

## **I. ASIA GRADUATE SCHOOL OF THEOLOGY-PHILIPPINES<sup>1</sup>**

### **A. History**

The Asia Theological Association (ATA) was established in 1970. Today it includes member institutions from many nations across the region. Its educational arm, the Asia Graduate School of Theology, has branches in several countries, including Cambodia, Malaysia, Myanmar, Singapore, and Thailand (AGST Alliance) and Japan as well as the Philippines. Its motto and motivation are to “Train Asians in Asia.”

Throughout this handbook, “AGST” will refer specifically to AGST-Philippines, a consortium of eight Philippine-based seminaries, most of which have been working together since 1984. Belonging to the consortium are Asia-Pacific Nazarene Theological Seminary (APNTS), Asia Pacific Theological Seminary (APTS), Asian Seminary of Christian Ministries (ASCM), Asian Theological Seminary (ATS), Biblical Seminary of the Philippines (BSOP), International Graduate School of Leadership (IGSL), Koinonia Theological Seminary (KTS), and Presbyterian Theological Seminary (PTS). These schools’ academic deans together comprise the AGST’s Philippine Area Committee, which, together with the AGST’s own dean and Board of Trustees, directs the consortium’s programs. The AGST is incorporated in the Philippines and registered with the Securities and Exchange Commission. Its Ed.D., Th.M., and Ph.D. programs are recognized by the Philippine government’s Commission on Higher Education (CHED), and it intends to comply with all CHED regulations.

### **B. Mission Statement**

The purpose of the AGST is to glorify God by providing quality theological education to prepare teachers, scholars, and leaders to equip the church in Asia. The aim of the AGST is to address issues arising in Asia from 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>Much of the following material has been adapted from material found in the AGST Ed.D. Program Handbook.

### **C. Statement of Faith**

The AGST's statement of faith is that of the ATA. We believe in:

1. The divine inspiration of the Holy Bible of sixty-six books of the Old Testament and the New Testament as the infallible Word of God; its consequent uniqueness, entire trustworthiness, and supreme authority on all matters of faith and conduct.
2. One God eternally existent in three persons: Father, Son, and Holy Spirit.
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.
4. The dignity of man created in the image of God, his universal sinfulness, his need of repentance, redemption, and justification through faith alone in Christ crucified and risen from the dead.
5. The resurrection of all men either to eternal life or to eternal death.
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.
7. The unity in our Lord Jesus Christ of all believers, who comprise the church.
8. The total mission of the church to the whole man in society in the contemporary context, in obedience to God according to the Scriptures.

### **D. The 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.

#### **E. The AGST's Educational Philosophy**

The AGST's faculty and Board of Trustees are deeply aware of its special responsibility, as a consortium, for guiding the educational process. The AGST's philosophy of education is rooted in and grows out of the theological commitments expressed in its Statement of Faith.

We believe that God is truth and does not lie, and that therefore divine communication and action are characterized by truth and thus by reliability, infallibility, and consistency. All truth is consistent with God's person, word, and work. God is the source and measure of all truth, thus requiring diligent research of the Scriptures, the church's historic witness, and the present-day situation to which God's truth must be addressed. God expects his people to be creative and critical thinkers, using the criterion of his infallible Word under the guidance of his 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, both individual and community. Since we subscribe to this integrative and relational understanding of truth, we constantly examine our lives for evidence that truth is affecting our personal behavior and relationships with others. We embrace a holistic approach, drawing our students into the learning process so that thought and life will be integrated. We can never be satisfied with simply communicating ideas without relating them to our students' lives and ministries. In this sense, we affirm that theological education has an experiential dimension. Since we need to

understand and appropriate God's truth as revealed in creation, it is our responsibility to make critical use of the disciplines and insights of 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 in turn train God's people for their own ministries. Thus, the AGST exists to serve the church and its educational institutions; our instructional programs are to reflect this reality.

Jesus defined his mission as one of service both to God and to humanity. We too are called to that mission. We reject elitist attitudes and ambitions as entirely inconsistent with it. We seek, instead, to serve our students as we serve our Lord and his church. Our motivation to pursue excellence derives from our responsibility as stewards of the gifts, opportunities, and resources that God has committed to us. We seek to honor God in the way we exercise this stewardship, disciplining our personal and professional lives.

