Bible College, 1989; M.A.R.E., Asia-Pacific Nazarene Theological Seminary, 1992; M.A., De La Salle University, 1999. Pastor, Church of the Nazarene, Philippines, 13 years. High School Teacher, 1994-1996, Assistant Professor, Trinity University of Asia, 1998-2001. National Extension Education Coordinator, 2002-2005, and Executive Secretary, 2006-2007, Church of the Nazarene, Philippines. APNTS, 2007-; President, Visayan Nazarene Bible College, 2016-.

FLETCHER TINK

Adjunct Professor of 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-.



IRENE YANG

Adjunct Professor of 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. Faculty, Asian Theological Seminary 2016-. Chair, Christian Education Department, Asia Theological Seminary 2018-. APNTS, 2018-.

PRESIDENTS EMERITI

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

RONALD W. BEECH

Professor Emeritus

B.A., Northwest Nazarene College, 1954; M.A. (Ed.), University of Missouri, 1958; M.Div., Philippine Baptist Seminary, 1972; Doctor of Sacred Theology, Asia Baptist Graduate Theological Seminary, 1981. Missionary, Church of the Nazarene, Philippines, 1962-1992. Pastor, Church of the Nazarene, USA and Philippines. Faculty, Philippine Nazarene College, 1967-1982; President, 1968-1974 and 1976-1977. Professor, APNTS, 1983-92; Academic Dean and Registrar, 1983-1986; and Academic Dean 1988-1989.

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

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

- APNTS is recognized by the Commission on Higher Education, Republic of the Philippines.
- 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 Asia-Pacific Nazarene Theological Seminary are accredited by the Asia Theological Association, and the Association for Theological Education in South East Asia.
- APNTS is a partner in the Asia Graduate School of Theology, 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 taught at APNTS.
- APNTS is a partner with the Australasian Centre for Wesleyan Research.
- 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.
- 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.
- APNTS is a member of the Visayan Forum, which addresses issues of human trafficking in the Philippines.
- APNTS is a member of the Association of Christian Schools, Colleges and Universities.
- APNTS is a partner of Overseas Council International.

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 life-long learning.
- To demonstrate the power, spiritual formation, and transformation possible within a multi-cultural community of committed believers.
- To create a dynamic environment that reinforces spiritual gifts and graces, and the call to ministry.
- 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 the discipline and refinement of personal talents. The Seminary intends to encourage 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 realize that we must enable ministers to facilitate holistic growth within the people for whom there is responsibility for Christian care. In doing this there must be an understanding of and commitment to the Word of God. We are committed to the authority of the Bible as understood by the Wesleyan evangelical tradition. There must be sensitivity to theological interpretation

and an ability to put these understandings into practice in local situations.

The attainment of these purposes should be evident in the graduates of the Seminary. Those students who have exercised discipline and who have adequately completed the programs of the school will evidence attainment of these purposes through certain intellectual, professional and personal characteristics.

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. a deep spirituality with an abiding sense of God's call;
3. existence as a person in relationship to 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; and
10. vision and commitment.

For ministers “to know,” the desired outcomes are to have:

1. a thorough knowledge of the Holy Scriptures and methods of interpretation;
2. a clear understanding of Christian theology and especially the place of Christian holiness within it;
3. a solid grasp of the history of the Christian church and its mission through the centuries;
4. a knowledge of the Wesleyan theological heritage and traditions;
5. a working 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. a firm understanding of Christian personal and social ethics;
8. a knowledge of communication theory and skills, especially preaching and including teaching and interpersonal skills;
9. a clear 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; and
15. an awareness of the legal framework in the society in which the congregation functions.

For Ministers “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; and
18. pursue life-long 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_____

APNTS desires its students to be holistically capable and the best servants of God: spiritually, emotionally, and physically, as well as intellectually. APNTS leaders pray that the students form disciplines within their lives and that they have practical experiences that will enable them to be effective and great ministers of God's Church, whose members struggle with real-life issues of sin and death. APNTS students should be able to rescue drowning Christians with biblical learning and theological knowledge. More so, through their own experiences, they should be able to identify with the real-life struggles of common Christians.

HISTORICAL STATEMENT_____

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. Christian 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 schol-

arship 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 off-site learning centers 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 partnership with Bresee Institute East to promote urban ministry.

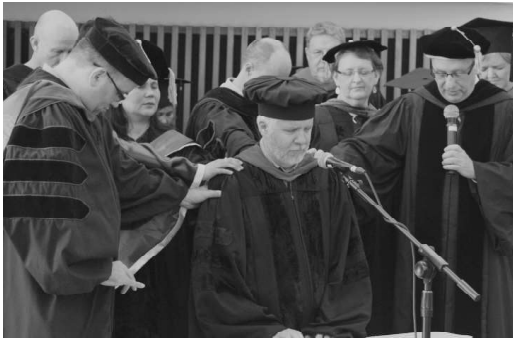
In April 2008, in partnership with Compassion International, APNTS initiated Holistic Child Development (HCD) programs at the Certificate, Diploma and Master's, and, eventually, PhD levels. The PhD program, which began in November 2009, was undertaken in partnership with the Asia Graduate School of Theology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

In November 2011 the offsite center 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 addition to the emphasis



upon children in crisis, the school expanded ministries to the community and built partnerships with various church, para-church and non-government bodies.

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. 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. Dr. John and Linda Bondy served on the faculty



from 2011 to 2013, teaching in the areas of Christian education and English. In 2011 Dr. Dick Eugenio joined the faculty to teach theology.

Dr. Seung-An Im, recent 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 emphasized 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, returning in 2017. Dr. Grant Zweigle joined APNTS as Dean of Students and instructor in evangelism in 2014 and remained until 2017. Professor Jocel Longcop joined the faculty as instructor of English in January 2015. Dr. Phillip Davis joined the faculty in 2015 to teach theology and philosophy. Mrs. Rebecca Davis also joined the faculty to teach in the areas of worship and music. The Davises are Wesleyan missionaries. Dr. Lynn Shmidt, who had been teaching at Asbury University, joined the faculty to teach in missions in 2016. Rev. Shearon Shmidt was appointed a chaplain in 2016. The Shmidts had previously been missionaries in Africa.

Dr. Im resigned as president in January 2016 to accept the presidency of Korea Nazarene University. Board of Trustees Chairman

Kafoa Muaror became interim president following Dr. Im’s departure, with Board Secretary Eng. Shionel Gesite serving as officer-in-charge in his absence. 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 First Church of the Nazarene, Nashville, Tennessee, USA. 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 to teach in the area of Christian leadership.

Meanwhile, in 2016 APNTS received government permission to offer the PhD in Transformational Learning, and also the PhD 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.

Dr. Floyd Cunningham, after long years of service as Academic Dean resigned and was replaced by APNTS alumnus Dr. Dick Eugenio in 2018. Meanwhile, Dr. Nativity Petallar was appointed as Associate Academic Dean, in charge of all the PhD programs. Dr. Darin Land also began serving as Assistant Academic Dean.

More than 480 graduates of APNTS have gone on to pastoral, teaching, missionary, administrative and many other forms of ministry in various countries, including Australia, Cambodia, Canada, China, Hong Kong, India, Indonesia, Japan, Korea, Mongolia, Myanmar, Nepal, New Zealand, Papua New Guinea, the Philippines, Samoa, Taiwan, Thailand, the United States and Zimbabwe.



ACADEMIC PHILOSOPHY

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’ holistic 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. “Holiness” implies persons-in-community who are passionately seeking Christlikeness in every aspect of their being. As persons walking with Christ through the presence of his Holy Spirit, we expect to experience the gift 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 who are 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. Each generation recaptures and internalizes the experience and the doctrines of holiness that are intertwined with the identity of the Wesleyan-Holiness tradition. 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 at-

tention 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.

CHARACTERISTICS OF MASTER'S LEVEL 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.)

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. In addition, those taking specialist/focused degrees will be able to contribute scholarship to the discipline.

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.

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.



ACADEMIC POLICIES

PROCEDURES FOR ADMISSION

For successful admission to APNTS:

- Students will have graduated with a baccalaureate 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 Registrar 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 \$20 (or its peso equivalent) will have been submitted to APNTS.
- The Registrar will have received recommendations from the four persons listed on the application form.
- Official transcripts of all baccalaureate *and* graduate schools attended by the student will have been presented to the Registrar.
- Students will have shown a college academic average grade of at least B-.
- 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).
- Successful 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."*

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 Divinity program, 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., 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 undergraduate courses if offered at APNTS. Applicants whose score is below 450 will not be accepted as students at APNTS and are encouraged to enroll first at English language institutes.

Provisional students who have not yet attained 500 on the paper-based English test have one school year to pass the English test. 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 achieve a passing score at the end of one school year of study at APNTS he or she will not be allowed to enroll in the next semester's or summer classes. If such students are living on campus, such students will be required to move off campus within two weeks after graduation ceremonies. Students who have not passed the APNTS English Test after one school year will be allowed to re-enroll only after presenting a passing score of 500 on an official English test.

Likewise, M.A. and M.S.T. students having a score between 500 and 549 or the equivalent on an English test have one school year to reach the appropriate English level mandated for their programs. 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 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.

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 teachers assume 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.

Students for whom the MASTER OF DIVINITY is a second degree in religion or theological studies may graduate with 78 units *provided* that their undergraduate degree is from a government-recognized or accredited institution *and* has included: Biblical Language (6 units in either Biblical Hebrew or New Testament Greek), Foundations of Christian Education, or its equivalent (3 units), *and* Nazarene History and Polity or its equivalent for non-Nazarene students (3 units).

Students without these pre-requisites will be required to take these subjects at the graduate level at APNTS.

With the exception of the Pastoral Ministry concentration, which requires a Master of Divinity for acceptance, acceptance into the MASTER OF SCIENCE IN THEOLOGY requires applicants to have completed a "first" degree in religion or theological studies, which will have included: a Biblical Language (either Biblical Hebrew or New Testament Greek), 6 semester hours, and Instructional Methods *or* Teaching in Higher Education (or the equivalent), 3 semester hours.

