

# PhD CATALOG AND STUDENT HANDBOOK

2018-2025



ASIA-PACIFIC NAZARENE THEOLOGICAL  
SEMINARY



In Partnership with  
ASIA GRADUATE SCHOOL OF THEOLOGY



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**PHD CATALOG  
AND STUDENT HANDBOOK  
2018-2025**

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PhD in Holistic Child Development  
PhD in Transformational Development  
PhD in Transformational Learning

## TABLE OF CONTENTS

Preface	3
PhD Catalog	4
Statement of Faith	5
General Information	7
The Program Directors and Professors	12
Academic Information	30
Academic Prerequisites	30
Application Procedure	31
Important Visa Information	32
Academic Policies and Procedures	34
AGST Library Privileges	45
The Sue Fox Library	46
Financial Information	47
The PhD Programs	49
PhD in Holistic Child Development	49
PhD in Transformational Development	55
PhD in Transformational Learning	60
PhD Course Descriptions	64
PhD Student Handbook	79
Scholarships	80
Comprehensive Examinations	83
Dissertation Guidelines	88

## PREFACE

Through God's people, through his humble servants, God is working to transform the world – a world God created, but a world marred by sin. We believe, optimistically, Christ to be the redeemer of men and women and the transformer of minds, hearts, and bodies. Through transformed lives, God works also to transform societies. We believe that the Holy Spirit sanctifies not alone for the purpose of making us fit for heaven, but to purify and empower women and men to also join with God in God's mission, to bring God's mighty transforming presence to the world's most entrenched moral corruption and its most complex corporate evil. Christ provides hope for children in crisis. Christ compels us to engage in teaching that makes a transformational difference. Christ enables us not only to confront and critique but to analyze and find solutions to the social issues of this age.

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.

Dr. Floyd T. Cunningham

# PhD Catalog

This section contains both the Asia Graduate School of Theology (AGST and APNTS Statement of Faith, general information regarding the , the list of Program Directors and professors of the courses, academic and financial information as well as the program design and course descriptions of the three programs in APNTS.

# Statement of Faith

## **AGST Statement of Faith**

The Asia Graduate School of Theology's (AGST) statement of faith is that of the Asia Theological Association (ATA). We believe in:

### **Section 1:**

The divine inspiration of the Holy Bible of sixty-six books of the Old Testament and New Testament, as the infallible Word of God. Its consequent uniqueness, entire trustworthiness and supreme authority on all matters of faith and conduct.

### **Section 2:**

One God eternally existent in three persons Father, Son, and Holy Spirit.

### **Section 3:**

The full deity and humanity of the Lord Jesus Christ, His representative and substitutionary death, His bodily resurrection and personal return in glory to consummate His Kingdom.

### **Section 4:**

The dignity of persons created in the image of God, their universal sinfulness, the need of repentance, redemption and justification through faith alone in Christ crucified and risen from the dead.

### **Section 5:**

The resurrection of all people either to eternal life or to eternal death.

### **Section 6:**

The illuminating, regenerating, indwelling and sanctifying work of the Holy Spirit enabling

the Christian to witness effectively to the Gospel and to serve responsibly in the world.

**Section 7:**

The unity in our Lord Jesus Christ to all believers, who comprise the Church.

**Section 8:**

The total mission of the Church to the whole person in society in the contemporary context, in obedience to God according to the Scriptures.

## **APNTS Statement of Faith**

The Asia-Pacific Theological Seminary (APNTS) 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, para. 26):

- That there is one God—the Father, Son, and Holy Spirit.
- That the Old and New Testament Scriptures, given by plenary inspiration, contain all truth necessary to faith and Christian living.
- That humanity is born with a fallen nature, and is, therefore, inclined to evil, and that continually.
- That the finally impenitent are hopelessly and eternally lost.
- 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.
- That believers are to be sanctified wholly, subsequent to regeneration, through faith in the Lord Jesus Christ.
- That the Holy Spirit bears witness to the new birth, and also to the entire sanctification of believers.
- That our Lord will return, the dead will be raised, and the final judgment will take place.

# General Information

## AGST Mission Statement<sup>1</sup>

The AGST Alliance is a theological training venture seeking to glorify God by offering quality post-graduate programs for church leaders and theological/Bible College faculty in South East Asia, to equip them for more effective Christian ministry and mission.

## APNTS 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.

## AGST Purpose

The purpose of AGST as a post graduate consortium of evangelical institutions is to glorify God by providing quality theological education to prepare scholars and leaders for building and renewing the Church in Asia and beyond. AGST seeks to develop students spiritually, intellectually, and morally, and to equip them with values, knowledge, and skills for building up God's Church and extending his kingdom. AGST aims to address issues arising from Asia with a global perspective by:

- facilitating comprehensive evangelical theological education at the post M.Div. level in the Asian context
- developing faculty for theological institutions
- fostering theologians to address issues arising in Asia
- influencing ongoing research and the development of research literature
- encouraging the sharing of resources including those of personnel, library and media

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<sup>1</sup>Everything about AGST is available from <http://agstphil.org>.



## **Educational Philosophy**

As a member school of the Asia Graduate School of Theology, APNTS's PhD programs embrace the educational philosophies of AGST.

## **AGST Educational Philosophy**

As a consortium, the faculty and Board of AGST is deeply aware of its special responsibility for guiding the educational process. Our philosophy of education is rooted in and grows out of the theological commitments expressed in the AGST Statement of Faith.

We believe that God is truth and does not lie, and therefore divine communication and action are characterized by truth and thus by reliability, infallibility, and consistency. All truth is consistent with God's person, His word, and His work. God is the source and measure of all truth, thus requiring diligent research of the Scriptures, of the witness of the Church in the past, and of the situation in our day to which the truth of God must be addressed. God expects His people to be creative and critical thinkers using the criterion of His infallible Word and the guidance of the Holy Spirit.

As a community of scholars, our teaching and learning must transform our thoughts, emotions, intuitions, and experiences in the Asian context. Knowledge is fundamentally relational; it is incomplete unless it affects life and community. Since we subscribe to this integrative and relational understanding of truth, we examine our lives for evidence that truth is affecting our behavior and relationships. We seek holism, drawing our students into the learning process so that thought and life are integrated. We can never be satisfied with simply communicating ideas without relating them to the context and ministry of our students. In this sense, we affirm that theological education contains an experience-oriented dimension. Since we need to understand and appropriate God's truth revealed in creation, it is our responsibility to make critical use of the disciplines and insights developed in the arts and sciences.

It is our task as a graduate school to foster the development of teachers, scholars and leaders for education and ministry who will then

train God’s people for ministry. Thus, AGST exists to serve the Church and its educational institutions, and our instructional programs are to reflect this reality.

Jesus defined his own mission as “servanthood” both to God and to people. We recognize that elitist attitudes and ambitions are entirely inconsistent with servanthood, so we reject these. We seek, instead, to humbly serve our students as we serve our Lord and his Church. Our motivation toward excellence derives from our responsibility to be stewards of the gifts, opportunities, and resources God has committed to us. We seek to discipline our personal and professional lives, and thus to honor him in the way we administer our stewardship.

We are challenged by Christ’s sensitivity to the people he taught, to their prior understandings, needs, and learning readiness. We admire his creativity in relating spiritual and moral truths through concepts familiar to his listeners. Jesus did not allow his followers to be passive learners, but challenged them to actively consider the things they heard and to search out the meaning of his statements. Jesus Christ was not only a model teacher, he is also the embodiment of personal and spiritual wholeness—what the Bible refers to as “maturity.” In AGST we strive to stimulate growth in our students, to develop their God-given gifts, to expand their horizons, to acquire new cognitive and affective ways of thinking and to develop a passion for ministry.

## **AGST and Contextualization**

The AGST seeks to contextualize learning in terms of communication, organization, theology, and education. First, it focuses on shaping its message in a way that is informed by Asians’ needs. Second, it develops educational structures that are appropriate to those needs, reflecting the spiritual, socioeconomic, and political situation. Third, it emphasizes doing theology in ways that are appropriate to that situation. It seeks a timely application of the timeless Gospel to the urgent issues of ministry and service facing Asian Christians. Finally, it aims to develop methods of theological training that are

liberating and creative, avoiding elitism and authoritarianism. It seeks to bridge the wide gap between academic study and practical application in the Asian context. To this end, it seeks a fuller utilization of Asian resources, especially faculty, research materials, and texts. It aims to interact with Asian thinkers, theologians, and practitioners from a variety of perspectives.

From an Asian evangelical perspective, the AGST seeks to address Asian culture both as the blessing of God and as the object of transformation. We recognize the reciprocal relationship between Text and context. Addressing the contemporary Asian scene from the perspective of Scripture, the AGST aims to help students shape biblical/theological perspectives regarding:

- Asian forms of Christian spirituality, life, and service;
- mission and community in the midst of cultural, linguistic, and religious pluralism, under the impact of the forces of modernity, secularization, urbanization, and globalization;
- poverty and oppression caused in part by individual and corporate sin as well as unjust laws;
- nation-building in the neocolonial and post-colonial era;
- and Christian identity as an often-persecuted minority.

These characteristics of the Asian situation raise many questions. For example, what is the mission of the Asian church? What should be the shape of Asian evangelism? What do Asian diversity and pluralism mean for the life of the Christian community? What does the experience of colonialism mean for an understanding of oppression, injustice, liberation, and development? How does one do theology in the context of modernization and secularization? What does the experience of being a minority community mean for the life of the Church? The AGST seeks to guide students in developing their exegetical skills and biblical, theological, and historical understanding, but always from an Asian perspective. Recognizing both the contributions and the limitations of the West, we seek to understand the biblical authors afresh, from an Asian mindset.

## **AGST Core Competencies**

Although AGST programs address a variety of ministry-related disciplines, there are core competencies that each program, to one degree or another, strives to develop in its students. These include:

- expertise in understanding and practicing one's discipline in the contemporary Asian context;
- critical thinking skills;
- a biblical and contextual worldview;
- healthy relationships that demonstrate sensitivity to human diversity;
- a passion for ministry;
- communication and teaching skills;
- organizational and leadership skills;
- mentoring and discipling skills;
- and the ability to lead and model a life of Christ-like maturity.

## **AGST Member Schools**

AGST is the educational arm of the Asia Theological Association which offers postgraduate programs. In the Philippines, AGST is a consortium of the following seminaries:

- Asia-Pacific Nazarene Theological Seminary (APNTS)
- Asia-Pacific Theological Seminary (APTS)
- Asian Theological Seminary (ATS)
- Asian Seminary for Christian Ministries (ASCM)
- Biblical Seminary of the Philippines (BSOP)
- International Graduate School of Leadership (IGSL)
- Koinonia Theological Seminary (KTS)
- Presbyterian Theological Seminary (PTS)

# The Program Directors



## **NATIVITY PETALLAR**

*-Program Director, PhD in Holistic Child Development, 2010-Present.*

*-Associate Professor of Christian Education, Asia-Pacific Nazarene Theological Seminary, 2016–present.*

B.R.E., Light and Life Bible College, 1994; M.A.C.C., Asia-Pacific Nazarene Theological Seminary, 1999; Faculty, Light and Life Bible College, Light and Life Graduate School of Theology, 2001-2008; Th.D., Asia Baptist Graduate Theological Seminary, 2002; Pastor, Free Methodist Church, Philippines; Project Director, Compassion, Philippines, 2003-2008.