We are challenged by Christ's sensitivity to the people he taught, to their prior understandings, needs, and readiness to learn. We admire his creativity in communicating spiritual and moral truths through concepts familiar to them. He did not allow his followers to remain passive learners, but challenged them to actively consider the things they had heard and search out the deeper significance of his teaching. Not only was he a model teacher, he is also the embodiment of personal and spiritual wholeness, of what the Bible refers to as "maturity." In the AGST we strive to stimulate our students' growth, to develop their God-given gifts and talents, to expand their horizons, to help them acquire new cognitive and affective ways of thinking, and to kindle in them a passion for ministry.

#### **F. 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.

## **G. The Journal of Asian Mission**

Since 1999 the AGST has published the *Journal of Asian Mission* (JAM) on a semi-annual basis. Dr. Anne C. Harper is the current editor. JAM seeks to provide a forum for assessing mission theory and practice, past, present, and future, and to encourage reflective thinking among Christian leaders, both those training Asians for the missionary task and those working toward Asia's evangelization. JAM and its staff welcome articles and book reviews on various mission topics including the historical, theological, biblical, anthropological, practical, and contextual. Students participating in the AGST's programs are especially encouraged to consider submitting manuscripts for consideration.

## **II. AGST Th.M./Ph.D. Program in Biblical Studies, Theological Studies, and Church History**

### **A. Rationale**

The Th.M. is a research-oriented degree that builds on an M.Div. or sometimes, with supplemental coursework, an M.A. It qualifies one to teach at the B.A. level in a Bible college or other undergraduate program. Some seminaries allow holders of a Th.M. to teach at the M.A. and M.Div. levels.

The Ph.D. is a research-oriented degree that builds on an earned Master's degree. In the fields of biblical studies, theological studies, and church history, this is either the Th.M. or sometimes, with supplemental coursework, the M.Div. The Ph.D. qualifies one to teach at all levels of instruction, including the Ph.D. level. It is intended for those who engage in intensive and original research in a specific academic discipline and for those who teach at the highest levels of seminary and graduate education.

### **B. History**

Planning for this program began in December 1983, with the first organizational meeting held in January 1984. A Th.M. program in Biblical Studies began in 1987; a Th.M. program in Theological Studies began in 1997. Planning for a Th.M./Ph.D. program began in 1998. The Th.M./Ph.D. program in Biblical Studies got under way in July of 2001; the Th.M./Ph.D. program in Theological Studies and Church History got under way in July of 2002.

### **C. Program Emphases**

The emphases of this program are threefold. First, the AGST aims to strengthen students' teaching skills, thus increasing their effectiveness in the educational ministries to which God has called them. Second, the AGST aims to strengthen their research skills, thus enhancing their ability to expound Scripture, to apply theological insights gained to Asian problems, and to tell the largely untold story

of Asia's Christian community. Third, the AGST aims to strengthen their leadership skills, thus augmenting their capacity to guide their respective educational institutions, churches, denominations, and the larger Christian community, locally, nationally, and globally.

#### **D. Admission Requirements**

##### **1. Shared:**

- At least three years of ministry experience.
- An M.Div. or the equivalent with a GPA of 1.5 (B+) from a seminary accredited by the ATA, the Association for Theological Education in South East Asia (ATESEA), or the equivalent.
- Submission of a research paper written in English and reflecting in-depth study of a topic broadly related to the applicant's area of interest.
- A TOEFL score of at least 550 or the equivalent for all applicants whose first language is not English.

##### **2. Biblical Studies:**

- Completion of twelve (12) credit hours in graduate-level biblical studies.
- Completion of twelve (12) credit hours in graduate-level theological studies.
- Fluency in Hebrew and Greek.

##### **3. Theological Studies:**

- Completion of twelve (12) credit hours in graduate-level biblical studies.
- Completion of twelve (12) credit hours in graduate-level theological studies.
- Completion of six (6) credit hours in Hebrew.
- Completion of six (6) credit hours in Greek.

##### **4. Church History:**

- Completion of 24 credit hours in graduate-level biblical studies, theological studies, and church history, including at least nine (9) credit hours in graduate-level church history and/or historical theology.

#### **E. Application Procedure**

- Download an application packet from the AGST web site ( [http://agstphil.org/wp-content/uploads/2014/02/Application\\_Form2011.pdf](http://agstphil.org/wp-content/uploads/2014/02/Application_Form2011.pdf) ) or contact the AGST office and ask for an application packet to be sent to you by return mail or email.
- Ask an administrator and a member of the faculty of an institution you have attended as well as your current pastor to provide letters of reference. If you are already a member of the faculty of a Bible college or seminary, you should

also ask an administrator and a faculty colleague to provide letters of reference. Each of these letters should be sent by email or in a sealed envelope to the address below.