Acceptance into the MASTER OF ARTS IN RELIGIOUS EDUCATION requires students to have taken, in addition to at least one psychology subject, three subjects (9 units) in either education or Christian education.

Acceptance into the MASTER OF ARTS IN CHRISTIAN COMMUNICATION program requires students to submit a sample project or production in some area of communication (printed, audio or visual).

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. A student visa is only granted to students taking 12 units per semester.

SCHOOL YEAR

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



SUSPENSION OF CLASSES

APNTS honors Philippine national, provincial and local holidays. Being in Taytay, Rizal, APNTS is located in Region IV, 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.
- The LAST DATE to file for an INCOMPLETE is the at the three-fourths mark in any given subject
- DUE DATE is normally the Friday of the next-to-last week of the subject. No work received after this time will receive full credit.

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



INSTRUCTIONAL POLICIES

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.
- Every subject is centered on taking up one’s cross, living in resurrection hope, living at one with others, living a Spirit-filled, sanctified life, and being ready to be sent into the world.
- Every subject is concerned that students experience God’s eternal life in and through them. We expect that APNTS students have already sensed the life of God moving in their own personal lives, that they already have found and are finding ways to distribute that same life of God to others, and that they will allow the life of God to work through them in the places to which God will call them.

THE FOUR Cs

As an institution of the Church of the Nazarene that intends to provide a course of study leading to ordination, APNTS uses the “Four Cs” approach in its construction of subjects.



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 and the director of the appropriate degree program.

After the completion of a Master of Divinity degree, students can acquire the M.A. or M.S.T. by taking a minimum of 24 more prescribed credit hours, including a thesis (except for the M.S.T. in pastoral ministry, which does not require a thesis). Likewise, students who complete the M.A. or M.S.T. may acquire the Master of Divinity by taking a minimum of 45 more prescribed credit hours.

STUDENT COURSE LOAD

- The normal class load is 9-12 credit units per semester. A full-time student is one who takes at least 9 units per semester for credit.
- During the summer sessions, the maximum class load is 9 units overall.
- Students who have between 500 and 549 on the English Test should enroll in 9 to 12 units per semester, and students who have above 550 may enroll for a maximum of 15 per semester.
- Students are expected to spend two hours out of class in study for every one-hour in class. For many courses, instructors expect 1,500 pages of reading.
- 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 "full-time" classification, while the spouse is encouraged to register for classes in order to enter fully into the life of the community.
- During the summer, those who reside on campus are required to take at least two courses.
- If a student is taking or has completed the Thesis Seminar, and does not need 9

units for graduation, he or she may pay a "thesis continuation" fee equivalent to the amount necessary for full-time residence on campus.

- 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.

BIBLE CONTENT EXAMINATION

- All incoming and returning students are required to take the institutional Bible Content Examination. This exam will monitor the students' continued mastery of the Bible during their period of study at APNTS. The exam is given at the beginning of each semester during Registration week.
- Study guides for the Bible Content examination are available from Bible Department professors or the Academic Dean's office.

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.

NAZARENE HISTORY AND POLITY

Nazarene students who have not taken the History and Polity of the Church of the Nazarene at the undergraduate level, are required to take the subject at APNTS at the graduate level. Non-Nazarene students are not required to take this subject, but are expected to have had a similar subject at the undergraduate level if they have attended a Bible or theological college. Non-Nazarene students who have not had a similar subject are required to take Denominational Studies, which may be offered as a directed study.

MUSIC COURSES

CHORAL PRACTICUM (SEMINARY CHOIR)

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), only after enrollment in the course over two semesters.

APPLIED MUSIC

Only one hour of Applied Music (e.g. piano) will be counted toward the student's graduate degree program; and only one hour of Applied Voice will be counted toward the student's graduate degree program – both as unregulated electives. One-half hour credit will be given per semester and credit will be given only after enrollment over two semesters. A recital is required.

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 class is normally scheduled.
- The directed study class must be approved by the professor and the Academic Dean.
- Taking directed study courses is possible only after completion of at least one 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 class.
- 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. The final due date is in effect. 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 class.
- 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. The final due date is in effect. 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 up to 9 hours in the M.A. and M.S.T. programs.
- No more than two classes 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.

PRACTICUM

Practicum provides the means by which one develops ministerial identity and acquires skills for ministry while serving Christ and his church. The Director of Practicum gives specific guidelines for the administration of supervised ministry learning. The Director approves on-site field supervisors or mentors, and he or she monitors and evaluates the ministry experience of each student.

PHILOSOPHY

It is the purpose of Practicum to provide supervised settings in which ministers-in-training can practice, explore, and reflect upon the profession of ministry. Through work with people in real situations of Christian service, the student is exposed to opportunities for developing professional competence in various Christian ministries. To insure quality supervised ministry experiences, students will be assigned to approved ministry sites by the Director of Practicum.

Practicum is a holistic approach to theological education seeking not only learning but formation in the lives of students. Learning suggests the communication of techniques, 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 Practicum program seeks to form and transform the students' 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 Christ in the training of the twelve 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" (Mark 3:14). Thus, the Master prepared the twelve by supervising them in the work of ministry. APNTS utilizes this model in its Practicum program.

GOALS

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

ACADEMIC REQUIREMENTS

A total of three credits in Practicum are required for graduation with the Master of Divinity. The emphasis is upon supervised field education, not fieldwork. The purpose of the program is educational. While APNTS expects and encourages students to become actively involved in the work of ministry from the time of enrollment until the date of graduation, this does not in itself constitute a basis for granting academic credit for this work. Credit is given only for *supervised* experience. The Practicum requires in-depth, mentored and monitored ministry.

The Practicum will be taken after the completion of at least one full year of academic work so that seminarians will have already acquired biblical, historical, theological, and theoretical foundations for ministry before taking on an academic supervised ministry experience. In order to focus on the Practicum, students should consider taking one entire semester or sum-

mer to be immersed in a local ministry setting.

Normally the Practicum will take place in parish ministry under the direction of a mature pastor. In some cases, depending on the student's sense of vocation, the Practicum may entail ministry in a parachurch organization, hospital, jail or community development program. Those interested in missions are strongly urged to take an Intercultural Practicum.

Pre-briefing and de-briefing group seminars, ministry participation, verbal and written reflections and evaluations, reports, analyses, supervisory conferences, case studies, and time commitment are all a part of the Practicum experience. A high level of professional performance is expected.

Practicum subjects will require between 200 and 300 hours of participation in order to fulfill objectives.

CLINICAL PASTORAL EDUCATION

The Practicum may be fulfilled by taking an approved course in Clinical Pastoral Education. CPE is especially recommended for those contemplating pastoral ministry or chaplaincy.



INTERNSHIP PROGRAM

The APNTS Practicum is designed to be taken virtually anywhere in the world, provided the setting will enhance the student's program, and can be supervised and monitored. In some cases, the internship will contribute to the topic chosen by the student for a thesis. Internships are undertaken with approved on-the-site supervision, and the general oversight of the Director of Practicum. The site will be approved by the Director and the Academic Dean.

This program provides: (1) the means by which one may develop practical ministry identity, (2) the environment for acquisition of some ministry skills while serving Christ and his church, and (3) the human models for doing ministry. There is the dual purpose of learning and serving while engaging in the internship.

PHILOSOPHY: It is the purpose of internships to provide supervised settings in which students can explore, observe, practice, and reflect upon ministry. Through work with people in real-life situations involving Christian service, students will be exposed to opportunities for developing competence and character in ministry. As a form of Supervised Ministry, this program reflects an integrating philosophy of theological education, seeking both formation and transformation in the lives of students.

PREREQUISITES: Students should have completed 24 units of study at APNTS. Normally students will take the internship during one semester or summer.

THESIS AND INTERNSHIP

Especially if the student is undertaking a program in Intercultural Studies, students may coordinate the internship with their thesis. This will require that the thesis topic and prospectus has been approved, and a thesis advisor has been appointed before the internship can be undertaken.

Students writing a thesis in relation to their internship should have completed at least Research Methods and either Quantitative or Qualitative Research before beginning the Internship.

REQUIREMENTS

Before students begin on-the-site training, the faculty supervisor will assign and discuss readings. Certain assignments will be due before students embark to their sites, and other assignments will be due after the on-site training has ended.

While undertaking the Internship, the immediate supervisor and the faculty supervisor will assign readings to students. Generally, the onsite supervisor will meet with the student in an agreed-upon schedule and give direction to the fieldwork of the student. The on-site supervisor will file a written report and evaluation of the student with the Director of Practicum.

The duration of an internship is normally three to four months. All transportation costs for the internship will be the responsibility of the student. The student, likewise, will provide for all food, housing and personal expenses. Students will sign a waiver of liability both for APNTS and for any participating organization. Students must give proof of medical insurance, including accident and death coverage, to the satisfaction of APNTS. Students must present a copy of a complete physical examination with a physician's signed statement that the student is physically and mentally capable of completing the proposed internship. Passports, visas and related matters are the responsibility of the student. Any internship sites involving the Church of the Nazarene must have the approval of the Regional Director, the Field Strategy Coordinator involved, and the local District Superintendent.



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 upon the topic, prospectus and proposal prepared by the student in the Research Methods and Thesis Seminar classes. The topic should be submitted in writing to the Academic Dean and Program Director before enrollment in Thesis Writing. Minor modifications in the topic may be handled by the thesis advisor, while major modifications should be approved by the Academic Dean and Program Director.

The obligations of the thesis advisor includes the following:

- The advisor will help to guide students through the processes of research, reflection and writing.
- The student may expect to meet with the advisor on a regularly scheduled basis.
- The thesis advisor will work together with the student in the preparation of the Proposal, which will be defended by the end of the Thesis Seminar class.
- The topic of the thesis should be within the range of the advisor's area of competence.