## **CATHERINE STONEHOUSE**

*-Program Director, PhD in Transformational Learning 2014- 2018*

*-Visiting Faculty, PhD Programs, Asia-Pacific Nazarene Theological Seminary, 2009-present.*



Graduation, Ottawa Civic Hospital School of Nursing, 1961; B.S. Nursing, Greenville College, Greenville, IL, 1962; M.R.E, Asbury Theological Seminary, Wilmore, Kentucky, 1964; Ordained leader, Free Methodist Church, World Headquarters; 1966-1987; PhD, Michigan State University, East Lansing, 1976; Professor, Asbury Theological Seminary, 1987-2011.

**IRENE SY YANG**

*-Associate Program Director,  
PhD in Transformational Learning, 2015-  
Present.  
-Faculty, Asian Theological Seminary 2016-  
present.  
- Chair Person Christian Education  
Department, Asian Theological Seminary,  
2018- present.*



B.S., University of Santo Tomas, Philippines, 1983; M.A., University of the Philippines, 1998; Ed.D., Asia Graduate School of Theology, 2013.



**FLETCHER TINK**

*-Program Director, PhD in Transformational  
Development, 2014-present.*

M.Div., Nazarene Theological Seminary, 1973; M.Th., Luther Northwestern Theological Seminary, 1977; Master of Liberal Arts, Harvard University, 1983; M.A., Missiology, Fuller Theological Seminary School of Intercultural Studies, 1984; PhD Missiology, Fuller Theological Seminary School of Intercultural Studies, 1994.

**JERI GUNDERSON**

*-Associate Program Director,  
PhD in Transformational Development.*

B.A. History, Montana State University  
1967; M.A. Community Development,  
Alliance Biblical Seminary 2002; Ed.D.  
(candidate) Transformational Adult  
Education, AGST, 2011.



## Core Courses Professors

**PHILLIP DAVIS**

B.A., Azusa Pacific U., 1983; M.A., Fuller  
Theological Seminary, 1986; M.A.S.T.R.  
and PhD, Katholieke Universiteit Leuven,  
Belgium, 2009 and 2014. Pastor, Wesleyan  
Church, USA, Wesleyan Church  
Missionary, Suriname, 1999-2006, and  
Belgium, 2007-14.



*-Assistant Professor, Theology, Asia-Pacific  
Nazarene Theological Seminary, 2015-present.*



## **BRENITA NICHOLAS EDWARDS**

B. Sc. Olivet Nazarene University, Kankakee IL 1991; M. S.W., Ohio State University, Columbus, 1993; PhD, Ohio State University, Columbus OH International Social Work Development and Research, 2011.

*-Professor, Social Work, Assistant Vice President, Institutional Effectiveness, Mount Vernon Nazarene University.*

## **DICK EUGENIO**

B.A., Philippine Nazarene College, 2003; M.Div., and M.S.T., Asia-Pacific Nazarene Theological Seminary, 2006 and 2008; PhD, University of Manchester, 2011.



*-Full Professor of Theology, Asia-Pacific Nazarene Theological Seminary, 2018.*

*-Faculty of APNTS, 2011-present.*

*-Academic Dean, Asia-Pacific Nazarene Theological Seminary, 2018-present.*





**MELBA MAGGAY**

M.A. and PhD, University of the Philippines;  
Research Fellow, University of Cambridge.

*-President, Micah Network, International  
Council of Interserve.*



**ELLEN MARMON**

B.S., Miami University, Oxford Ohio, 1984;  
M.A., University of Kentucky, 1987; M.A.,  
Asbury Theological Seminary, 1995; PhD,  
University of Kentucky, 2007.

*-Professor, Christian Discipleship, Director,  
Doctor of Ministry Program, Asbury Theological Seminary.*

## CHIU ENG TAN

B.S., University of San Carlos, Cebu city, Philippines 1976; Master of Biblical Studies, Biblical Seminary of the Philippines, 1980; Th.M., Trinity Evangelical Divinity School, 1991; PhD, Intercultural Studies, 1996.



- Member, Commission of Accrediation and Educational Development, Asian Theological Seminary, 2007-present.
- Academic Dean, Biblical Seminary of the Philippines, 1996-present.
- Board Member, Serving in Mission.

## PhD in Holistic Child Development Professors



### MARIA OLIVIA BATING

BSBio, Far Eastern University, Manila, 1998  
M.D., Far Eastern University, Manila, 2004;  
M.P.H, Institute for Community and Family Health, Manila, 2007; EdD in Counselling, Asia Graduate School of Theology, 2018.

- Counselor, Light and Life Bible College and Daan Medical Clinic, 2004-present.
- Faculty, Light and Life Bible College, Butuan City, 2013-present.
- Adjunct Professor, Asia-Pacific Nazarene Theologica Seminary; Light and Life Graduate School of Theology, 2013-present.

## **LARRY BOLLINGER**

B.A., Eastern Nazarene College; M.B.A., Eastern University; Ed.D., Olivet University. Strategic in Management for Leaders of Nongovernmental Organizations Program, Harvard University.



*-Vice President, Institute Advancement for Eastern Nazarene College, 2016-Present.*



## **DAN BREWSTER**

BS, Administration Colorado State University, 1970; M.A., Western Evangelical Seminary, Portland, 1974; Master in Missiology, 1978; PhD, Fuller School of World Mission, 1995.

*-Global Advisor, Nazarene Child Development Ministries, 2016-present*

*-General Secretary, Global Alliance for Holistic Child Development, 2007-Present.*

*-Consultant and Lecturer, Child, Church and Mission, Child Theology and Holistic Child Development, 2001-present.*

*-Adjunct Professor, Malaysia Baptist Theological Seminary; Asia-Pacific Nazarene Theological Seminary, 2001-Present.*

## MARCIA BUNGE

B.A., St. Olaf College, 1976; M.A. and PhD, The University of Chicago, 1979 and 1986.



*-Professor, Religion and the Bernhardson Distinguished Endowed Chair of Lutheran Studies, Gustavus Adolphus College, St. Peter, Minnesota, 2013-present.*

*-Editorial Board Member, Child Abuse and Neglect: The International Journal, 2013-present; Editorial Board Member, Journal of Childhood and Religion, 2010-present.*

## ERLINDA CARINGAL



BS, Far Eastern University, Manila Philippines, 1978; M.D, Far Eastern University, Manila Philippines, 1982; Certificate, Mission Studies, Overseas Ministry Study Center New Haven, CT, 1992 and 1996; M.P.H, Boston MA University School of Public Health, Boston, 2003; Diplomate Course, Occupational Safety and Health Center OSHC North Ave, Quezon City, Philippines, 2014.

*-Heartbeat Ministry, Global Partners, Pioneer, Team Leader and Trainer, 2013-present.*

*-Rapha Health Clinic, Antipolo City, Primary Care Physician Part-time, 2010-present.*

## **ROMEO CARINGAL**

M.D., Far Eastern University, Manila, 1980; M.P.H., Yale University, New Haven, CT, 1997; Fellow, Philippine Pediatric Society, 2000; Diplomate, Philippine Pediatric Society, 1988; Cross Cultural Mission Studies, Overseas Ministries Study Center in New Haven, CT, 1990 and 1996.



*-Asia Area Director, Global Partners, the Wesleyan Church, 2007-present.*

## **GUSTAVO CROCKER**

B.Ar., Mariano Galvez University, 1988; Masters in Community Planning, University of Cincinnati, 1992; Certificate of Advanced Graduate Studies in Business, 1998; PhD, Regent University, 2001.



*-General Superintendent, the Church of the Nazarene, 2013-present.*

## **FLOYD CUNNINGHAM**

B.A., Eastern Nazarene College, 1976; M.Div., Nazarene Theological Seminary, 1979; M.A., and PhD, Johns Hopkins University, 1981 and 1984; Research Fellow, Yale University Divinity School, 1988.



*-Academic Dean, Asia-Pacific Nazarene Theological Seminary, 1989-2009; 2013-2018*

*-President, 2008-13.*

*-Professor of the History of Christianity, Asia-Pacific Nazarene Theological Seminary, 1983-present.*



## **PHYLLIS KILBOURN**

Diploma in Biblical Studies and Missions, Kentucky Mountain Bible College, 1964; B.A. Trevecca Nazarene College, 1972; M.A., Asbury Theological Seminary, 1978; PhD, Trinity International University, 1993.

*-Education Coordinator, Crisis Care Training International, 2004-present.*



## **DARIN LAND**

B.A., B.S., Seattle Pacific University 1990; Secondary Teaching Certificate, Seattle Pacific University, 1991; MCS, Regent College, 2000; PhD Fuller Theological Seminary, 2007.

*- Full Professor of New Testament, Asia-Pacific Nazarene Theological Seminary, 2018.*

*-Free Methodist Church of North America, Asia Regional Assistant for Leadership Development, 2009-present.*



## **GLENN MILES**

M. Sc., Institute of Child Health, University of London; PhD, University of Wales.

*-Independent advisor for at-risk, abused and victimised children organisations around the world, specialising in Cambodia, Thailand and the Philippines, 2014-present.*

*- Research advisor, Chab Dia, 2009-present.*



**LAURA SANDIDGE**

B.A., Boise State University; PhD, University of Idaho, Post-doctoral coursework on Educational Leadership.

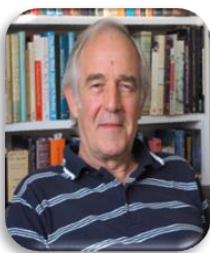
*-Administrator for Advocates for Inclusion, a Developmental Disabilities Agency, 1997- present.*

**PATRICIA TOLAND**

B.A., and Master in Intercultural Studies, Columbia International University, South Carolina, 1987 and 1998; PhD, Biola University, CA.



*-Cross-Cultural Trainer, WEC Latino and Crisis intervention Trainer.*



**KEITH WHITE**

B.A., and M.A., Oxon, 1969; M.Phil., Edinburgh, 1972; PhD, Wales, 1973.

*- Director, Mill Grove.  
- Visiting Lecturer, Child Theology, Malaysia Baptist Theological Seminary and APNTS.*

*-Chair, Child Theology Movement.*



# PhD in Transformational Learning Professors

## CAROLYNE BESTRE

D.V.M, De La Salle Araneta University Metro Manila; M.A.R.E Asia-Pacific Nazarene Theological Seminary; CPE, University of the Philippines, Diliman, Quezon City. Ph.D, Hoseo University Graduate School of Theology, South Korea.



*-MARE Program Director, Assistant Professor in Christian Education, Asia-Pacific Nazarene Theological Seminary, 2017-present.*



## JAMES HAMPTON

B.A., Mount Vernon Nazarene College, Ohio, 1988; M.Div., Nazarene Theological Seminary, 1994; PhD, Educational Policy and Leadership, University of Kansas, 2006.

*-Director, Mentored Ministry (KY and ExL Campuses), Asbury Theological Seminary, 2014-Present.  
-Professor, Youth Ministry, Asbury Theological Seminary, Wilmore, Kentucky, 2003-present.*

**ROVINA HATCHER**

B.A., Olivet Nazarene University, Bourbonnais, IL, 1977; M.A., University of Missouri, Kansas City, 1984; M.A., Trinity Evangelical Divinity School, 1991; EdD, University of Kentucky, 2013.

*-Professor, Korea Nazarene University.*



**THERESA LUA**

B.S.C. Far Eastern University, 1982; M.Div., Alliance Biblical Seminary (now Alliance Graduate School), 1990; Ed.D., Asia Graduate School of Theology-Philippines, 1998.