The thesis advisor is responsible to:

- Enable the student to structure the paper 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;
- Return thesis drafts 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;
- 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 read for English corrections.
- Type the thesis in correct format (Turabian).
- The student must 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*.

THESIS DEFENSE AND SUBMISSION

Each M.A.R.E., M.A.C.C., M.A.I.S. and M.S.T. (thesis track) 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 four 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" 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."
- **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.



PRACTICES WITHIN CLASSES

CLASS ATTENDANCE

The matter of student attendance is under the jurisdiction of each professor, who will state at the beginning of each semester the attendance requirements for the subject and the penalties for any failure to comply with the stated policy. 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 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 it is considered that the student has been absent excessively. Nine (9) hours of absences, including excused absences, is considered excessive, and the student may be dropped from the course by the professor.

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.

FORMAT FOR TERM PAPERS

Course papers shall conform to the standards of *The Chicago Manual of Style* as outlined by Kate Turabian, *A Manual for Writers of Term Papers, Thesis, and Dissertations*. Instructors have the prerogative of keeping all class papers and tests as their personal property.

ACADEMIC HONESTY

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 an exam;
- Unauthorized multiple submission of papers;
- 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;
- Excessive copying of notes from another student without permission.

APNTS deals with academic dishonesty as an institution. Offenses are dealt with cumulatively, not per class 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 that particular 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 a failing 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

All degree requirements, including the thesis, must be completed by the end of three years from the time of the last full-time registration. A penalty of three semester hours will be added after two years of failure to fulfill requirements. After the statute of limitations is passed (third year) the student must reapply for admission to a degree program, and acceptance will require special action of the faculty as well as further requirements to be designated by the program director.

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.A. and M.S.T. students

Junior	Fewer than 24 degree credits
Senior	24 credits and above

ACADEMIC RECORDS, GRADES, AND EXAMINATIONS

CHANGES IN REGISTRATION

Courses cannot be dropped except by special permission from 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 failure on the student's record.

TRANSFERRING BETWEEN DEGREE PROGRAMS

A transfer between degree programs must be done through the Program Director and approved by the Academic Dean. No action on the transfer can be taken until an application is properly completed, submitted and approved.

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. All accounts with the Seminary must be paid before such a release can be made.

TRANSFER OF CREDITS FROM OTHER SEMINARIES AND 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 one-half of the hours 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 the seminaries affiliated with the Asia Graduate School of Theology and recognized by the Commission on Higher Education of the Philippines.

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 honourable 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 CLASSES

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 graduate level courses, even those taken to fulfil pre-seminary deficiencies, 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.

EXAMINATION POLICIES

CLASS EXAMINATIONS

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

FINAL EXAMINATIONS AND CULMINATING EVENTS

Final examinations or participation in other subject culminating events are to be taken at the time announced by the Academic Dean’s Office. (If professors choose not to give a final examination they are required to meet with the class for another type of



evaluative or culminating activity during the examination week.) For many classes the culminating events are group activities that are impossible to replicate. Unless previous arrangements have been made and permission granted through both the professor of the course and the Academic Dean, students may not reschedule the final exams or culminating events. Only exceptional cases will be considered by the professor and must be petitioned to the Academic Dean.

For graduating master’s students who have maintained at least a “B” average in a course, professors have the option as to whether or not to require students to take the final examination of the class.

All fees must be paid in full before final examinations may be taken. Students must present an Examination Permit to each professor before taking the final exam.

EXIT INTERVIEWS

All students are required to undergo an exit interview with faculty members at the beginning of their last semester of study. Faculty members will ascertain whether institutional goals and objectives have been met, i.e., whether the graduating student has been prepared well at APNTS and is ready for ministry on intellectual, spiritual and personal levels.

HONORS

HONOR SCHOLARSHIPS

A President’s Scholarship is awarded to fulltime students 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.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, students must have successfully defended their theses. Also, 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.



PROGRAMS AND DEGREES

PREPARATION FOR PASTORAL MINISTRY

Students who are planning on ordination should enroll in the Master of Divinity. This course provides 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 with a concentration in Church Ministries.

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 take the Master of Divinity and choose electives in the area of 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, there are three other programs at APNTS that help prepare persons called to intercultural ministries:

Graduate Diploma in Intercultural Studies. 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.

Master of Arts in Christian Communication, with concentration in Intercultural Studies. This degree allows students to specialize in the communication of the gospel in various ways interculturally. This degree requires an Intercultural Internship as well as thesis.

Master of Arts in Intercultural Studies. This 48-unit degree is fully devoted to the preparation of missionaries and requires a thesis.

Master of Science in Theology, with concentration in Intercultural Studies. This program can be completed in two years. For those who have completed the Master of Divinity, this degree can be completed in one further year of course work, and requires an Intercultural Internship as well as thesis.

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 "Teaching in Higher Education" subject is strongly recommended.

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 to be recommended.

GRADUATE CERTIFICATES

Each of the Graduate Certificates represents 15 credits (5 subjects) in a specialized field of study:

Graduate Certificate in Lay Ministries

The Graduate Certificate in Lay Ministries is for the continuing education of any layperson 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.

- The World Mission
- Communication for Education and Ministry
- 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
- Teaching Practicum

One of the following:

- Measurement and Evaluation
- Instructional Methods and Technology
- Teaching in Higher Education
- Values and Moral Development

One of the following:

- Communication for Education and Ministry
- Intercultural Communication
- Cultural Anthropology

Graduate Certificate in Holistic Child Development

The Graduate Certificate is aimed for those who are practitioners ministering to children in crisis. It is intended to be completed through two summers and a practicum.

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

One 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
- Practicum

One of the following:

- Interpersonal Communication
- Seminar in Pastoral Ministry

- Christian Formation
- Foundations of Christian Education
- Leadership in the Book of Acts
- Conflict Management

GRADUATE DIPLOMAS

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.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

Three of the following:

- Urban Church Multiplication
- Urban Anthropology
- Pastoral Care & Counseling
- Foundations of Christian Education

- The Church in Asia-Pacific Societies
- Evangelism
- The World Mission

One unregulated elective

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.

- The World Mission
- Communication for Education and Ministry
- Intercultural Communication
- Cultural Anthropology *or* Urban Anthropology
- Practicum

Three of the following regulated electives:

- Evangelism
- Urban Church Multiplication
- The Church in Asia-Pacific Societies
- Theology of Mission
- History of Missions

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

Normally three years is required for the completion of the course leading to this degree. A candidate must complete a total of 48 hours including a master's thesis. The curriculum builds upon a foundational core in Bible and other theological disciplines. Then the M.A.R.E. program is divided into seven concentrations: Church Ministries, Curriculum and Instruction, Educational Leadership, Holistic Child Development, Language Teaching Ministries, Teaching Ministries, and a General track.

Students entering the M.A.R.E. program are required to have had at least one subject in Psychology and three subjects (9 units) in either education or Christian education. Students without these prerequisites will take the corresponding number of additional units in their graduate program.

While the foundational core provides an integrative whole for the student's development, the M.A.R.E. concentrations are designed to allow a breadth of ministry options. The learners may customize the program according to their calling while at the same time developing a depth of understanding in their chosen concentration. The chosen concentration should prepare the student for his or her thesis research as well as future ministry. Students are encouraged to take an additional six hours of credit (two classes) above the minimum required 48 hours if they seek to completely master their concentration.



The ***Church Ministries*** concentration is appropriate for those called to Christian discipleship ministries in local congregations.

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 1) supervise or 2) write and produce Christian curricular materials.

The ***Educational Leadership*** concentration prepares leaders to administer educational

institutions at any level from preschools, Christian elementary and high schools, to Bible colleges or beyond.

The ***Language Teaching Ministry*** concentration validates the graduate's preparation to teach language, frequently English, to speakers of other languages. This ministry to the perceived need brings mission opportunities that otherwise may not be available for local churches and in cross-cultural missions.

The ***Teaching Ministry*** concentration pre-

pares graduates with educational expertise for a variety of options. It is intended for those who: 1) plan to teach in any level of church schools, 2) may teach in public schools, or 3) are considering college teaching in fields other than Christian Education (those students would take this concentration as electives or a second course beyond the Master of Divinity course).

The **Holistic Child Development** (HCD) concentration qualifies graduates to teach at the undergraduate level of instruction in HCD, to act as advocates, spokes-persons, leaders, managers, and facilitators ministering with and through children both inside and outside the church. It is intended for: 1) church leaders who believe in the importance of children and their contributions both in the local context and the global scheme, and 2) those who are advocates and practitioners on behalf of children at risk.

The **General Course** provides flexibility and customizability of the M.A.R.E. program for those students whose educational and research goals are not met by any of the concentrations listed above. In coordination with the M.A.R.E. program director, the student may design a program with four Christian education courses and a practicum that will prepare the graduate for his or her future ministry. Some potential design examples are given.

GOALS AND OBJECTIVES

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:

- 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.
- Develop a philosophy 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.

- 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.

M.A.R.E. COURSE REQUIREMENTS

All M.A.R.E. concentrations build upon the same Basic Courses, Foundational Core, 8 subjects (24 credit units), and all require both a thesis (6 credit units) and a practicum (3 credit units). Five subjects (15 credit units) are devoted to the concentration.

BASIC COURSES – 3 SUBJECTS

- Methods of Research
- Quantitative *or* Qualitative Research
- Foundations of Christianity

FOUNDATIONAL CORE – 5 SUBJECTS

- Introduction to Biblical Studies
- Biblical Hermeneutics
- Christian Holiness
- Christian Formation of Ministers
- The Church in Asia-Pacific Societies

THESIS – 2 SUBJECTS

- Thesis Seminar
- Thesis Writing

PRACTICUM — 1 SUBJECT¹

¹ The required Practicums are shaped according to the concentrations. For instance, Special Needs concentration majors will take "Practicum: Applied Theory in Special Education."