*-General Secretary, Asia Theological Association, 2016-Present.*

## MARGARET SCOTT

A.B., Olivet Nazarene University, 1969;  
Advanced Certificate in Portuguese  
Language and Culture, University of Lisbon,  
Portugal, 1975; M.Ed., Instructional Program  
Development, Eastern Nazarene College,  
Quincy, MA, 1992; PhD, University of  
Pretoria, Republic of South Africa, 2006.



## JOANNA SOBERANO

A.B. Theology, Febias College of Bible, 1985;  
M.Div., Asian Theological Seminary, Manila,  
1991; Th.M. Regent College, Vancouver, B.C.  
Canada, 1996; Ph. D. Trinity International  
University, 2010.

*-Academic Dean, Associate Professor, Asian  
Theological Seminary.*



## LUISELINDA WHELCHER

B.S. Mathematics, Mindanao State  
University, 1975; M.S. University of the  
Philippines Diliman, 1980; M.A.  
International Graduate School of  
Leadership, 1991; Ed.D. Asia Graduate  
School of Theology, 2001; Post-Doctoral  
Studies, Harvard Graduate School of  
Education, 2012.

# PhD in Transformational Development Professors



**GEORGE CAPAQUE**

Diploma in Christian Studies, Master of Christian Studies and M.Th., Regent College, Vancouver, Canada; B.S. Cebu Institute of Technology; PhD, De La Salle University.

*-Dean, Discipleship training Center, Singapore, 2009-Present*



**PETER MALVICINI**

B.A., Northeastern College, 1986; M.A., Wheaton College Graduate School, 1989; M.S. and PhD, Cornell University, 1995 and 1998; Research Associate, Cornell University.

## **PEGGY OLDHAM**

B.Sc., Trevecca Nazarene University,  
1979. M.A. Tennessee State University,  
1997; PhD, Spalding University,  
Louisville, KY, 2008.

*-Assistant Professor, Asia-Pacific  
Nazarene Theological Seminary, 2016-  
present.*



## **REYNALDO TANIAJURA**

M.A., Lyceum of the Philippines  
University; M.A. and PhD, Philippine  
Studies at the University of the  
Philippines, Diliman, Quezon City; M.A.  
(Biblical Studies), Master of Sacred  
Literature, D.Min., Trinity Theological  
Seminary, IN.



*-Adjunct Faculty, William Carey International University, Pasadena,  
CA, 2013 to present.*

*-Adjunct Faculty, International Graduate School of Leadership, 2004  
to present.*

*-Academic Dean, Asian School of Development and Cross Cultural  
Studies, 2017 to present.*



## **AGNES SARTHOU**

B.S., U.P. Diliman, 1974-1977; M.A., Williams College, Massachusetts, 1980; PhD, Organization Development and Planning, Southeast Asian Interdisciplinary Development Institute, 2003.

*-Corporate Comptroller, NYXSYS Philippines.*

*-GM-Consultant, Le Mans Stellar Corp.*

*-OD/Training Consultant, Wilcon Home Builders.*

*-Training Consultant, Salt & Light – Breakthrough Leadership.*

*- Succession Planning Consultant, Philippine Bible Society.*

*- Life to the Max Ministry Head, Christ's Commission Fellowship.*

# Academic Information



## Admission Prerequisites:

1. Master's degree from an accredited institution with a Grade Point Average of B+
  - Six (6) graduate units in research methods
  - Twelve (12) graduate units of study in biblical and theological subjects
2. Portfolio that includes:
  - Thesis or other evidence of substantial research;
  - Evidence of English abilities. A test of English is required. The student should have the equivalent of 575 (paper-based TOEFL test); and
  - A 3-4 paged essay prospective research topic for the PhD.
3. Evidence of or interest in vocations related to the PhD and at least 3-5 years of experience in any scope of Christian ministry.
4. Completed an application form. This form can be downloaded from [www.apnts.edu.ph](http://www.apnts.edu.ph)

5. Completed a Housing Form if student wants to stay inside the APNTS campus. Request for housing must be submitted in writing to the Coordinator of Campus Housing at the time of application. A one-month notice is needed in advance of arrival on campus. Open this link <http://www.apnts.ph.edu.ph/admissions/online-housing-request-form/>.

All decisions on admission will be made by the admissions committee. The admissions committee consists of the Academic Dean and Registrar of APNTS, and each of the Program Directors. If the admissions requirements noted above are not met, provisional acceptance may be offered when deemed appropriate while the student is meeting the unmet requirements.

Provisional acceptance may also be given to an exceptional applicant who may then be required to complete supplementary assignments or subjects. They will gain full acceptance after having successfully completed 18 doctoral hours.

## **Application Procedure:**

The application process should begin at least six months (or more) before students hope to begin classes. The following are the procedures that should be followed:

1. E-mail or write for an application packet:  
The Registrar  
Judy Pabilando (jpabilando@apnts.edu.ph)  
Asia-Pacific Nazarene Theological Seminary  
Ortigas Ave. Ext., Kaytikling, Taytay, 1920 Rizal, Philippines  
Tel. 63-2-284-3741 (local 11108)
2. Provide a list of references with names and addresses to be contacted by the Registrar's office of APNTS.
3. Ask all undergraduate and graduate institutions attended to send official transcripts of academic record to the above address.
4. Prepare a statement describing vocational objectives and explaining how a PhD degree is related to these.



5. Prepare a statement indicating how the studies will be financed, including specific commitments from any institutions or individuals that may be serving as sponsors.
6. Prepare a health certificate indicating physical fitness to pursue graduate studies.
7. Send completed application for admission, prospective research topic (a 3 to 4-paged essay), the description of vocational objectives, the financial statement, and the health certificate, along with the nonrefundable application fee of \$75 (US) or the peso equivalent, to the above address. Study the application form for more detailed instructions, which may be downloaded from [www.apnts.edu.ph](http://www.apnts.edu.ph).
8. Wait until receiving the letter of acceptance before coming to Manila.

## **Important Visa Information**

### **Before coming to APNTS:**

- If an international student is planning to stay less than two months, the Philippine Bureau of Immigration recommends that they apply for a *student* visa in their country of origin. Students will need an official letter of acceptance from APNTS.
- Otherwise, students will arrive on a Tourist Visa. There are two possibilities for obtaining a tourist visa (though this depends on one's nationality): 30 days (given upon arrival), or 59 days (obtained prior to arrival, in one's country of origin).
- Students (and others) arriving in the Philippines are required to have a **return or onward ticket**. One can either get a fully refundable round-trip ticket that can be cancelled later or a cheap ticket to somewhere in Asia close to Manila (e.g., Singapore, Hong Kong, Malaysia).
- International students from **India** and some other countries need an invitation letter from the Registrar. Please consult the website of the Philippine government's Bureau of Immigration, <http://www.immigration.gov.ph/>

- After arrival in the Philippines, all international students must obtain a visa or permit that allows them to study: a student visa, missionary visa, Special Study Permit, or others. Students are **NOT allowed to stay and study with a Tourist visa only**.
- International students will need to keep valid their tourist visa while waiting for a visa that allows them to study.

#### **While at APNTS:**

- The Registrar's Assistant and Liaison Officer will process Student Visas (9F). Students will fill out forms for both the Bureau of Immigration and the National Bureau of Investigation, submit pictures, letter of requests, payment, and passports, and undergo health examination as a requirement for the Bureau of Quarantine.
- The Registrar will prepare the Notice of Acceptance and Endorsement letter for International students.
- Students will wait for the release of Student Visa and Alien Certificate of Registration I-cards. Usually it takes at least two months.
- International students need to complete an Annual Report to the Immigration every year. This costs P310.00.

#### **Before leaving the Philippines:**

- Students must secure an Emigration Clearance Certificate (ECC).
- Foreign nationals are warned against procuring fake and fraudulently issued ECCs from unauthorized private entities and individuals offering to provide this document.

Type of Visa	Fees <sup>2</sup>	In-charge
Tourist Visa (9A)	Php 3,030 (30-day renewal) Php 4,360 (1 month renewal after 59 days) Php 4,800 (2 month renewal after 59 days)	Student
Special Study Permit + Tourist visa Permit Processing Fee	Php 8,000 every semester + tourist visa fee Php 2,300 (APNTS charge)	APNTS (The student needs to submit the necessary documents)
Student Visa Conversion NBI Clearance Quarantine & Medical Exam Visa Processing fee	Php 13,500 (1 year) Php 1,000 Php 3,500 Php 2,300 (APNTS charge) P19,300.00 for 1 year	APNTS (The student needs to submit the necessary documents)
Student Visa Extension Visa Processing Fee	Php 13,500 (1 year extension) Php 2,300 (APNTS charge)	APNTS (The student needs to submit the necessary documents)

## Academic Policies and Procedures

### 1. Transcripts

Transcripts of a student's academic record are kept on file by the APNTS Registrar. They are released only on the student's written authorization, after his or her account has been settled. The first transcript is free; there is a fee for subsequent transcripts, payable at the time of their request.

### 2. Ethics

All students are expected to exemplify the Spirit-filled life as committed disciples of Christ while they are enrolled in this program. Conduct that is inappropriate for a disciple or brings

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<sup>2</sup>Fees may change without prior notice. Students may contact the Registrar for current charges.

disrepute on the APNTS community will lead to disciplinary action as decided by a student's program committee, with the approval of the associate Program Director, Program Director, and dean.<sup>3</sup>

### 3. **Academic Honesty**

Academic honesty is expected of all students at Asia-Pacific Nazarene Theological Seminary. 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 (*APNTS Catalog*).

Plagiarism is a serious violation of academic and ministerial ethics. To plagiarize is to steal another person's ideas and represent them as one's own. This is just as fundamentally dishonest as it would be to steal another person's property or money.

Examples of Infractions (*APNTS Catalog*)

- Plagiarism, using another's statements or thoughts without giving the source appropriate credit;
- Cheating on an exam;
- Unauthorized multiple submission of papers;
- Submitting for credit a borrowed or purchased paper;
- Defacing, or unauthorized removal of course materials either from the classroom or library;
- Dishonesty in reporting reading;
- Signing the roll or submitting an in-class assignment for someone who is not present in class;
- Excessive copying of class notes from another student, unless there is an excused absence and permission from the professor.

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<sup>3</sup> Adapted from "Standards of Conduct," International School of Theology Academic Catalog 1999-2001.

Penalties:

- For the first offense, teacher/administrative options, depending on type of infraction and severity: (a) a warning given to the student, and note of the same to the Academic Dean; (b) re-write the paper; (c) failing grade on paper or exam.
- Second offense - same teacher/administrative options apply, with the addition that a failing grade for the course(s) may be given.
- Third offense - failing grade for the course and/or immediate dismissal from the Seminary at the recommendation of the Academic Dean to the Administrative Council.

**4. Student Course Load**

The normal class load is 6-9 credit units per block. A full-time student is one who takes at least 6 hours per block for credit or a total of 12 hours per year.

**5. Class Requirements**

Each class meets for at least 45 contact hours as dictated by accrediting agencies and the Commission on Higher Education (CHED) with pre-class and post-class reading and writing assignments.



Class requirements may include a combination of the following:

- Reading requirement of no more than 2,500 pages;
- Writing requirements of one or two publishable articles or the equivalent demonstrating critical analysis and logic;
- A community research paper where students apply course content to their context;
- Hands-on or direct experience related to course content.
- Major paper, at least 25-40 pages, double spaced (with critical analysis and logic required) as a post-class requirement.

Due dates for class assignments are:

- For January to February block, June 1
- For May to July block, December 1
- *But* students need to check syllabi for earlier due dates on assignments. These are designed to help students spread their assignment completion work across the time between blocks of classes.

## 6. **Residency Requirements**

Students in the PhD degrees are required to take:

- 24 units (8 courses) on the APNTS campus in residency.
- 30 units (10 courses) may be taken on campus, or through:
  - 15 units maximum through Video Conferencing (VC)
  - 3 units of Practicum with a supervisor
  - 6 units maximum of Directed Study or Independent Research
  - 6 units of Electives from other accredited institutions
- 6 units (Dissertation Writing)

## 7. **Transfer of Credits**

Up to 24 units of credit from an accredited institution may be transferred.



**8. Video Conference**

APNTS has video conferencing capability to facilitate the needs of international students and those in remote areas of the Philippines. Students who have dependable Internet access may take up to 5 courses (15 units) from wherever they live. In real time, they participate with the students on campus using video conferencing technology and all students in the class complete the requirements of the same syllabus. Students will need to attend class on Manila time and that may be late in the evening or early in the morning in other time zones.

**9. Guidelines for Directed Study**

Directed Study is a course in the existing curriculum conducted outside the normal classroom setting to help a student meet a requirement that could not be scheduled otherwise. The following guidelines apply:

- a. The student must carry a GPA of 3.5 on the doctoral courses taken. A student should have taken at least 9 units in the PhD program before one can be granted Directed Study privileges.
- b. The student cannot be granted Directed Study privileges if one has two or more unfinished courses.
- c. The course must be approved by the professor, the Program Director, and the Academic Dean.
- d. The student must spend at least as much time on the subject as would be expected in a regular class. For Directed Study, a student needs to spend at least 95 hours on doing requirements and at least 5 hours of consultation with the professor. This includes Skype meetings, email correspondence, and other means for student-professor communication.
- e. The course must be completed within six months. If the student fails to submit within the designated deadline, the professor will give the student a W indicating being withdrawn from the course.



- f. Each student is limited in taking Directed Studies up to 6 units only in the entire PhD program. Only one Directed Study course is allowed per block.
- g. The professor must receive periodic progress reports from the student. It is recommended that these be monthly.
- h. The student may accomplish this course off-campus if adequate resources are available either online or in accessible libraries.
- i. The Petition for Directed Study Form is available at the Registrar's Office.

**10. Guidelines for Independent Research**

Independent Research 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 focus on a topic significant to their study and maximize their abilities for graduate study. The following guidelines apply:

- a. The student must carry a GPA of 3.5 in the doctoral courses taken. A student should have taken at least 9 units in the PhD program before one can be granted Independent Research privileges.
- b. The student cannot be granted Independent Research privileges if one has two or more unfinished courses.
- c. The course must be one that is *not* available in the existing curriculum.
- d. The course must be approved by the professor, the Academic Dean, and the Program Director.
- e. The student must spend at least as much time on the subject as would be expected in a regular class. For Independent Research, a student needs to spend at least 95 hours on doing requirements and at least five hours of consultation with professor. This includes Skype meetings, email correspondence, and other means for student-professor communication.

- f. A detailed syllabus with specific requirements and course outline must be submitted to the Program Director and Academic Dean's Office by the professor at the time of registration. The professor must receive periodic progress reports from the student. It is recommended that these be monthly.
- g. The course must be completed within six months. If the student fails to submit within the designated deadline, the professor will give the student a W.
- h. Each student may take only three units of Independent Research in the entire PhD program. However, a student may petition for an extra Independent Research if he or she is in a specialized field in which we do not offer many courses.
- i. If a student is currently doing a Directed Study in a particular block, an Independent Research cannot be granted in the same block. And only six units of Independent or Directed Study, or a combination of the two are allowed in the total PhD program.
- j. The student may accomplish this course off-campus if adequate resources are available either online or in accessible libraries.
- k. The Petition for Independent Research Form is available at the Registrar's Office.

### **11. Policy for Incomplete Grades**

- a. Incomplete means that course requirements were not completed within the time allowed in the course syllabus. Incomplete grades will be given only in cases of emergencies (e.g., death in family, hospitalization, an unexpected major change in ministry assignment, natural calamities such as typhoon, earthquake). Requests for Incomplete should be made in writing to the Program Director three weeks before the assignments are due. The Request for Incomplete Form is available at the Registrar's Office.

- b. The Program Director, in consultation with the professor, will approve or disapprove the request in writing with a copy of the response forwarded to the professor involved. A grade of “I” will be assigned. When the assignments are successfully completed the “I” will be replaced with the grade earned. If the “I” is not removed three months after the submission of the Incomplete Request, the course grade becomes Withdrawn or “W.” This “W” will appear in the transcript of records. But if the student will re-enroll the same course and successfully passed, only the new grade will be used in calculating the grade point average. Courses prescribed for graduation must be repeated and a grade of B or higher must be obtained.
- c. Students with incompletes in two or more classes will not be allowed to enroll in a new PhD class without permission from the Program Director.

**12. Style Manual**

All student papers should follow the style described in the latest edition of Kate L. Turabian, *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers*.

**13. Comprehensive Examinations**

Students will complete comprehensive exams after the successful completion of all courses in their PhD program and prior to defending their dissertation proposal. The comprehensive examination process includes written and oral components.

**Purpose:** Comprehensive examinations are designed to allow students to review and integrate the learning that has taken place across their PhD program and reflect on the application of that learning to their vocational contexts. The examinations also allow students to demonstrate the breadth and depth of their learning and their ability to connect theory to practice. See *Student Handbook* below for details.

**14. Dissertation Guidelines**

The dissertation is the culminating project of the student’s academic program. It represents an opportunity for the student to be involved in original research which demonstrates scholarly theological reflection, thoughtful contextual analysis and relevance to the discipline under study. Early in their program, students should focus their studies in the general area of their dissertation topic. This will bring greater continuity to their studies and shorten research and writing time. There is a separate Dissertation Handbook available in the APNTS website and free hard copy at the PhD Administrative Assistant Office.

**15. Statute of Limitations**

All degree requirements, including the dissertation, are to be completed by the end of ten years from the time of the first full-time registration. After the statute of limitations is passed (eleventh year) the student must reapply for re-admission to the degree program, and acceptance will require special action of the faculty as well as further requirements deemed necessary by the Program Director.

**16. Grading and Evaluation**

Believing that students who are accepted into the PhD program have proven their competency in Master’s level work, APNTS expects high levels of excellence in all subjects and all assignments.

The grading scale for PhD subjects is

A	(96-100)	4.0
A-	(94-95)	3.7
B+	(92-93)	3.3
B	(87-91)	3.0
I	Incomplete	
W	Withdrawn	
AU	Audit	

A student who fails to receive a B grade or higher will be asked by the professor to rewrite the assignment(s), and will be given a grade of Incomplete (“I”). Allowing re-writes means that the grade will be “I” until the rewrite is completed. If the assignments are not rewritten within a given period of time, OR fail to meet the expectations of the course, the grade will be Withdrawn (“W”) and the subject will need to be repeated if it is a concentration or core course. If the subject is an elective, the student could take another elective to take its place, but the “W” will still appear on the transcript but not computed towards the GPA.

If the rewritten assignments meet the level of a B or higher, the student will receive the grade assigned. The new grade will be used in calculating the grade point average. In the case of extenuating reasons (e.g., death in family, hospitalization, an unexpected major change in ministry assignment, natural calamities such as typhoon, earthquake) the students can file a Petition for Incomplete. The Petition will indicate the adjusted due dates, but the adjusted due dates will never be more than three months following the issuance of an Incomplete grade. If for any reason, one year lapses after the class has finished, and there still is no completion of assignments, the student will be considered to have Withdrawn from the subject and will need to re-take the course if it is one of the required subjects in the program. The Incomplete Grade Petition Form can be requested from the Registrar’s Office.

Audit means 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.

## **17. Graduation Requirements**

- Satisfactory completion of 60 credit hours of PhD-level coursework with a GPA of at least 3.0 (B).

- Satisfactory completion of a comprehensive examination.
- Completion and successful defense of a dissertation.
- Satisfactory completion of all other requirements specified in this *Catalog*.

## AGST Library Privileges

Upon a student's payment of the library fee of \$50/block or the peso equivalent, APNTS will provide him or her an identification card. Upon presentation of this identification card, the student will be granted free access to the libraries of all the AGST's member seminaries. From the libraries of non-host seminaries, borrowing will be limited to a maximum of five books at any one time, with the borrowing period limited to two weeks. There will be a deposit of 200 pesos for each book borrowed, refundable upon the book's return. There will be an overdue fine of 10 pesos per book per day.



## **The Sue Fox Library (APNTS Library)**

The APNTS Library exists to provide the essential material and information not otherwise easily obtained by the faculty and students. It is our hope that the students and other users will receive maximum use and benefit from the Library so they may be well equipped to advance the Kingdom of God.

### **1. Library Hours**

- Mon. Tues., Thurs., Friday 8:00 a.m. – 9:30 p.m.
- Wednesday - 8:00 a.m. – 5:00 p.m.
- Saturday – 9:00 a.m. – 1:00 p.m.
- Sunday CLOSED
- The Library is closed during chapel hours, Wednesday evenings, and certain holidays. During semestral and summer breaks the Library is open Monday through Friday from 8:00 a.m. to 12:00 noon and 1:00 to 5:00 p.m.

### **2. Photocopying**

A photocopy machine is available in the Library. Ask the library staff for the list of charges.

### **3. Musical Instruments**

Electronic keyboards located in the Library may be used for practicing. See the Library Handbook for other library policies and regulations related to the use of the library materials.

### **4. Online Resources**

APNTS subscribes to a collection of online journals that can be accessed from any Internet-connected computer. The link is [search.ebscohost.com](http://search.ebscohost.com). Students will receive username and password information from the library staff. APNTS also uses Moodle to facilitate distribution and collection of course materials. The link is [learn.apnts.edu.ph](http://learn.apnts.edu.ph). See the IT staff for more information.

# Financial Information<sup>4</sup>

Note: other expenses include food (about \$3.00 in the dining hall), books (about three books per course @ approximately \$12/book), Visa processing fee, Visa and I-card fees (Bureau of Immigration determines the actual fees), and accommodations. Check APNTS website for current rates (<http://www.apnts.edu.ph/ph-d-tuition-fees/>).

## A. For students from developing countries

Application fee (non-refundable, for first registration): \$75 (or peso equivalent)

Administrative fee per block:	\$60
Registration per block:	\$75
Library fee per block:	\$50
Tuition fee:	\$75/credit hour
Comprehensive exam fee:	\$100
Graduation fee:	\$90
Dissertation Writing:	\$75x6 units=\$450 plus residency fee <sup>5</sup>
Dissertation fee:	\$400 <sup>6</sup>
I.T. fee:	\$6/unit
Misc. fee:	\$3.00/unit
English Test fee:	\$50 (first take; subsequent will be \$10)
Health fees per block:	\$23 for long-term dorm students
Student Activity per block:	\$6 for long-term dorm students

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<sup>4</sup> As of March 27, 2018.

<sup>5</sup> Students from developing countries pay \$75/ block (residency fee) to maintain their status in the program, if unable to defend their actual dissertation within two years after the proposal defense.