M.A.R.E. IN CHURCH MINISTRIES

MAJOR FIELD OF CONCENTRATION – 5 SUBJECTS

- Foundations of Christian Education
- Communication in Education and Ministry
- Life Span Development
- Teaching the Bible with Youth and Adults

One of the following – 1 subject

- Christian Communities of Practice
- Values and Moral Development
- Youth and the Church

M.A.R.E. IN CURRICULUM AND INSTRUCTION

MAJOR FIELD OF CONCENTRATION – 5 SUBJECTS

- Foundations of Christian Education
- Communication in Education and Ministry
- Curriculum Theory and Analysis
- Instructional Methods and Technology

One of the following

- Curriculum Design
- Instructional Design
- Tests, Measurement and Evaluation

M.A.R.E. IN EDUCATIONAL LEADERSHIP

MAJOR FIELD OF CONCENTRATION – 5 SUBJECTS

- Foundations of Christian Education
- Communication in Education and Ministry
- Organizational Leadership
- Strategic Planning

One of the following

- Curriculum Theory and Analysis
- Tests, Measurement and Evaluation
- Values and Moral Development

- Leadership in the Book of Acts
- Leading Local Churches

M.A.R.E. IN LANGUAGE TEACHING MINISTRY

MAJOR FIELD OF CONCENTRATION – 5 SUBJECTS

- Foundations of Christian Education
- Communication in Education and Ministry

- Applied Linguistics
- Second Language Acquisition

One of the following

- Instructional Methods and Technology
- Tests, Measurement and Evaluation
- Teaching in Higher Education

M.A.R.E. IN TEACHING MINISTRY

MAJOR FIELD OF CONCENTRATION – 5 SUBJECTS

- Foundations of Christian Education
- Communication in Education and Ministry

- Instructional Methods and Technology
- Theories of Learning

One of the following:

- Curriculum Theory and Analysis
- Curriculum Design
- Instructional Design
- Early Childhood Christian Education
- Children and the Church
- Tests, Measurement and Evaluation
- Teaching in Higher Education
- Youth and the Church
- Lay Ministries in the Church

M.A.R.E. IN HOLISTIC CHILD DEVELOPMENT

MAJOR FIELD OF CONCENTRATION – 5 SUBJECTS

- Foundations of Christian Education
- Communication in Education and Ministry
- Child, Church and Mission
- Intervention Strategies with Children

One of the following:

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

Ph.D. in Holistic Child Development

In addition to a Master of Arts program, APNTS hosts the PhD Program in Holistic Child Development, a CHED-recognized degree offered under the Asia Graduate School of Theology. More information can be found on the website.

M.A.R.E. GENERAL

MAJOR FIELD OF CONCENTRATION – 5 SUBJECTS

- Foundations of Christian Education
- Communication in Education and Ministry
- Three regulated electives in Christian education

The student may wish to choose a cluster of subjects such as:

- Example One – Age Groups (3 of the following)
 - Lay Ministries in the Church
 - Children and the Church
 - Early Childhood Education
 - Youth and the Church
- Example Two – Learning Theory
 - Life Span Development
 - Theories of Learning
 - Values and Moral Development
- Example Three – Technology (3 of the following)
 - Instructional Methods & Technology



- Instructional Design
 - Curriculum Design
 - Technology Planning for the Administrator
- M.A.R.E. COURSE SEQUENCE**

FIRST YEAR FIRST SEMESTER

- Methods of Research
- Introduction to Biblical Studies
- Foundations of Christianity
- Foundations of Christian Education

FIRST YEAR SECOND SEMESTER

- Communication in Education and Ministry
- Biblical Hermeneutics
- Christian Holiness
- Major Field Concentration subject

SECOND YEAR FIRST SEMESTER

- Qualitative or Quantitative Research
- Thesis Seminar
- Christian Formation of Ministers
- Major Field Concentration subject

SECOND YEAR SECOND SEMESTER

- Practicum
- Thesis Writing
- The Church in Asia-Pacific Societies
- Major Field Concentration subject

MASTER OF DIVINITY

The Master of Divinity program is particularly a means of preparing individuals for the service of Christ in Christian ministry as pastors in local congregations in Asia and the Pacific. The Master of Divinity program is a means of intellectual, professional and spiritual preparation of the student for responsibilities in the nurture and outreach of the church as an effective servant leader. At the same time, it is a means for the practice of Christian stewardship and service in an atmosphere of mutual respect and responsibility. Furthermore, it is a means for the development of a strong self-image as a minister of the gospel.

Though the Master of Divinity is primarily intended for the preparation of pastoral leaders, some graduates may find themselves teaching in Bible or theological colleges. The degree provides solid background for teaching a wide variety of theological subjects, though graduates are urged to go on for further, more specialized education through the Master of Science in Theology or the Master of Theology, and beyond, if they intend to become college teachers.

The Master of Divinity degree is approved to fulfill elder's ordination requirements for those ministering in the Church of the Nazarene.



A minimum of three years is required for the completion of the course leading to this degree. A candidate must complete a total of 90 semester hours. Up to 12 units from an approved undergraduate program in religion or theology may be applied and count toward the 90 units. Up to 45 units may be transferred from other graduate programs, but the final 30 hours must be taken in residence at APNTS.

ADVANCED STANDING

At the discretion of the Academic Dean, certain core subjects (up to 12 credit hours) may be waived if the student has the subjects at the undergraduate level at an accredited Bible college, college or university, and if the subjects have been taught by a

professor with a doctoral degree. These subjects include a Biblical Language (either Biblical Hebrew *or* New Testament Greek), 6 semester hours; Foundations of Christian Education (or the equivalent), 3 semester hours; and, for Nazarene students, History and Polity of the Church of the Nazarene, 3 semester hours.

COURSE REQUIREMENTS: MASTER OF DIVINITY

PREPARATORY SUBJECTS – 4 SUBJECTS

- Biblical Languages (*two semesters*)
- Foundations of Christian Education
- Nazarene History and Polity *or* Denominational Studies

BASIC COURSES – 3 SUBJECTS

- Methods of Theological Inquiry
- Introduction to Biblical Studies
- Biblical Hermeneutics

FOUNDATIONAL CORE – 5 SUBJECTS

- Foundations of Christianity
- Christian Holiness
- Christian Formation of Ministers
- Communication in Education and Ministry
- The Church in Asia-Pacific Societies

MASTER OF DIVINITY REQUIRED CORE – 14 SUBJECTS

- Old Testament exegesis regulated elective
- New Testament exegesis regulated elective
- Old Testament Theology *or* New Testament Theology
- Doctrinal Theology: *two* regulated electives
- World Christianity 1 *and* 2
- Evangelism
- Theology of Worship
- Preaching
- Leading Local Churches
- Pastoral Care & Counseling
- The World Mission
- Practicum



MASTER OF DIVINITY IN BIBLICAL STUDIES

- Four regulated electives in Biblical Studies

MASTER OF DIVINITY IN THEOLOGY AND CHURCH HISTORY

- Wesley's Theology *or* The Wesleyan Tradition
- Three regulated electives in Theology and/or Church History

MASTER OF DIVINITY IN RELIGIOUS EDUCATION

- Four regulated electives in Christian Education

MASTER OF DIVINITY IN INTERCULTURAL STUDIES

- Four regulated electives in Intercultural Studies

MASTER OF DIVINITY (GENERAL)

- Any four unregulated electives

M.DIV. THREE-YEAR COURSE SEQUENCE

FIRST YEAR FIRST SEMESTER

- Methods of Theological Inquiry
- Introduction to Biblical Studies
- Foundations of Christianity
- Christian Formation of Ministers

FIRST YEAR SECOND SEMESTER

- Communication in Education and Ministry
- Biblical Hermeneutics
- Christian Holiness
- The Church in Asia-Pacific Societies

SUMMER

- Elective *or* Practicum

SECOND YEAR FIRST SEMESTER

- Old Testament exegesis regulated elective

- World Christianity 1
- Leading Local Churches
- Elective

SECOND YEAR SECOND SEMESTER

- New Testament exegesis regulated elective
- World Christianity 2
- Pastoral Care & Counseling
- Elective

SUMMER

- Elective *or* Practicum

THIRD YEAR FIRST SEMESTER

- Doctrinal Theology regulated elective
- Evangelism
- Theology of Worship
- Elective

THIRD YEAR SECOND SEMESTER

- Doctrinal Theology regulated elective
- Old Testament *or* New Testament Theology
- Preaching
- The World Mission

M.DIV. FOUR-YEAR COURSE SEQUENCE

FIRST YEAR FIRST SEMESTER

- Methods of Theological Inquiry
- Introduction to Biblical Studies
- Biblical Language
- Foundations of Christianity

FIRST YEAR SECOND SEMESTER

- Communication in Education and Ministry
- Biblical Hermeneutics
- Biblical Language
- Christian Holiness

SECOND YEAR FIRST SEMESTER

- Christian Formation of Ministers
- Old Testament exegesis regulated elective

- World Christianity 1
- Elective

SECOND YEAR SECOND SEMESTER

- New Testament exegesis regulated elective
- World Christianity 2
- Pastoral Care & Counseling
- Elective

SUMMER

- Elective

THIRD YEAR FIRST SEMESTER

- Foundations of Christian Education
- Leading Local Churches
- Evangelism
- Theology of Worship

THIRD YEAR SECOND SEMESTER

- Nazarene History & Polity
- Doctrinal Theology regulated elective
- The Church in Asia-Pacific Societies
- Preaching

FOURTH YEAR FIRST SEMESTER

- Practicum

FOURTH YEAR SECOND SEMESTER

- The World Mission
- Old Testament *or* New Testament Theology
- Doctrinal Theology regulated elective
- Elective



MASTER OF SCIENCE IN THEOLOGY

The term “Master of Science in Theology” derives from Thomas Aquinas’s understanding that theology is the “queen of the sciences.” That is, all bodies of knowledge and pursuits of truth are consummated by and held together in a coherent form by theology. “Theology” includes the various sub-disciplines of theological inquiry, including biblical studies, Christian faith and heritage, missions, and pastoral ministry. At APNTS the theological framework for these sub-disciplines is Wesleyan.