<sup>6</sup> Students are encouraged to set up a saving fund and deposit money regularly, so that they have the \$400 dollars when the Dissertation Fee is due.



## **B. For students from developed countries**

Application fee (non-refundable, for first registration): \$110 (or peso equivalent)

Registration per block:	\$110
Administrative fee per block:	\$95
Library fee per block:	\$100
Tuition fee:	\$110/credit hour
Comprehensive exam fee:	\$150
Graduation fee:	\$125
Dissertation Writing:	(\$110x6 units=\$660) plus residency fee <sup>7</sup>
Dissertation fee:	\$400 <sup>8</sup>
I.T. fee:	\$6/unit
Misc. fee:	\$3.00/unit
English Exam:	\$85(first take; subsequent, \$10)
Health fees per block:	\$23 for long-term students
Student Activity:	\$6 for long-term dorm students

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<sup>7</sup> Students from developed countries pay \$110/ block (residency fee) to maintain their status in the program, if unable to defend their actual dissertation within two years after the proposal defense.

<sup>8</sup> Students are encouraged to set up a saving fund and deposit money regularly, so that they have the \$400 dollars when the Dissertation Fee is due.

# The PhD Programs

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 Breese 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 of the PhD programs have received CHED Recognition.

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.

# PhD in Holistic Child Development

## Rationale

The PhD in HCD is a multi-year, inter-disciplinary, research-oriented degree that builds on an earned master's degree. Graduates of the PhD in HCD will be prepared to teach, to lead specialized ministries for children, and to engage in intensive and original research. It is intended for those who are or will be high-level practitioners and for those who are leaders or administrators of ministries with children.

## Program Mission

This program exists to equip leaders, teachers, child advocates, practitioners, and pastors who have the gifts, skill, and capacity to care holistically for children inside and outside the church.

## Program Vision

The program envisions equipping leaders and churches with the ethos and mindset for holistic ministry with children.



## **Program Values**

The program functions on the following values:

- **Christ-centered education.** Program participants are always led to the realization that in ministering to children, Jesus Christ reigns supreme and that every child will be led to a personal relationship of Jesus
- **Holistic approach to ministering to, for, and with “the least of these” (Mark 9:37).** A holistic approach treats the physical, emotional, and social needs of children as well as the spiritual. The Bible says, “So Jesus grew both in height and in wisdom, and he was loved by God and by all who knew him,” (Luke 2:52, NLT). The curriculum will take into consideration various aspects of child development for holistic ministry.
- **Intentional and strategic intervention for children in crisis and at risk.** Program participants will be challenged to engage Bible-based, professional and relevant interventions that would enable children to grow up in the fear and knowledge of the Lord so they, too, can minister to others including their families, friends, and others around them.
- **Learning for life contexts.** Classroom interactions are always culture sensitive and instruction, scholarly research, and major projects will always be geared towards various areas of ministries with children.
- **Developmental orientation.** Attention will be given to development theories and processes within a biblical framework and their implications to ministry. This is intrinsically related to the concept of the individual worth of each child and the value of giving every child respect and consideration.

## **Program Emphases**

The PhD in HCD is designed to meet the need of the church and society for competent child advocates, practitioners, and educators. Upon completion of the program the students will have developed the following competencies:

- Leadership Competence – as well-informed, passionate and skilled leaders of graduate level and/or grass-roots ministry with children inside and outside the church.
- Children in Crisis Ministry Competence - as creative resource persons for ministering with children in crisis in the Asia-Pacific and beyond.
- Competence as Educators - as effective teachers or mentors in issues related to children in crisis and at risk.
- Research Competence – as scholarly, competent, and strategic researchers on issues relating to children and towards transformation of society in general
- Communication Competence – as effective communicators of the Gospel with children and their families and to speak or write for children and their welfare

### **Background and History**

Programs in HCD are being developed in seminaries around the world. The MA Program in Holistic Child Development, begun at the Malaysia Baptist Theological Seminary (MBTS) in Penang, Malaysia in 2001, was created in response to the biblical mandate to care for children. To date, there are over 300 students who have taken courses in HCD from more than 20 countries around the world. HCD programs have also been established in seminaries in South America, such as Seminario Sudamericano (SEMISUD), and other Christian academic and theological institutions in Asia, Africa, and the Caribbean region. The expectation is that seminaries will include such programs in their curricula in order to ensure that future church leaders are equipped to become leaders in all aspects of HCD in church and para-church organizations.

On December 5-6, 2007, seminary key leaders and Compassion International (CI) met to develop an HCD program at APNTS. During the consultation done on the APNTS campus, the group formulated initial courses for the HCD program. The program began with the certificate level with modules in summer of 2008. The group commissioned Dr. Nativity A. Petallar to collaborate with Dr.

Floyd T. Cunningham, Rev. Dan Balayo, and CI (represented by Menchit Wong and Dr. Dan Brewster) to work on courses that will be suitable for the MA in HCD as well as for the PhD in HCD. In November 2009, the first PhD in HCD class was held with five students: one Indian and four Filipinos. From then on, professors from various parts of the world came to teach at APNTS equipping students for holistic ministries with children.



## **PhD in HCD Program Design<sup>9</sup>**

**Core Courses –18 units – *offered every 2 years***

**RE931** Comparative Research Methods

**RE932** Critical Analysis and Review of Precedent Literature

**RE933** Dissertation Proposal Writing Seminar

**ID901** Philosophy and Theology of Transformation

**ID902** Transformational Learning in Practice

**ID903** Culture, Context, and Worldview

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<sup>9</sup>All courses are 3 units except Dissertation Writing (6 units)

**HCD Concentration Courses<sup>10</sup> – 18 units – offered every 3 years**

**HCD800** Learners with Special Needs

**HCD802** Child, Church and Mission

**HCD804** Approaches to Holistic Ministry with Children

**HCD805** Physical Development of Children and Public Health

**HCD917** Intervention Strategies for Children in Crisis

**HCD951** Practicum

**HCD Elective Courses – 18 units – offered every 3 years**

**HCD911** A Biblical Theology of Children and Childhood

**HCD912** The Child In Christian Thought

**HCD913** Mission with Children at Risk

**HCD914** Transformational Leadership for Child and Youth Dev't.

**TL951** Administration, Prog. Planning, and Managing Change

**HCD952** Doing Hermeneutics with Children

**HCD953** Administration and Leadership for Children's Ministries  
(HCD students take TL/TD 951 in place of this course)

**HCD954** Community Development

**HCD 951** Practicum

Students wishing to take HCD 951 Practicum, will arrange that with the HCD Program Director at a time that works with the students' schedule.

Students may take a total of six (6) units of interdisciplinary electives.

**RE934 Dissertation: 6 Units**

**Total: 60 units**

After taking all course work (54 units), students will take the comprehensive examinations. After passing the comprehensive exams, students can then defend their dissertation proposal. Right after the

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<sup>10</sup>These are the courses that can be taken by both Masteral and PhD students. The Masteral students in these courses should have a GPA of B+ and should be at least in the second year of their studies.

successful proposal defense, students enroll in Dissertation Writing (6 units).

### **Course Scheduling**

Courses will be offered in 2-week modules, scheduled in two blocks during each school year, normally January and February, May through July. Sometimes, to accommodate the schedule of the professor or a special learning opportunity, courses may be scheduled at other times. These variations will be announced well in advance.

Check with the APNTS PhD Department for the current schedule of courses.

## **PhD in Transformational Development**

The PhD in Transformational Development is described in the following way: Transformational Development seeks to catalyze action among local churches, NGOs and systems in complex societies within Asia and beyond, working with all known resources (especially and including the identified poor) to improve the quality of life and to transform society's structures and institutions in order to demonstrate God's love to all.





## **History of the Program**

In 2012, the Bresee Institute for Metro Ministries, located at the Nazarene Theological Seminary in Kansas City, and under the executive director, Dr. Fletcher Tink, proposed establishing an office for the purpose of initiating a PhD program in Transformational Development. It was felt that Manila, rather than Kansas City, was an ideal location to train students at this, the highest level of formal education in areas that combined “urban and compassionate ministries,” the two foci of Bresee Institute. A number of reasons were given:

1. Manila is a great urban center with complex social and spiritual needs, typical of emerging cities throughout the non-Western world.
2. The PhD program in Holistic Child Development had already opened the door to credible studies approved by CHED, the official body of the Philippine government that scrutinizes such programs.
3. The fact that the degree is awarded by the Asia Graduate School of Theology, a consortium of nine Christian organizations, brought into the mix a broad spectrum of academic support and resources.
4. The uniqueness of the program, not duplicated anywhere, within the evangelical context, would be attractive to students worldwide.
5. The international component of the seminary itself, would function as an excellent laboratory of multicultural living.
6. The reduced costs of the program compared with Western tuition requirements makes accessible the offerings to a much broader clientele of students and scholars.
7. The apparent seamlessness between the three PhD programs, i.e., Holistic Child Development, Transformational Learning and Transformational Development, allows for cross-fertilization of ideas both in core seminars, joint seminars and specialized degree seminars.

8. The use of the English language, a requirement in the Philippines for all graduate studies, makes library resources, professors, and research bodies available to the broadest constituency of scholars.
9. The context of seminars, in the midst of intense social worlds, allows for “hands-on” research that potentially impacts and improves community dynamics.
10. The Christian orientation of the program, brings to it, theological and evangelical (Good News) integrity that transcends secular epistemology.

In March 2012, the office of the Bresee Institute was dedicated and the preparations of the program launched in tandem with the Transformational Learning degree. Government Recognition was granted in November of 2016.

A start-up grant from Cornerstone was received in 2015 to outfit the offices of all three PhD programs, purchase books for the library, and the equipment for Video Conferencing.

Scholarship funds have been requisitioned, specifically for this program, and will be available to students who have proven excellence and need for financial assistance after the initial seminar.

### **Program Level Outcomes**

The program will:

- Guide participants to reflect on their own experience, think critically and creatively, and act with empathy and passion;
- Support students as they develop and embrace a philosophy of development that facilitates transformation;
- Assist a new generation of faculty and educational leaders to develop teaching, learning, and leading approaches which result in transformational development in diverse institutions, neighborhoods and communities
- Lead students to integrate spiritual, biblical, theological dimensions of personal development as the core of holistic transformation;

- Prepare graduates who are well grounded in sound theory and practice, and will consistently reflect critically on their practices and theories, continually strengthening both.

### **Core Competencies Outcomes**

Students who successfully complete the degree will demonstrate:

- Expertise in understanding and engaging transformational development in their God-given assignments in the contemporary Asian context, and beyond;
- Critical thinking skills used in the classroom and in life;
- A contextualized biblical worldview that informs teaching, learning, leading, and community engagement;
- Healthy relationships demonstrating sensitivity to human diversity;
- Skills in communication, teaching, organization, leadership, mentoring, and community development;
- The ability to lead and model a life of Christ-like maturity.

### **Core Values of the Program**

It is the intent of the program to:

- Treat students as adult learners, respecting the knowledge and experience they bring to the learning process;
- Create classroom environments that empower learners, providing a safe open space for dialogue that is not dominated by teacher-talk;
- Provide opportunities for multicultural and interdisciplinary learning;
- Seek student participation and ownership of the program;
- Foster the ongoing holistic formation of the learners;
- Tie theory to practice both within and outside the classroom walls.
- Value shared leadership within learning groups over individual focus.