Whereas the Master of Divinity is a professional degree, the M.S.T. is an academic degree. Alone, it does not prepare a person for ordination. The Master of Science in Theology prepares graduates for specialized teaching in a specific discipline at undergraduate Bible and theological colleges. With the exception of the M.S.T. in Pastoral Ministry, the M.S.T. also helps prepare students for further graduate work.

Only students with Master of Divinity degrees (or the equivalent) are accepted in the M.S.T. in Pastoral Ministry. For the other M.S.T. programs, only students with a first degree in theology or religious studies who have graduated with honors (or with a grade point average of no less than B+) may be accepted. A proven level of English proficiency is required also. 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 the equivalent), and the other M.S.T. programs require 550.

Up to one-half of the 48 units required for the M.S.T. may be transferred from other master’s programs. A student who has already earned the Master of Divinity may be able to finish the Master of Science in Theology with one additional year of study.



COURSE REQUIREMENTS

All M.S.T. programs build upon the same Basic Courses and Foundational Core:

BASIC COURSES – 3 SUBJECTS

- Methods of Theological Inquiry
- Introduction to Biblical Studies
- Biblical Hermeneutics

FOUNDATIONAL CORE – 5 SUBJECTS

- Foundations of Christianity

- Christian Holiness
- Christian Formation of Ministers
- Communication in Education and Ministry
- The Church in Asia-Pacific Societies

MASTER OF SCIENCE IN THEOLOGY (BIBLICAL STUDIES)

The Biblical Studies concentration within the Master of Science in Theology enables a graduate to teach either Old Testament *or*

New Testament studies at the undergraduate level.

Students entering the M.S.T. in Biblical Studies program should have taken both Biblical Hebrew (6 units) and New Testament Greek (6 units). They also should have taken either Teaching in Higher Education *or* Instructional Methods (3 units). These may have been taken at either the undergraduate or graduate level. If Biblical languages are taken at APNTS, these units (12) are in addition to the required units for the degree.

Both the Old and New Testament majors require a Research component.

RESEARCH – 3 SUBJECTS

- Qualitative Research
- Thesis Seminar
- Thesis Writing

OLD TESTAMENT MAJOR – 5 SUBJECTS

- Two Biblical Hebrew exegesis subjects
- Regulated elective in Old *or* New Testament exegesis
- Old Testament Theology
- Teaching the Bible Practicum

NEW TESTAMENT MAJOR – 5 SUBJECTS

- Two New Testament Greek exegesis subjects
- Regulated elective in Old *or* New Testament exegesis
- New Testament Theology
- Teaching the Bible Practicum

MASTER OF SCIENCE IN THEOLOGY (CHRISTIAN FAITH AND HISTORY)

The Christian Faith and History concentration within the Master of Science in Theology enables a graduate to teach church history and theology at the undergraduate level.

Students entering the M.S.T. in Christian Faith and History should have taken both Nazarene History and Polity (or Denominational Studies for non-Nazarenes), and either Teaching in Higher Education *or* Instructional Methods. These may have been

taken at either the undergraduate or graduate level.

MAJOR FIELD – 5 SUBJECTS

- Wesley's Theology *or* The Wesleyan Tradition
- Three regulated electives in Christian faith and history
- Teaching Practicum

RESEARCH – 3 SUBJECTS

- Qualitative Research
- Thesis Seminar
- Thesis Writing

MASTER OF SCIENCE IN THEOLOGY (INTERCULTURAL STUDIES)

The Missions concentration within the Master of Science in Theology enables a graduate to teach missions at the undergraduate level, and also will enhance the practice of missions on the field.

MAJOR FIELD – 5 SUBJECTS

- Intercultural Communication
- The World Mission

One of the following:

- Cultural Anthropology
- Urban Anthropology
- Urban Ministry
- Urban Church Multiplication

One of the following:

- Evangelism
- Theology of Mission
- History of Missions

One of the following:

- Intercultural Internship
- Urban Internship
- Anti-Trafficking Internship

RESEARCH – 3 SUBJECTS

- Qualitative Research
- Thesis Seminar
- Thesis Writing

MASTER OF SCIENCE IN THEOLOGY (PASTORAL MINISTRY)

In contrast to the other M.S.T. tracks, the M.S.T. in Pastoral Ministry is a vocational rather than a research-oriented degree. It is project-oriented. While other M.S.T. tracks require any degree (undergraduate or graduate) from theological schools, the M.S.T. in Pastoral Ministry is offered only to those who have finished a Master of Divinity degree from a school recognized by a national government (e.g. CHED), and accredited by an appropriate accrediting association. Graduates of this program qualify to become mentors, managers, facilitators, and key leaders of their own churches and denominations, equipped with both theoretical knowledge and practical tools. It is intended for 1) those who are already engaged in the pastoral ministry, 2) those aiming to be more equipped in the pastoral ministry, and 3) church leaders who believe in the importance of continuing education.



PROGRAM VALUES

The program will function on the following values:

- *God-centeredness.* Program participants understand that the Christian ministry is but a participation in the *missio Dei*. In particular, the pastor imitates, reflects, and participates in the mission of Jesus Christ.
- *Holism.* In pastoral ministry, as in any other enterprise, the interpenetration of the theoretical and the experiential

should be maintained. The pastor-servant is a theologian, both thinking and acting that which are “excellent and praiseworthy” to God (Philippians 4:8).

- *Engagement.* Program participants will be challenged to engage in Bible-based, professional and relevant ministries that would enable them to “put into practice” (Philippians 4:9) the knowledge they gain from their courses.
- *Contextualism.* Classroom interactions are always culture-sensitive and instruction, projects, as well as practicums will always be geared towards immediate life applications.
- *Developmental.* Program participants are mentored to grow “through and through” (1 Thessalonians 5:23), so that they become “thoroughly equipped for every good work” (1 Timothy 3:17).

CONCENTRATION OBJECTIVES

Upon completion of the program, students will be able to

- Critically assess their own pastoral ministry, identify their strengths and weaknesses, and innovate strategies to better themselves in their specific ministerial responsibilities.
- Engage in mentoring others and in creating/designing curricula for their own use in the ministry
- Develop theoretical/conceptual frameworks/models/processes applicable to their own countries and ecclesiastical traditions
- Occupy key positions and be confident in their capacity as leaders.

SUMMARY OF REQUIRED UNITS

BASIC COURSES – 3 SUBJECTS

- Methods of Theological Inquiry
- Introduction to Biblical Studies
- Biblical Hermeneutics

FOUNDATIONAL CORE – 5 SUBJECTS

- Foundations of Christianity
- Christian Holiness



- Christian Formation of Ministers
- Communication in Education and Ministry
- The Church in Asia-Pacific Societies

MAJOR FIELD – 8 SUBJECTS

- Seminar in Pastoral Ministry
- Pastoral Ministry in the Wesleyan Spirit
- Practicum

FOUR from among the following:

- Lay Ministries in the Church
- Christian Communities of Practice
- Conflict Management
- Interpersonal Communication
- Evangelism
- Leading Local Churches
- Life Span Development
- Pastoral Care & Counseling
- Preaching Seminar
- Teaching the Bible with Youth and Adults
- Urban Church Multiplication
- Urban Ministry
- Theology of Worship
- Values and Moral Development

- Youth and the Church

One of the following:

- Strategic Planning
- Organizational Leadership
- Leadership in the Book of Acts
- Technology Planning for the Administrator

M.S.T. (PASTORAL MINISTRY) COURSE SEQUENCE

FIRST YEAR FIRST SEMESTER

- Methods of Theological Inquiry
- Introduction to Biblical Studies
- Foundations of Christianity
- Christian Formation of Ministers

FIRST YEAR SECOND SEMESTER

- Communication in Education and Ministry
- Biblical Hermeneutics
- Christian Holiness
- The Church in Asia-Pacific Societies

SECOND YEAR FIRST SEMESTER

- Seminar in Pastoral Ministry
- Regulated electives

SECOND YEAR SECOND SEMESTER

- Pastoral Ministry in the Wesleyan Spirit
- Practicum



MASTER OF ARTS IN CHRISTIAN COMMUNICATION

The program provides a foundational core of graduate-level courses in Christian communication. Graduates will be equipped with traditional as well as advanced technological means to effectively communicate the gospel in the twenty-first century. The goal of the M.A.C.C. program is to educate professionally trained and culturally sensitive Christian communicators for the mission of the church in Asia, the Pacific and beyond. Since the Bible and theology form the content to be communicated, these subjects are also required. Students will evidence expertise in one area of communication by developing a thesis (for media production concentration program, the thesis is in production format).



The ***Intercultural Communication*** concentration is for those students intending to become missionaries or otherwise to be engaged in intercultural ministries. It provides a balance of communication and missions courses.

Normally three years is required for the completion of the course leading to this degree, two years of course work and one year for the thesis. A candidate must complete a total of 48 hours. APNTS graduates in communication are working in such fields as video production, radio production, journalism, Christian music company promotion, and various Intercultural missions.

COURSE REQUIREMENTS

All M.A.C.C. majors build upon the following common core of eight subjects (24 credit units), and each requires a thesis (6 credit

units). In addition to these common requirements are 18 units in Christian Communication.

BASIC COURSES – 3 SUBJECTS

- Methods of Research
- Quantitative *or* Qualitative Research
- Foundations of Christianity

FOUNDATIONAL CORE – 5 SUBJECTS

- Introduction to Biblical Studies
- Biblical Hermeneutics
- Christian Holiness
- Christian Formation of Ministers
- The Church in Asia-Pacific Societies

THESIS – 2 SUBJECTS

- Thesis Seminar
- Thesis Writing

M.A.C.C. IN COMMUNICATION STUDIES

MAJOR FIELD OF CONCENTRATION – 6 SUBJECTS

- Communication in Education and Ministry
- Communication Theories and Processes
- Interpersonal Communication
- Speech Communication
- Traditional Media
- Regulated elective in Christian Communication



M.A.C.C. IN MEDIA STUDIES

MAJOR FIELD OF CONCENTRATION – 6 SUBJECTS

- Communication in Education and Ministry
- Audio Communication 1
- Video Communication 1
- Audio Communication 2 *or* Video Communication 2
- Media Internship
- *Regulated elective in Christian Communication*

M.A.C.C. IN INTERCULTURAL STUDIES

MAJOR FIELD OF CONCENTRATION – 6 SUBJECTS

- Communication in Education and Ministry

- Intercultural Communication
- The World Mission
- Intercultural Internship
- Two regulated electives in Intercultural Studies

M.A.C.C. COURSE SEQUENCE

FIRST YEAR FIRST SEMESTER

- Methods of Research
- Introduction to Biblical Studies
- Foundations of Christianity
- Christian Formation of Ministers

FIRST YEAR SECOND SEMESTER

- Communication in Education and Ministry
- Biblical Hermeneutics
- Christian Holiness
- Major Field Concentration subject, e.g., Communication Theories & Processes *or* Interpersonal Communication

SUMMER 1

- Speech Communication
- Traditional Media

SECOND YEAR FIRST SEMESTER

- Qualitative or Quantitative Research
- Thesis Seminar
- Major Field Concentration subject
- Major Field Concentration subject

SECOND YEAR SECOND SEMESTER

- Thesis Writing
- The Church in Asia-Pacific Societies
- Major Field Concentration subject, e.g., Media or Intercultural Internship, Communication Theories & Processes
- Major Field Concentration elective

SUMMER 2

- Conflict Management
- Intercultural Communication

MASTER OF ARTS IN INTERCULTURAL STUDIES

The Master of Arts in Intercultural Studies is a multidisciplinary program, which focuses on learning about other cultures and developing skills necessary for interacting across cultural boundaries, both within and outside of one's own society. Appropriate academic disciplines for this degree include anthropology, leadership, sociology, and theology.

Graduates of this program will be evangelists, church planters, missionaries, national leaders, pastors, mission leaders, communicators and scholars who engage the world for the missional purposes of the church.



COURSE REQUIREMENTS

All Master of Arts in Intercultural Studies concentrations build upon the curriculum of Basic Courses, the Foundational Core, and a Thesis or Practicum.

BASIC COURSES – 3 SUBJECTS

- Methods of Research
- Quantitative Research *or* Qualitative Research *or* Ethnographic Research
- Foundations of Christianity

FOUNDATIONAL CORE – 6 SUBJECTS

- Introduction to Biblical Studies
- Biblical Hermeneutics
- Christian Holiness
- Christian Formation of Ministers
- The Church in Asia-Pacific Societies
- Communication in Education and Ministry

THESIS TRACK – 2 SUBJECTS

- Thesis Seminar
- Thesis Writing

NON-THESIS TRACK – 2 SUBJECTS

- Practicum
- Internship

CONCENTRATIONS WITHIN THE M.A.I.S. DEGREE PROGRAM

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 the-

sis 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. **Thesis is required (6 hours).**

MAJOR FIELD OF CONCENTRATION – 5 SUBJECTS

- The World Mission
- History of Mission
- Cultural Anthropology
- Intercultural Communication
- Story, Symbol and Ceremony



TRANSFORMATIONAL DEVELOPMENT STUDIES— This concentration focuses on the areas of social injustice in the world today, and offers keys to a biblical response to those injustices. Because poverty is at the heart of many injustices, a study of the dynamics of the poor will be essential to understand the commonalities of their worldview (hopelessness) in order to seek ways to meet their needs. This includes specialized studies in compassionate ministries, community development, and addressing human trafficking. This concentration calls more for practical experience, and therefore a student in this concentration can **choose between writing a thesis (6 hours) or doing a practicum and internship (6 hours).**

MAJOR FIELD OF CONCENTRATION – 5 SUBJECTS

- The World Mission
- Community Transformation and Development



- Human Trafficking *or* Global Child Welfare
- Intercultural Communication
- Anthropology of Poverty

URBAN STUDIES – This concentration engages the contemporary fact that the majority of our world’s population now lives in cities. This is especially significant for Asia, which has the highest number of megacities (multiple millions of population) in the world. A two-front focus for this emphasis includes strategies of evangelism and church multiplication for urban areas along with a hefty amount of leadership approaches for new paradigms of church. Building from a strong biblical foundation, students in this emphasis will learn to investigate an urban context that is characterized by rapid change, poverty, and a rejection of much of traditional culture, in order to offer meaningful communication of the gospel and to establish the church (the people of God). A student in this concentration can **choose either writing a thesis (6 hours) or doing a practicum and internship (6 hours).**

MAJOR FIELD OF CONCENTRATION – 5 SUBJECTS

- The World Mission
- Urban Ministry
- Urban Anthropology
- Intercultural Communication
- Street Children *or* Global Child Welfare

DOCTOR OF MINISTRY

PURPOSE AND RATIONALE

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 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 Doctor of Ministry is offered in consultation with the Asia Graduate School of Theology (AGST), Philippines. The APNTS Doctor of Ministry degree in Transformational Ministry is recognized by the Commission on Higher Education of the Philippines.



ADMISSION REQUIREMENTS

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

1. 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.
2. 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 five years (or the equivalent). Typically, the applicants would be ordained ministers who have served for at least five consecutive years in their ministry.
3. A graduate seminary or divinity school academic average grade of at least B.
4. Completion of the application process. The prospective student must submit the following:
 - a. An application form carefully filled out by the applicant. The form can be obtained online: <http://www.apnts.edu.ph/prospective-students/application>.
 - b. Four letters of recommendation. The Registrar will correspond directly with individuals indicated by the student on the application form, and these will include the applicant's District Superintendent or Ministry Supervisor.
 - c. The applicant will also submit a 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.
 - d. 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.

- e. One small-size recent photograph.
- f. An application fee of US \$65 for developing countries and \$100 for developed countries.
- g. Two short papers:
 1. Personal and professional identity paper that identifies the student's spiritual and professional journey, and philosophy of ministry (1000 - 1200 words).
 2. Goals for continuing education through the Doctor of Ministry (300 - 500 words) and a possible focus for the Ministry Research Project (300 - 500 words).
- h. The student should be able to document an English Equivalency score at or above 540. APNTS offers the exam.

CURRICULUM

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 classes, and will undertake assigned projects after the classes.

FOUNDATIONAL CORE - 24 UNITS

- 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 UNITS

- Electives (preference being for APNTS PhD subjects) (6)

RESEARCH - 9 UNITS

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

PH.D PROGRAMS

In partnership with Asia Graduate School of Theology, APNTS is proud to offer three PhD 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 PhD degrees are rigorously academic and engage students theologically. At the same time the PhD 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, eagerly anticipating the Spirit’s teaching – all the while seeking ways to creatively and lovingly transform the world.

APNTS currently has three PhD programs: the **PhD in Holistic Child Development**, the **PhD in Transformational Development**, and the **PhD in Transformational Learning**.

In 2009 APNTS began offering courses for a PhD 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 PhD 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 PhD in Transformational Development to transform society with God’s love.

Planning for the new degrees began in 2013 and on June 30, 2014 petitions for permission to offer the PhDs in Transformational Development and in Transformational Learning were submitted to the Philippine Commission on Higher Education (CHED).



All three degrees are integrated to provide a rich interdisciplinary learning experience. The degrees share 18 units of required Core Courses. Each degree has 18 units of required Concentration Courses and 18 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 (6) units of these electives may be taken from the other two degrees.

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

The PhD Catalog is available from the PhD Office at APNTS and on the APNTS website.



COURSE DESCRIPTIONS

COURSE SYMBOLS AND NUMBERING

(NOTE: All courses are for three semester hours' graduate credit unless otherwise indicated.)

A. BIBLE DEPARTMENT

1. Biblical Studies BS100-499
2. Old Testament OT100-499
3. New Testament NT100-499
4. Biblical Languages
 - a. Hebrew HB100-499
 - b. Greek GK100-499

B. HERITAGE AND FAITH OF THE CHRISTIAN CHURCH

1. History of the Christian Church H1-H99
2. Theology T1-T299
3. Church and Society PR1-PR99

C. MINISTRY OF THE CHRISTIAN CHURCH

1. The Preaching Ministry PM1-PM99
2. The Pastoral Ministry PM100-PM399
3. Christian Education CE1-CE499
4. Research RE100-RE399
5. Leadership LE100-LE299
6. Church Music CM1-CM299
7. Supervised Ministry SM1-SM499

Donald Owens School of World Mission

8. The World Mission IS101-IS400

Fairbanks International School of Communication

9. Communication CO1-CO399

A. BIBLE DEPARTMENT

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, 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

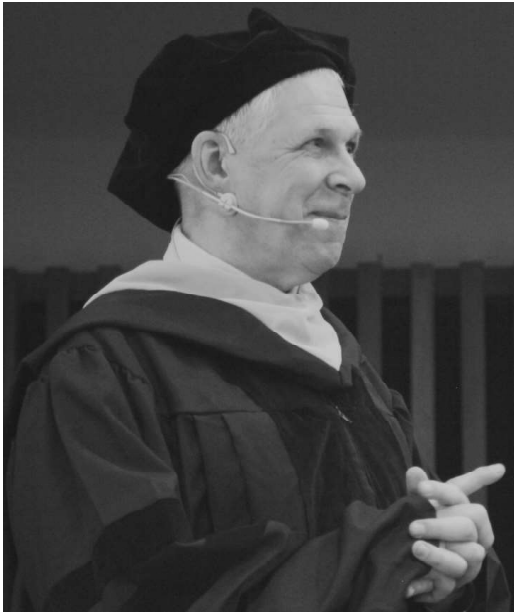
Offers a detailed study of the books of Daniel and Revelation in the context of the times and literary forms that they represent. Pays attention to some non-canonical Jewish and Christian apocalypses.