- Seek student participation and ownership of the program
- Desire to form long-term sustainability
- Engage Christian Filipino nationals who are eminently qualified to participate

## **PhD in Transformational Development Program Design**

### **Core Course - 18 Units – Offered every 2 years**

**RE931** Comparative Research Methods

**RE932** Critical Analysis and Review of Precedent Literature

**RE933** Dissertation Proposal Writing Seminar

**ID901** Philosophy and Theology of Transformation

**ID902** Transformational Learning in Practice

**ID903** Culture, Context, and Worldview

### **TD Concentration Courses – 18 Units – Offered every 3 years**

**TD911** The City in Theological Perspective

**TD912** Community Development Principles

**TD913** Issues and Resolutions in Complex Societies

**TL/TD14** Administration, Program Planning, and Managing Change

**TD915** Psychology of Attitude Formation and Change

**TD/TL916** Spirituality and Transformational Learning

### **TD Elective Courses - 18 units – Offered every 3 years**

**TD951** Urban Anthropology for Transformational Development

**TD952** Impacting Urban Systems

**TD953** Confronting Poverty and the “Culture of Poverty”

**TD954** Negotiating Partnerships for Transformation

**TD955** Conflict Management and Restorative Justice

**TD956** Theology of Work

**TD957** Holistic Witness in the Wesleyan Mode

**TD958** Theology of Compassion

**TD959** Signs of the Kingdom in Complex Cultures

**TD990 Practicum**

Students wishing to take TD990 Practicum, will arrange that with the TD Program Director at a time that works with the students' schedule.

Students may take a total of six (6) units of interdisciplinary electives.

**RE934 Dissertation: 6 Units****Total = 60 units****Course Scheduling**

Courses will be offered in 2-week modules, scheduled in two blocks during each school year, normally January and February, and May through July. Sometimes, to accommodate the schedule of the professor or a special learning opportunity, courses may be scheduled at other times. These variations will be announced well in advance

Check with the APNTS PhD Department for the current schedule of courses.

## **PhD in Transformational Learning**

**The PhD in Transformational Learning** is designed to assist a new generation of faculty and educational leaders as they develop teaching, learning, and leading approaches that result in transformational learning in diverse person, institutions and cultures. It is of particular interest to those preparing to teach or provide educational leadership in colleges, seminaries, or other faith based organizations. Students are invited to participate in a rich multicultural community to learn from one another and with professors who are well qualified to facilitate the transformational learning process.



## **Program Level Outcomes**

The program will:

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

## **Core Competencies Outcomes**

Students who successfully complete the degree will demonstrate:

- Expertise in understanding and practicing transformational learning in their God-given vocation in the contemporary Asian context, and beyond;
- Critical thinking skills used in the classroom and in life;
- A contextualized biblical worldview that informs teaching, learning, leading, and practice;
- Healthy relationships demonstrating sensitivity to human diversity;
- Skills in communication, teaching, organization, leadership, mentoring, and disciple making;
- The ability to lead and model a life of Christ-like maturity.

## **Core Values of the Program**

It is the intent of the program to:

- Treat students as adult learners, respecting the knowledge and experience they bring to the learning process;
- Create classroom environments that empower learners, providing a safe open space for dialogue that is not dominated by teacher-talk;
- Provide opportunities for multicultural and interdisciplinary learning;
- Seek student participation and ownership of the program;
- Foster the ongoing holistic formation of the learners;
- Tie theory to practice both within and outside the classroom walls.
- Value shared leadership within learning groups over individual focus.

# PhD in Transformational Learning Program Design

## **Core Courses - 18 Units – Offered every 2 years**

**RE931** Comparative Research Methods

**RE932** Critical Analysis and Review of Precedent Literature

**RE933** Dissertation Proposal Writing Seminar

**ID901** Philosophy and Theology of Transformation

**ID902** Transformational Learning in Practice

**ID903** Culture, Context, and Worldview

## **TL Concentration Courses – 18 Units – Offered every 3 years**

**TL911** Seminar Formulating Philosophy of Education

**TL912** Critical Pedagogy

**TL913** Curriculum Development, Contextualization and Assessment

**TD/TL914** Leading for Transformation in Diverse Contexts

**TD/TL915** Transformational Learning Across the Lifespan

**TD/TL916** Spirituality and Transformational Learning

## **TL Elective Courses – 18 Units - Offered every 3 years**

**TL/TD914** Administration, Program Planning, and Managing Change

**TL952** Effective Teaching Methods

**TL953** Seminar on Governance, Legal, and Accreditation Issues

**TL954** Christian Discipleship, Small Groups and Transformational Learning

**TL955** Home and Faith Community, Partners in Transformational Learning

**TL956** Transformational Learning During Adolescence

**TL957** Practicum

Students wishing to take TL957 Practicum, will arrange that with the TL Program Director at a time that works with the students' schedule.

Students may take a total of six (6) units of interdisciplinary electives.



## **RE934** Dissertation – 6 Units

### **Course Scheduling**

Courses will be offered in 2-week modules, scheduled in two blocks during each school year, normally January and February, May through July. Sometimes, to accommodate the schedule of the professor or a special learning opportunity, courses may be scheduled at other times. These variations will be announced well in advance.

Check with the APNTS PhD Department for the current schedule of courses.

## **PhD Course Descriptions**

### **Core Courses**

#### **A. Research and Writing (9 Units)**

##### **RE931** Comparative Research Methodologies

A review of research methodologies both quantitative and qualitative, with special attention to various research methods common in the fields of transformational learning, holistic child development, and transformational development. The final assignment in the course will be writing the first draft of Proposal Chapter One.

##### **RE932** Critical Analysis and Review of Precedent Literature

A dissertation research project must be based on and guided by a study of existing literature. This course guides students into the review of the literature pertinent to their topic of study. The final assignment in the course will be the first draft of Proposal Chapter Two, the Review of Literature. During the course students will just begin the literature review. Following the course, in consultation with their adviser, students will continue the review of literature, the refinement and writing of Chapter Two.

##### **RE933** Dissertation Proposal Writing Seminar

This course provides continued study of research methodology and research analysis. In consultation with their advisers, students will refine the design of their research project and write the first draft of Chapter 3 of the proposal. They will also refine earlier chapters of the proposal in light of any changes in research design, and submit the first draft of the full proposal as their final project. Students, in consultation with their adviser will continue to refine the Proposal, so that they will be ready to defend the Proposal soon after successfully completing their Comprehensive Examinations.

**Prerequisites:** **RE931** Comparative Research Methods, and **RE932** Critical Analysis and Review of Precedent Literature.

**RE934** Dissertation Writing

Once a dissertation proposal is approved, the process of actually writing a dissertation under the direction of an approved adviser begins. Advisers will guide PhD students as they draft their final dissertation which is the demonstration of their ability to conduct scholarly original research. Advisers will coach students in the process of writing, defense, and the presentation of the final written copy of the dissertation. Students will be working with an adviser throughout this procedure.

The dissertation writing process will normally continue for three blocks culminating in a final defense, revisions, and final printing. Those who do not finish in the three blocks may continue their research by paying the designated continuation fees. Further dissertation guidelines are found in the PhD Dissertation Handbook available at the APNTS website as well as the PhD Administrative Assistant Office.

**B. Inter Disciplinary Foundations (9 Units)**

**ID901** Philosophy and Theology of Transformation

Examines the philosophical and theological underpinnings of formation and transformation within persons and

communities. Analyzes transformation across the life span and in varied contexts from a biblical and Christian perspective alongside diverse alternative views. Guides learners as they integrate spiritual, biblical, theological dimensions of learning as the core of holistic transformation. If we are going to

**ID902** Transformational Learning in Practice

Helps learners become “critically reflective practitioners” uncovering assumptions guiding practice. They will examine transformational learning theories that support the vision and skill that participants will need to facilitate adult education and development in social institutions like schools, seminaries, ministry organizations and churches. As a result they will better create learning communities that build more open collaborative relationships based on the strength of diverse knowledge, experience, abilities, and ways of acting that empower people, churches and communities.

**ID903** Culture, Context, and Worldview

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

# PhD in HCD Courses

## Concentration Courses (18 units)

### **HCD800 Learners with Special Needs**

Surveys the information regarding learners with special needs including possible causes and characteristics of exceptionalities, educational intervention, available resources, referral processes, family involvement, modification of environment, curriculum, the advocacy role and legislative issues. Learner's social, emotional, learning, and behavioral difficulties will be examined and treatment needs defined according to an ecological, multi-systems, developmental framework. Relationships of home, school and community contexts will be offered. Students create a resource to be used with learners with special needs. Actual and direct ministry with the community of learners with special needs is required.

### **HCD802 Child, Church and Mission**

Provides an overview of holistic child development, the biblical foundations for children's ministries, the roles and responsibilities of the church in caring for children, and the place of children's ministries as strategies and resources for missions. This course develops awareness of contemporary church and mission issues and strategies in order to understand how ministries with children fit into this broader picture, and helps the students grasp the global and eternal significance of their ministries.

### **HCD804 Approaches to Holistic Ministry with Children**

Provides a broad framework for assessing, identifying and applying various types of micro to macro-level intervention strategies with children. These strategies refer particularly to children at risk, due to poverty and other hostile environments. Students will be expected to use analytical thinking in examining the various issues and contexts where children face risk. They will be exposed to various Christian ministries that

provide holistic intervention strategies with children in different settings. Through class discussions, ministry exposure, casework and group projects, students will build competency in designing and formulating contextually appropriate intervention strategies that are grounded on biblical principles of holism and child development.

#### **HCD805 Physical Development of Children and Public Health**

Orients the students with the fundamental concepts and theories which provide the basis for the body of knowledge in the field of public health. This course prepares the students to work with children with a sound theoretical and conceptual basis in public health and the strategies employed to bring about behavioral changes for health and disease prevention in individuals and group. The course also explores the issues of physical development of children, diseases that affect the development of children in various circumstances like HIV/AIDS and its dimensions.

#### **HCD917 Intervention Strategies for Children in Crisis**

Covers the impact of trauma on children and provides holistic interventions that bring them healing and restored hope. The course also focuses on planning care for the children's caregivers who often experience secondary traumatization.

#### **HCD951 Practicum**

Practicum allows students to link practice with sound theology of children. Students shall participate in an average of 300 hours of ministry for a period of one year of concrete encounters and acts of service or trainings with children, parents, teachers, and other groups of people working with children from a theological perspective. During the practicum, students demonstrate skills to show their competence based on God's mission for children, their understanding, and personal goals in ministering with children.

## **Electives Courses**

### **HCD911 Biblical Theology of Children and Childhood**

Provides biblical and theological foundations that shape and inform the student's approach both to the whole of the HCD program, and also to their own lives and ministries. It provides a theological grounding that aims to keep the child in the foreground of all theological reflection following the example of Jesus in Matthew Chapter 18. It covers a selection of major doctrines, hermeneutics, exegesis from the perspective of those committed to being alongside children and young people. It contains much that is of practical and theological relevance for Christians working alongside children, young people and families, at whatever level of operation, but is also designed for pastors, church leaders and theological trainers.

### **HCD912 The Child in Christian Thought**

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

### **HCD913 Mission with Children at Risk**

Provides a holistic understanding of the problems children at risk face and equips students with the tools, frameworks, and models they need to exemplify the love of Christ. Students will be aware of the issues and unfair situations that make many children all over the world "at risk" and in crisis.

### **HCD916 Theology of Compassion**

Recognizes that forms of compassionate ministries are frequently the first line of ministry in those nations that prohibit conventional evangelism or missionizing. The course examines the "why?," that is, the theological underpinnings of compassionate ministries, in reference to a biblical understanding of the "stranger within the gate," the poor, the oppressed, the sick, the imprisoned, widows, orphans and the disabled. It will also examine various historical and

contemporary case studies. In addition, the seminar discusses the “how?” by walking the participant through need assessment, planning and implementation of practical compassionate ministry initiatives.

### **HCD952 Doing Hermeneutics with Children**

This course studies the history, methods, and principles of interpreting Scripture. It explores how methods of biblical interpretation can be implemented by and for children. This integrative course 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.

### **HCD 954 Community Development**

This course is designed to expose a learner to key concepts in secular and faith-based community development. The material in this course reflects on various issues related to community development and includes, community organizing, economic development, sustainable practice models, government policy, and environmental impact. Learners will also understand movements within the global church that are both helpful and hurtful to community health and transformation.

## **PhD in TD Courses**

### **Concentration Courses (18 units)**

#### **TD911 The City in Theological Perspective**

The purpose of this seminar is to explore biblical and historical Christianity for themes which motivate and direct the mission of the Church in the city. Special emphasis will be placed on an examination of John Wesley’s mission to the urban centers of 18th century England and the origins of the modern holiness movement in the cities of late 19th and early 20th-century United States, along with an examination of

contemporary models of ministry that show theological integrity to their mission.

**TD912 Community Development Principles**

The Prophet Jeremiah talks about seeking “the shalom of the city.” Nehemiah presents a practical rationale and sequence that exhibits both community development and community organization to rebuild a city that seeks justice, fairness and biblical principles. The biblical concept of Jubilee also contributes to the discussion. The seminar will look not only at biblical insights, models and limitations but also the history of Christian utopian experiments in the past, their successes and failures, along with contemporary examples. A critique of secular development principles will be offered.

**TD913 Issues and Resolutions in Complex Cultures**

The City and “Complex Societies” spawn social and psychological issues, often unique to their context. These include the wide socio-economic disparities, pathological behaviors, tensions between subcultural units, excesses and paucity of resources, political power games, changing values and community atrophy. This seminar will detail and study a variety of these dynamics and suggest ways, informed by biblical, Christian and sociological insights to respond to these issues in ways that create a fairer and just society.

**TD 914 Administration, Program Planning, and Managing Change**

This course will examine the importance of administrative leadership in educational institutions and faith based organizations. Students will study models of strategic planning, program development and implementation, including facilitating change and managing transitions during the change. They will identify models that demonstrate biblical principles and are appropriate in their cultural context.

**TD915 Psychology of Attitude Formation and Change**

This seminar researches human attitudes, their process of formation, the consequences of various attitudinal positions



both pathological and healthy, and the influences that create positive attitudinal change. Attention will be given to Christian formation of personal attitudes, as well as collective transformational attitudes towards oneself, one's religious entity, and the community at large.

### **TD916 Spirituality and Transformational Learning**

Students will reflect on their spiritual journey and the impact of their context and culture on that journey. They will examine understandings of spirituality within the Christian Church across history in various contexts and the views of spirituality in the contexts where they serve. Based on the exploration of spiritually formative practices and disciplines, the learners will identify practices they could integrate into their educational settings that are likely to foster spiritual growth.

## **Elective Courses**

### **TD951 Urban Anthropology for Transformational Development**

This seminar utilizes the methodologies and insights of Anthropology, but especially focused on the urban context. It looks at subcultures formed in the City, how they are organized, perpetuated and relate to other groupings in the City. It discusses how the City molds and changes culture at the levels of sociology, psychology, one's sense of place and time, the displacement of genealogy and geography as primary family relationships by interest groupings, professional associations and power constellations. Special attention will be given to the role of churches and non-profit organizations as catalysts in urban change consistent with the insights of urban anthropology.

### **TD952 Impacting Urban Systems**

The Urban context functions or fails depending upon the healthy interplay of "systems" such as the educational, the communication and the welfare systems, for which around 18 systems can be identified. Systems that are deficient or

diseased corrupt the life of a city as a whole. This seminar seeks not only to study systems, their interplay, their condition, but also the means by which Christians can impact the systems through presence, persuasion and power, to effect beneficent change.

**TD953 Confronting Poverty and the Culture of Poverty**

This seminar seeks to understand the conditions that create poverty, the resilience of the “culture of poverty,” and biblical responses to effect a more just and fair society.

**TD954 Negotiating Partnerships for Transformation**

This seminar will examine the wide variety of potential partnerships, their commonalities, their incompatibilities, and their processes that lead either to creative effectiveness or failure. Dangers and possibilities will be examined not just theoretically but in a variety of contextual case studies.

**TD955 Conflict Management and Restorative Justice**

Conflict occurs in all types of contexts---personal, institutional and cultural, which can either lead to hostility and violence or to creative resolution. It is only through conflictual situations that advance and growth can occur, i.e. stress and “estress.” Conflict has to be either “issue-based conflict” or “identity-based conflict,” the latter being much more difficult to resolve.

Restorative Justice is one aspect of conflict resolution especially worked out in some justice systems where the goal is not simply punitive, but the restoring of the offending person successfully in society. It follows that “penitentiary” involves penitence as both spiritual and social restoration that redeems both the penitent and the offended.

**TD956 Theology of Work**

It has become apparent that most efforts of organized Christianity have failed significantly to transform cities into “the city on a hill” that radiates its shalom to those around. Institutionalized Christians have often created barriers that have excluded people rather than ministering to them.

“Professional” Christianity has created classes of Christians that, by default, have excluded secularizing masses. This seminar is an antidote to this thinking, by providing theological, historical and practical underpinnings that disarm this unfortunate bifurcation. It also offers ideas of the Church as job generator.

#### **TD957 Holistic Witness in the Wesleyan Mode**

The Wesleyan Revival of the 18<sup>th</sup> and 19<sup>th</sup> century was primarily an urban religious renewal upon theological and evangelistic premises that transformed the quality of life in Britain, bringing to it a social conscience married to holy living that has much to teach us today. This Movement and similar parallel movements will be studied for their relevance to current similar situations in the urban contexts especially in Asian cities. Critique and application of learned principles will be part of this seminar.

#### **TD958 Theology of Compassion**

“Compassionate Ministry,” otherwise known as “holistic discipleship,” “caring ministry” or “compassion-evangelism” is a growing field of service to people caught in crisis, or facing specialized needs as described by Jesus in Matthew 25. Beyond this, it encompasses those areas of practical service that, within the conventional ministries of a local church, are often neglected or ignored. Compassionate Ministry will be seen as a starting point to the further ministries of advocacy, community development and community organization.

#### **TD959 Signs of the Kingdom in Complex Cultures**

This seminar defines what is meant by “Signs of the Kingdom” as understand in the biblical and Christian historical record and gives the student opportunity to explore and evaluate case studies within his or her context that give evidence of such “signs.” Critiques of such models and celebration will be featured. Neighborhood “mapping” of resources, initiatives and sites will be assigned as part of the course requirements. Strategic questions about the balance and

nature of these signs, their absence and designs for future “signs” will be presented.

**TD970 Historiography of Missions**

This course reviews the philosophies and methods of mission history by analysis and critique of selected literature focusing on Asia and the Pacific. Enables students to research and write history. The class is based on the discussion of topics and related books. The class is not intended to provide a history of missions, but, rather, to examine approaches to the writing and researching of missions history. Each half-day will cover one topic.

**TD980 Independent Study**

**TD990 Practicum**

Students desiring additional experience in applying their learning and developing their skills in community and/or organizational development may arrange for a practicum placement and supervisor in an academic or ministry setting. The student will invest 150 hours in the practicum experience.

## **PhD in TL Courses**

### **Concentration Courses (18 units)**

**TL911 Seminar: Formulating a Philosophy of Education**

Students will formulate their own philosophy of education through reflection on a range of perspectives on transformational learning. They will reflect on the impact of the various perspectives on teaching, educational leadership, curriculum design, and educational issues in their cultural context.

**TL912 Critical Pedagogy**

Explores teaching methodologies that tend to encourage critical reflection and transfer from thought to life and the characteristics of learning environments that facilitate those processes. Students will grow in their understanding of the

teacher's role as coach and facilitator of critical thinking, reflection, and creative problem solving and in their ability to consistently reflect critically on their practices and theories, continually strengthening both.

**TL913 Curriculum Development, Contextualization, and Assessment**

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

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

**TL914/HCD914 Leading for Transformation in Diverse Contexts**

Learners will reflect on their leadership experiences and the issues they have faced as leaders. They will explore biblical, theoretical, and cultural perspectives on leadership, and key leadership practices that increase the likelihood of team success in diverse contexts. Best practices in professional development will also be examined.

**TL915 Transformational Learning Across the Lifespan**

Examines understandings of human development and the formational- transformational opportunities and challenges in each phase of life. Learners will reflect on their contexts of ministry and identify ways of enhancing the formational/transformational learning of persons of all ages

**TL916 Spirituality and Transformational Learning**

Students will reflect on their spiritual journey and the impact of their context and culture on that journey. They will examine understandings of spirituality within the Christian Church across history in various contexts and the views of spirituality

in the contexts where they serve. Based on the exploration of spiritually formative practices and disciplines, the learners will identify practices they could integrate into their educational settings that are likely to foster spiritual growth.

## **Elective Courses**

### **TL914 Administration, Prog. Planning, and Managing Change**

This course will examine the importance of administrative leadership in educational institutions and faith based organizations. Students will study models of strategic planning, program development and implementation, including facilitating change and managing transitions during the change. They will identify models that demonstrate biblical principles and are appropriate in their cultural context.

### **TL952 Effective Teaching Methods**

Students will reflect on the attitudes, character, and teaching methods of Jesus and the most effective teachers they have experienced. They will examine best teaching practices and have opportunity to expand their repertoire of teaching skills to facilitate transformational learning in various formal and non-formal settings. The class functions as a collegial workshop where students have the freedom to experiment with teaching in a non-threatening atmosphere.

### **TL953 Seminar on Governance, Legal and Accreditation Issues**

Students preparing for leadership roles in academic institutions and faith based organizations will have opportunity to explore models of governance and assess their appropriateness for diverse cultural contexts. They will examine accreditation standards, legal issues, and the value of developing relationships with other academic, religious, government, and civic organizations. Case studies will be used to assist participants in applying leadership theory to practice.

**TL954 Christian Discipleship, Small Groups and Transformational Learning**

Learners will reflect on their experience of Christian discipleship in light of transformational learning theory, biblical patterns for nurturing faith, historical and contemporary practices of Christian discipleship. Practices will be examined for nurturing a growing relationship with God across the life span and a deepening commitment to participate in God’s work in the world. The role of small groups will be explored.

**TL955 Home and Faith Community, Partners in Transformational Learning**

Explores the partnership of the family and the church in the spiritual nurture of children and youth. Through examining biblical perspectives, understandings from faith traditions, insights from the human sciences, and practices of faith communities, students will develop a plan to lead families and the faith community to partner in the spiritual nurture of children and youth, equipping, nurturing, and supporting parents and making a way for children and youth to be participants in the whole life of the faith community.

**TL956 Transformational Learning during Adolescence**

Explores the development and spiritual formation that takes place during the teen years and the holistic practices that nurture that formation, the environments, relationships, and experiences needed for transformational learning, for youth to thrive, grow in their relationship with God, and find their place in God’s story, their role in the work of God’s Kingdom. Students will reflect on the experiences and the issues faced by adolescents in their ministry context and develop plans for enhancing holistic transformational learning experiences for those young people.