BS 310 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.

BS 320 BIBLICAL ETHICS

Examines ethical and legal materials in the Bible in light of ancient Near Eastern and Greco-Roman cultural backgrounds. Explores ethical methodology, with special



attention to applying the ethical teaching of the Bible to various contemporary political, social and theological issues.

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 postmodern or liberation hermeneutics upon biblical theology, and a biblical theology of children.

BS410-499 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 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 Tes-*

tament exegesis subject before enrolling in this class.)

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 330 PREACHING THE OLD TESTAMENT

A practical, interactive discussion and practicum in Christian preaching from the Old Testament, with emphasis on hermeneutics and exegesis, and with sensitivity to the varied forms of Old Testament literature. Students will exegete Old Testament passages and prepare sermons (See PM 40.)

OT 410-499 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 class.)*

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 class.)*

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 410-499 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 Old Testament exegesis subject before enrolling in this class.*)

4. BIBLICAL LANGUAGES

A. HEBREW

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 bib-

lical 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 non-biblical texts. (*Prerequisite: Intermediate Hebrew.*)

HB 410-499 DIRECTED / INDEPENDENT STUDY IN HEBREW

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

B. GREEK

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 410-499 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 1 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 2 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 30 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 40 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 61 THE WESLEYAN TRADITION

Aims to describe the theological distinctive-



ness 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 75 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 77 DENOMINATIONAL STUDIES

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

H 89 HISTORY OF CHURCH MUSIC

Surveys the development of music in the church and its implications for worship. Begins with the music of the Old Testament and progresses through the early twenty-first century and concludes with a study of the development of music in the Wesleyan-holiness tradition.

H 99 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 7 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 11 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 15 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 20 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 21 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 28 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 contempo-

rary 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 45 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 80 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 82 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 90 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 102 FOUNDATIONS OF CHRISTINITY

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 168 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.

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 299 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 11 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 30 PRINCIPLES OF CHRISTIAN ETHICS

Explores the biblical and philosophical foundations of Christian morality, and ap-

plies these to living issues in world contexts.

PR 33 BIBLICAL ETHICS

(See BS 320 for course description.)

PR 35 CHRISTIAN SOCIAL ETHICS

Examines current ethical problems, particularly issues facing the church in Asia and the Pacific. Analyzes social problems from biblical and Wesleyan perspectives, and discusses alternative views.

PR 36 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 40 POST-MODERN THOUGHT AND ASIA-PACIFIC CONTEXTS

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 postmodern 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.

PR 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.

PR 201 ETHICS AND RESPONSIBLE BUSINESS PRACTICE

Explores the relationship of ethical thinking and ethical behavior to contemporary business management, including how to maintain the balance between moral goodness and good business practice. Addresses issues of corporate social responsibility, advertising and marketing practices, gender bias, privacy, product safety and liability, cost-benefit analysis, and the ethics of technology. Considers employees, custom-

ers, shareholders, the community, and the environment.

C. THE MINISTRY OF THE CHRISTIAN CHURCH

1. THE PREACHING MINISTRY

PM 10 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 31 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 35 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 40 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 107 CRISIS AND LOSS COUNSELING

Provides biblical foundations and theoretical considerations for intervention strategies related to crisis and loss. Explores issues of death and grief. (*Prerequisite: Pastoral Care and Counseling.*)

PM 108 MARRIAGE AND FAMILY COUNSELING

Offers a study of the pastor's role as counselor and educator in marriage and family problems. (*Prerequisite: Pastoral Care and Counseling.*)

PM 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, co-workers.

PM 113 FAMILY COMMUNICATION

Studies the communication process within the family unit. Analyzes how communication undergirds family functioning. Gives particular emphasis to understanding and performing communication skills that affect growth and cohesion in the family unit. Communication issues include intimacy, roles, power, decision-making, rules, quality dialogue, and conflict.

PM 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.

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 134 URBAN MINISTRY

Acquaints students with biblical and theological underpinnings of urban ministry; includes an overview of the historical development of urban ministry; encourages students to learn about urban studies from a variety of points of view and sources; explores the contributions of Wesleyan and evangelical traditions to urban ministry.

PM 135 URBAN ANTHROPOLOGY

Applies anthropology to the urban setting. Acquaints students with procedures for fieldwork. Engages students in case studies. Students work among a group of people living in a restricted urban area.

PM 136 COMMUNITY TRANSFORMATION AND DEVELOPMENT

Studies community transformation through evangelism and discipling. Emphasizes gospel presentation and obedience to the commands of Christ. Explores how the church can meet the spiritual, social, physical, emotional, intellectual and economic needs of people and how Christians can better help people in their communities.

PM 140 CHILDREN AND THE CHURCH

Instills passion for ministering with chil-



dren. Discusses biblical, educational and developmental principles necessary for teaching and ministering with children. Develops skills and materials helpful for teaching children in the local church.

PM 150 SMALL GROUPS IN CHRISTIAN MINISTRY

Looks at various ministries of Bible study groups and other small groups and cell groups to provide outreach, education, spiritual discipleship, fellowship and care. Examines various models of small group and cell church ministries. Utilizes group dynamics and other social science perspectives.

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 regards 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

how it fits with the concept of the body of 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 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.

PM 298 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 299 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. (*Pre-*

requisite: at least six credits in Pastoral Ministry subjects.)

PM 300 CHILD, CHURCH, AND MISSION

(See CE 300 for course description.)

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 345 APPROACHES TO THE HOLISTIC NURTURE OF CHILDREN

(See CE 345 for course description.)

3. CHRISTIAN EDUCATION

CE 11 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 20 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 21 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 25 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 26 INSTRUCTIONAL DESIGN FOR SPECIAL NEEDS EDUCATION

Investigates models, strategies and methods for the creation, implementation and assessment of instruction designed for learners with special needs. Addresses classroom, technological and contextual delivery systems. Includes components for church and ministry settings.

CE 51 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 61 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 school-house settings, for students with special needs, and for gifted children.

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 118 ORGANIZATIONAL LEADERSHIP

(See PM 118 for course description.)

CE 130 CURRICULUM THEORY AND ANALYSIS

Surveys the philosophy and the principles that guide the development of curricula. Provides opportunity for the examination and evaluation of curriculum resources.

CE 133 CURRICULUM DESIGN

Allows students to write and prepare curriculum materials appropriate to their educational programs. Through selected projects students may concentrate on materials for children, youth, or adults.

CE 140 CHILDREN AND THE CHURCH

(See PM140 for course description.)

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 mate-



rials 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 160 YOUTH AND THE CHURCH

(See PM160 for course description.)

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 170 LAY MINISTRIES IN THE CHURCH

(See PM170 for course description.)

CE 175 CHRISTIAN COMMUNITIES OF PRACTICE

(See PM175 for course description.)

CE 180 VALUES AND MORAL DEVELOPMENT

(See PR 180 for course description.)

CE 183 LIFESPAN 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 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 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.

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 TESTS, MEASUREMENT AND EVALUATION

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 299 INDEPENDENT STUDY IN CHRISTIAN EDUCATION

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

CE 300 CHILD, CHURCH, AND MISSION

Provides an overview of holistic child de-

velopment, 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 305 PHYSICAL DEVELOPMENT AND PUBLIC HEALTH

Orients students to fundamental concepts and theories in the field of public health. Prepares students to work with children with a sound theoretical and conceptual basis in public health. Examines strategies employed to bring about behavioral changes for health and disease prevention in individuals and groups. Explores issues of physical development of children, and dis-



eases that affect the development of children.

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 THE 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 351 PRACTICUM IN HOLISTIC CHILD DEVELOPMENT

(See SM 351 for course description.)

CE 352 PRACTICUM: APPLIED THEORY IN SPECIAL EDUCATION

(See SM 352 for course description.)

CE401 PRACTICUM IN TEACHING

(See SM 401 for Course Description.)

CE 402 PRACTICUM IN LANGUAGE TEACHING MINISTRY

(See SM 402 for Course Description.)

CE411 PRACTICUM IN ADMINISTRATION

(See LE 411 for course description.)

CE 412 PRACTICUM IN RELIGIOUS EDUCATION

(See SM 412 for Course Description.)

4. RESEARCH

RE101 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.

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.*)



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

Is a creative production output with a substantial paper work as supporting material. Serves as the integrative culmination of pro-

grams 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 classes, but not their theses.

5. LEADERSHIP

LE 103 LEADING LOCAL CHURCHES

(See PM 103 for course description.)

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

(See PM 118 for course description.)

LE 201 ETHICS AND RESPONSIBLE BUSINESS PRACTICE

(See PR 201 for course description.)

LE 215 TECHNOLOGY PLANNING FOR THE ADMINISTRATOR

(See CE 215 for course description.)

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

(See PM 281 for course description.)

LE 411 PRACTICUM IN ADMINISTRATION

(See SM 411 for course description.)

6. CHURCH MUSIC

CM 20 APPLIED MUSIC (.5 unit credit)

Instructs beginning and intermediate piano. Includes music theory and keyboard skills. Emphasizes scales and transposing. Enhances the students' ability to play in the church setting. (*Prerequisite: Music Theory.*) (*Must take two semesters for credit to be given.*)

CM 30 APPLIED VOICE (.5 unit credit)

Trains voice. (*Prerequisite: Music Theory.*) (*Must take two semesters for credit to be given.*)

CM 40 CHORAL PRACTICUM (.5 unit credit)

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.*)

CM 89 HISTORY OF CHURCH MUSIC

(See H 89 for course description.)

CM 127 THEOLOGY OF WORSHIP

(See PM 127 for course description.)

CM 203 ADVANCED CHURCH MUSIC LEADERSHIP

Examines the music program of the church in all its facets. Focuses on the practical administration of music in the local church. Provides students with practical knowledge of the structure and operation of a church music program and with the tools necessary to organize and lead such a program.

CM 206 CONTEMPORARY CHRISTIAN MUSIC

Enables students to understand the history, nature and distinctiveness of contemporary Christian music and how it affects the church. Examines various genres and live performances both in and outside of church settings. Explores various cultural angles.

Analyses theological themes. Looks at the effects of contemporary music on churches in Asia and the Pacific.

CM 241 ETHNOMUSICOLOGY

Develops an understanding and appreciation of indigenous Asian and Pacific music, and focuses on how this music can be used to communicate the gospel.

7. SUPERVISED MINISTRY

All forms of Supervised Ministry are directed by an on-site supervisor or mentor, and both guided and monitored by both a faculty member. Each Supervised Ministry subject comprises 200-300 hours of directed experience. Emphasis is on evaluation of effectiveness and growth in skill.

SM 110 PRACTICUM IN PASTORAL MINISTRY

Guides students in in-context internships in which they will be mentored by an experienced pastor and monitored by a faculty supervisor. (*Prerequisite: completion of 24 credits.*)

SM 140 CLINICAL PASTORAL EDUCATION I

Develops ministry and interpersonal skills foundational to pastoral ministry under certified supervisors. Includes case study presentations along with group discussions. (*Prerequisite: completion of 24 credits.*)

SM 141 CLINICAL PASTORAL EDUCATION II

Continues the development of ministry and interpersonal skills under certified supervisors. (*Prerequisite: Clinical Pastoral Education I.*)

SM 301 INTERCULTURAL SUPERVISED MINISTRY I

Allows students to develop ministry skills through intercultural settings in which they can practice, explore, and reflect upon the missionary profession. Exposes students to opportunities for developing intercultural competency in various Christian ministries. (*Prerequisite: completion of 24 credits, including six credits in Intercultural Studies.*)

SM 302 INTERCULTURAL SUPERVISED MINISTRY II

Continues the development of intercultural

ministry skills. (*Prerequisite: Intercultural Supervised Ministry I.*)

SM 303 INTERCULTURAL INTERNSHIP I

Students participate, observe and interact in an actual mission setting. Includes readings appropriate to the context and reflection papers as well as ministry on the field. (*Prerequisite: completion of 24 credits, including six credits in Intercultural Studies.*)

SM 304 INTERCULTURAL INTERNSHIP II

Students continue to participate, observe and interact in a mission setting. (*Prerequisite: completion of Intercultural Internship I.*)

SM 351 PRACTICUM IN HOLISTIC CHILD DEVELOPMENT

Allows students to link practice with a sound theology of children. Students participate in actual encounters and service with children. Students demonstrate competency skills based on God's mission for children, their understanding, and personal goals in ministering with children. (*Prerequisite: completion of nine credits in Holistic Child Development subjects.*)

SM 352 PRACTICUM: APPLIED THEORY IN SPECIAL EDUCATION

Gives opportunity to apply a given theory of special education for learners with special needs in an appropriate context or setting. Takes personally developed designs and integrates them experientially. (*Prerequisite: completion of six credits in special education.*)

SM 398 COMMUNICATION STUDIES INTERNSHIP

Gives credit to students in communication positions in the professional community, both sacred and secular. Areas could include for-profit and non-profit organizations.

SM 399 MEDIA INTERNSHIP

Allows media students to develop advanced skills in various productions (video, radio, printed, web design, and/or online production). Provides students' involvement in actual productions or independent work under professional supervision in higher-level media productions. (*Pre-requisite: either Visual or Audio Communication I.*)

SM 401 PRACTICUM IN TEACHING

Provides experience teaching at the appropriate level and institution. Allows students to integrate all learned skills from Christian education classes. (*Prerequisite: completion of nine credits in Christian education, including at least three credits in teaching methods.*)

SM 402 PRACTICUM IN SECOND LANGUAGE TEACHING

Under the supervision of a faculty member, provides guided and mentored teaching of a second language (usually English) as a tutor and classroom instructor. Allows students to apply skills learned in Applied Linguistics and Second Language Acquisition classes. (*Prerequisite: completion of Applied Linguistics & Second Language Acquisition.*)

SM 411 PRACTICUM IN ADMINISTRATION

Provides experience in administration at an appropriate institution or enterprise. (*Prerequisite: completion of at least six credits in leadership.*)

SM 412 PRACTICUM IN CHRISTIAN EDUCATION

Provides experience in religious education at an appropriate church, ministry or institution. Allows students to integrate all learned skills from Christian education classes. (*Prerequisite: completion of at least nine credits in Christian education.*)

THE DONALD OWENS SCHOOL OF WORLD MISSION

8. INTERCULTURAL STUDIES

IS 101 THE WORLD MISSION

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 102 BIBLICAL FOUNDATIONS FOR CONTEXTUALIZATION

(See BS 310 for course description.)

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 121 ETHNOMUSICOLOGY

(See CM241 for course description.)

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 126 APPLIED LINGUISTICS

(See CO 235 for course description.)

IS 127 SECOND LANGUAGE ACQUISITION

(See CE 321 for course description.)

IS 133 URBAN CHURCH MULTIPLICATION

(See PM 133 for course description.)

IS 130 URBAN MINISTRY

(See PM 134 for course description.)

IS 136 COMMUNITY TRANSFORMATION AND DEVELOPMENT

(See PM 136 for course description.)

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 140 HISTORY OF MODERN MISSIONS

(See H 40 for course description.)

IS 150 THEOLOGY OF MISSION

(See T 90 for course description.)

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 161 ETHNOGRAPHICAL RESEARCH

(See RE 161 for course description.)

IS 162 URBAN ANTHROPOLOGY

(See PM 135 for course description.)

IS 164 STORY, SYMBOL AND CEREMONY

Designed to help students discover effective means of communicating the Gospel to people who are primarily oral learners. Stu-

dents 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 171 COMMUNICATING CHRIST IN MUSLIM CONTEXTS

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

IS 180 BUDDHISM AND CONFUCIANISM

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

IS 182 HINDUISM AND TAOISM

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

IS 184 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 190 CHILD IN CHANGING CONTEXTS AND CULTURES

(See CE 303 for course description.)

IS 191 CHILD, CHURCH AND MISSION

(See CE 300 for course description.)

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 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 317 INTERVENTION STRATEGIES FOR CHILDREN IN CRISIS

(See CE 317 for course description.)

IS 400 INDEPENDENT STUDY IN INTERCULTURAL STUDIES

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

FAIRBANKS INTERNATIONAL SCHOOL OF COMMUNICATION

9. CHRISTIAN COMMUNICATION

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

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 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 112 INTERPERSONAL COMMUNICATION

(See PM 112 for course description.)

CO 113 FAMILY COMMUNICATION

(See PM 113 for course description.)

CO 203 INTERCULTURAL COMMUNICATION

(See IS 203 for course description.)

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 206 CONTEMPORARY CHRISTIAN MUSIC

(See CM 206 for course description.)

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.

CO 398 COMMUNICATION STUDIES INTERNSHIP

(See SM 398 for course description.)

CO 399 MEDIA INTERNSHIP

(See SM 399 for course description.)



SUE FOX LIBRARY AND RESEARCH CENTER



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

Books that were donated to the Metro Manila Retreat Center became the nucleus of the library collection of the APNTS. With the coming of Dr. E. LeBron Fairbanks in 1984, the need for a larger collection was recognized. APNTS ordered thousands of volumes from Emerald Isle Books valued highly for their antiquity. The first set of the collection that arrived contained 7,000 volumes. These included a broad range of subjects, but concentrated in the areas of the Church of England and the Church of Scotland. The second set of the collection, which arrived a year later, included 4,000 volumes and had a greater concentration of works on Methodism and John Wesley.

From 1985 to the present, several people have contributed significant collections in different subject areas. Among them are Dr. Donald Owens, Asian Studies; Dr. E. LeBron Fairbanks, Christian Education and Pastoral Ministry; Dr. Harvey Finley, Archaeology and Hebrew Language; Dr. William McCumber, General Works; and Dr. Willard Taylor, Bible and Theology. Some faculty members and several former students have also donated significant volumes from their personal collections. Through a yearly budget from the Global Ministry Center of the Church of the Nazarene, professors are able

to order additional volumes pertinent to their areas of expertise.

Upon completion of the NCEE building in the summer of 2009, the library collections were transferred from Owens Hall to the new building, and named the Sue Fox Library and Resource Center, in honor of long-time district president of Nazarene Missions International, Sue Fox, whose district was instrumental in completing the new library.

Erlinda Marcos served as Librarian from 1983 to 1984. Millie Gibson served as Cataloger from 1983 to 1992. Anelia Bugaay joined the library staff in 1984, became Acting Librarian in 1992, and served as Librarian from 1997 to 2005. Mr. Robert Fraser served as Librarian from 1988 to 1992. Stephanie Brank Leupp served the library in several leadership capacities from 1990 to 2000. Melody Haynes served as Library Consultant in 2005. Ruth Salangsang began as Acting Librarian in 2006. Maria Nora V. Del Rosario currently heads the library operations.



Ongoing Expansion

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 teach-

ing in the areas of Pastoral ministry, Missions, Early Childhood Ministry, College Teaching, Christian School, Transformational Learning and Transformational Development.

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.

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 last February 2016. OPALS Open-source Automated Library System is a powerful cooperatively developed, Web-based, open source program. This alterna-



tive technology provides Internet access to information databases, library collections, digital archives, and library operations.

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 via Internet. (<http://apnts.whdl.org>)

RESEARCH DEPARTMENT

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.

The Research Department grants funding for approved research.

FINANCIAL INFORMATION

APNTS seeks to provide financial assistance to students. APNTS provides financial assistance in the form of scholarships, awards, sponsorships and the student work assistance program (SWAP). Any masters-level student is eligible to apply for financial assistance. Completion of the APNTS financial assistance form is required for any student who desires financial assistance of any kind. These forms must be completed during the registration process. Financial assistance is not guaranteed. 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.