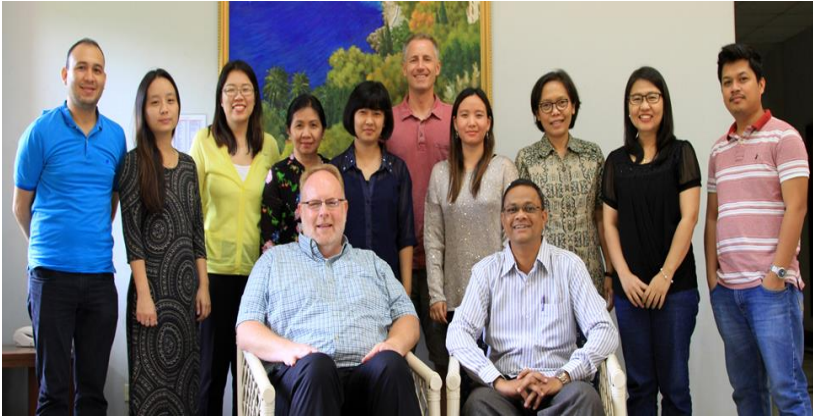
**TL957 Practicum**

Students desiring additional experience in applying their learning and developing their skills in teaching and fostering transformational learning may arrange for a practicum placement and supervisor in an academic or ministry setting. The student will invest 150 hours in the practicum experience.

# PhD Student Handbook

This section contains the guidelines for scholarship application, directed study, independent study, incomplete, comprehensive examinations, and dissertation writing among others. PhD students are also encouraged to get a copy of the *APNTS Student Handbook* which contains information on student life, support services, Child Protection Policy, Gender Sensitivity and Equality and other pertinent details about APNTS community. The *APNTS Student Handbook* is available in the APNTS website as well in the Registrar's Office.





## 1. Scholarships

APNTS has worked on partnerships to provide financial aid to deserving PhD students. All scholarships are subject to the availability of funding from our partners. Application for scholarships is made through the Scholarship Committee and there are eligibility requirements for each applicant. It is expected at the outset that the sending church or organization will express the desire to finance or contribute to the expenses of the student.

### **Scholarship Committee**

APNTS Academic Dean  
Program Directors of all three PhD programs  
Representative of the source of the funding

### **How to Apply**

Applicants must be accepted for admission into the PhD program at APNTS. To apply, students must submit a complete “AGST-APNTS SCHOLARSHIP AGREEMENT FORM.” This form is available in the [www.apnts.edu.ph](http://www.apnts.edu.ph) or in hard copy at the Registrar’s Office.

## **The Scholarship Selection Process**

The Scholarship Committee screens the scholarship applicants and makes decision based on the following:

- Admission requirements
- Financial status submitted by the student
- Academic and ministry potential of the student
- Availability of funds
- Upon consideration of the above items, recipients or non-recipients will be notified of the result of the deliberations of the committee.
- For on-going students, the committee looks at their academic performance or Grade Point Average (GPA). Recipients need to maintain a GPA of 3.5 (i.e., 4.0 being the highest).

## **Scholarship Terms and Conditions**

Based on the deliberation of the Scholarship Committee, the applicant will be notified how much and for how long the scholarship applies.

Recipients must meet the following conditions:

1. Applicant must be admitted in the PhD program at APNTS whether as Regular (applicants who have submitted all requirements for admission), Probationary (partial submission of admission requirements), or Special status (based on discretion of program committee and the situation of student).
2. Applicants who have provisional admission status must complete all admission requirements before receiving scholarship aid.
3. Scholarships will be paid directly to the student's account at APNTS.
4. Additional stipulations are the following:
  - The scholarship recipients maintain a 3.5 GPA in order to receive additional funding.
  - The scholarship recipients agree to conduct themselves according to biblical standards of morality

so as not to bring disgrace or dishonor to themselves, their family, their church or their country.

- Students who have received scholarship funds, and whose financial status changes at any point in the program, are required to inform the Scholarship Committee so that their eligibility can be reassessed. An annual financial status report will be required.

## **Kinds of Scholarships**

### **A. Work Grants**

Some students may receive work grants teaching at the APNTS Bridge Builders Alternative Learning Center which is a Compassionate Care Project of APNTS in coordination with Overseas Council International.

### **B. Scholarship from Partner Organizations**

AGST-APNTS secures scholarship assistance through other agencies and donors.

The following additional Terms and Conditions apply to these AGTS-APNTS scholarships.

- The funds are given to the scholarship recipient as a loan; the loan is forgivable at a rate of 20% a year following graduation, on the condition that the graduate continues to serve in ministry within his or her home country; however, if a student feels called to be a missionary, he or she needs to submit a statement indicating his or her calling with corresponding recommendation from a national leader. If the student is already a missionary, he or she should submit a recommendation from his or her missions director.
- Students who receive scholarship funds and who for valid reason withdraw from the program prior to graduation will not be required to repay the loan if they continue in ministry within their home country.

- Students who are asked to leave the program for any reason (e.g. academic, moral) will be required to repay the loan in full.
- If at any point in the program the student decides he or she cannot abide by the above conditions, he or she must immediately return to AGST all scholarship funds they received.

### C. Partial Tuition Scholarship from Program Funds

- The student will apply for the scholarship following the process and with the stipulations articulated in the Scholarship Policy outlined above.
- Students are not eligible to receive scholarship tuition fees for the first subject. They need to find their own support for that. But beginning with their second course, the scholarship could pay \$150 (of the \$225 cost of a 3 unit course) for each course taken in the year, up to 5 courses, which would be a maximum of \$750 of scholarship money over the year.
- Students will need to complete their course work and maintain a GPA of 3.5 to continue receiving the scholarship. The scholarship will apply for one year and students will reapply each year. Students with two or more Incompletes will not be eligible for a scholarship.

## II. Comprehensive Examinations

Students will complete comprehensive exams after the successful completion of all courses in their PhD program and prior to defending their dissertation proposal. The comprehensive examination process includes written and oral components.

### Purpose

Comprehensive examinations are designed to allow students to review and integrate the learning that has taken place across their PhD degree

program and reflect on the application of that learning to their vocational contexts. The examinations also allow students to demonstrate the breadth and depth of their learning and their ability to connect theory to practice.

## **Procedures**

**1. Question Generation**—Individual students will generate four to six of their own questions/problems that require them to integrate insights from their course work, and the general area of their dissertation research in the responses. Questions/problems will usually be several sentences in length. Students will include with each question a bibliography of resources they will draw upon. In writing answers/solutions students are to utilize these resources to demonstrate their knowledge of the literature relevant to the question. It is also appropriate to draw upon significant experiences. Make sure questions are focused enough to address an in-depth discussion of the subject. Please see sample below.

Questions must:

- a. be relevant and significant to transformational ministry/vocation and relate to the student's life, ministry/vocation in the Asian context, or the context in which the student serves,
- b. indicate depth of understanding of related literature reflected in the question/problem,
- c. be clearly articulated.

Questions are to be turned in to the student's examining committee. The Committee will use the above criteria in selecting the questions to include in the examination.

**2. Question Refinement**—The examining committee will choose three of the best questions/problems, refine, revise, combine as needed or reject any or all of the questions if they feel questions lack sufficient substance, integration or breadth. They may also ask the

student to expand the bibliography. In some cases students will be asked to submit a revised set of questions.

**3. *Writing Answers***—The student will have three weeks to review and write formal papers on the three questions/problems, each 10-15 pages in length. This will be done out of class and submitted to the examiners in both electronic and paper form. Students will not be allowed to confer with others regarding the exam or read each other's papers, but they may use notes they have made and draw upon relevant literature. Teams of two professors will read and grade the papers. Student papers will be worth 60% of the final comprehensive examination grade, 20% for each question averaged from the two professors. Criteria for grading will include:

- a. Mastery of subject areas related to specific questions including key theories and philosophy from the field of study, biblical and theological principles, and best practices, related to the questions/problems,
- b. Creativity and insight in addressing questions/problems in reference to the student's own context and experience,
- c. Ability to write to the point and in a scholarly manner, and
- d. Proper utilization of key literature related to the questions/problems. The answer to each question/problem should include references and a bibliography following the latest edition of Turabian. Since students are able to use resources as they write their comprehensive exams, the exams may not be taken a second time.

**4. *Oral Examination***—Teams of two professors will conduct an individualized two-hour oral exam with each student. The Program Director will serve as one of the two examiners. An effort will be made to match the second examining professor with the general area of student-generated questions/problems. Oral exams will be closed sessions. During the oral exam, students will be asked questions on the literature related to any question/problem submitted by the student, not just the specific questions/problems chosen for the papers. The oral

examination will be worth 40% of the final grade, averaged from the examining professors. Criteria for grading oral responses will include:

- a. ability to express a depth of understanding in answering oral queries related to each major question/problem,
- b. creativity in discussing questions/problems,
- c. ability to speak to the point and in a scholarly manner, and
- d. utilization of key literature related to the discussion.

If a student fails the oral examination, he or she may take it a second time.

**5. Grading and Announcement of Candidacy**—Final Grades for the comprehensive examination will be assigned as follows:

- Pass with Distinction – 96 to 100%
- Pass – 90 to 95%
- Low Pass – 76 to 89%
- Failing - 75%

Announcement of Advancement to PhD Candidacy will be made when all coursework is complete and comprehensives are successfully completed. After comprehensives are completed students may defend their dissertation proposals.

Students who fail the Comprehensive Exam will not be able to write a dissertation but will receive a Graduate Certificate of Advanced Studies in their field of study.

### **Sample questions**

Four questions that allowed one student to discuss the main focuses of her PhD studies. (Just one example of questions)

- How might one hold the concept of “curriculum as people” and at the same time see validity in the technology of curriculum development and instructional design? Take a position and defend it. Why is this an issue?

- (Major program theme: Curriculum theory and design)
- Curriculum improvement has been defined as people change. What concepts from communication theory will be most helpful for the person who is endeavoring to bring about curriculum improvement?
  - (Major program theme: Facilitating change)
- Values formation in children can be explained from a behavioristic, a psychoanalytic, or a developmental viewpoint. Compare these three perspectives of value formation and discuss the role of the family in values formation that is indicated by each of the theories. Choose the theory you think best describes values formation and give the reasons for your choice.
  - (Major program themes: Values formation and family studies)
- Is it possible to hold a philosophy of education that does not embrace elements of a certain view of human beings? Take a position and defend it, using a developmental philosophy of education as your frame of reference.
  - (Major program theme: Educational philosophy)

#### Preparing to write Comps

- Reread all your class notes, and the underlining in all the texts read.
- This can be very helpful in enhancing your understanding of things you had read or heard early in the PhD program.
- As you read, think of comp questions, and make notes for each of the questions, writing down the ideas you might include in your response noting the source of the idea including bibliographic information and page numbers.
- Then try making an outline for each paper, identifying the main points to be included, the sub points, and the sub-sub



- points to support each main idea. Make the outline as detailed as possible.
- Next, write the response to one comp question. You may write for four hours on each question and after completing the first draft, edit to catch errors.

### **III. Dissertation Guidelines**

Please refer to the Dissertation Handbook for details of the dissertation process available in the APNTS website. Students may also get their free copy of the Dissertation Handbook from the PhD Administrative Assistant Office.



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