- Ask all undergraduate and graduate institutions you have attended to send official transcripts of your academic record to the address below.
- Prepare a statement describing your vocational objectives and explaining how a Th.M. and/or a Ph.D. is related to these.
- Prepare a statement indicating how your studies will be financed, including specific commitments from any institutions or individuals that may be sponsoring you.
- Prepare a health certificate indicating your physical fitness to pursue graduate studies.
- Submit your completed application for admission, a copy of your original research paper in English, the description of your vocational objectives, the financial statement, and the health certificate, along with the nonrefundable application fee of PhP1500 or US\$35.

Applicants should send their materials to:

Biblical Seminary of the Philippines

77-B Karuhatan Road

1441 Valenzuela City

Philippines

Biblical Studies: [bs.agstphil@gmail.com](mailto:bs.agstphil@gmail.com)

Theological Studies and Church History: [gharper@alum.mit.edu](mailto:gharper@alum.mit.edu)

- Wait until you have received your letter of acceptance before coming to Manila.

## **F. Admission**

All decisions on admission will be made by the respective program committees. If the admission requirements noted above are not met, provisional acceptance may nevertheless be granted to an exceptional applicant who may then be required to complete supplementary assignments in addition to his or her regular coursework. Following CHED policy, he or she will gain full acceptance after having successfully completed 18 credit hours. Those admitted provisionally because they have not yet demonstrated their fluency in English must pass the TOEFL or an equivalent examination within 12 months of their first coursework. Those who pass will gain full acceptance immediately; those who fail three attempts will lose their provisional status.

## G. Tuition, Fees, and Expenses

Tuition (per credit hour):	PhP3,225 or US\$75
Application fee (nonrefundable):	PhP1,500 or US\$35
Registration fee (per semester):	PhP2,150 or US\$50
Administration fee (per semester):	PhP2,600 or US\$60
Library fee (per semester):	PhP1,300 or US\$30
Residential fee (per semester):	PhP2,150 or US\$50
Th.M. comprehensive examination fee:	PhP2,150 or US\$50
Ph.D. comprehensive examination fee:	PhP2,150 or US\$50
Thesis/Dissertation fee:	PhP34,500 or US\$800
Graduation fee:	PhP1,500 or US\$35

Estimated cost of textbooks for one year:	PhP21,500 or US\$500
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Estimated tuition, fees, cost of textbooks, and living expenses for a student for one year:	PhP430,000 or US\$10,000
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Estimated tuition, fees, cost of textbooks, and living expenses for a family of four for one year:	PhP700,000 or US\$16,300
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## H. Student accounts

A student's account will be kept by the business office of his or her program's host institution. All accounts must be settled, or definite arrangements for their settlement must be made with the host institution's business manager, by the second day of each module. Students whose accounts have not been settled by that time will not be allowed to attend class.

## I. Scholarships

The AGST urges all applicants and current students to make every effort to cover their own financial needs. Although it cannot promise any assistance, it hopes to be able to offer tuition-assistance scholarships to students who are both needy and deserving. Those who have exhausted every other channel of support are encouraged to inquire about this. Students admitted provisionally are not eligible for scholarships.



**J. Withdrawal from and Readmission to the Program:**

A student may withdraw from the program at any time by submitting to his or her program director a letter stating his or her intent. A student who has withdrawn may petition his or her program committee to be readmitted. His or her readmission is at the program committee's discretion.

**K. Graduation Requirements**

**Th.M.:**

- Satisfactory completion of 24 credit hours of Th.M.-level coursework with a GPA of at least 1.75 (B).
- Satisfactory completion of a comprehensive examination as described in section II.M below.
- Completion and successful defense of a thesis as described in section II.U below.
- Satisfactory completion of all other requirements (languages, etc.) specified by the student's program committee.

**Ph.D.:**

- Satisfactory completion of 24 credit hours of Ph.D.-level coursework with a GPA of at least 1.75 (B).
- Satisfactory completion of a comprehensive examination as described in section II.M below.
- Completion and successful defense of a dissertation as described in section II.U below.
- Satisfactory completion of all other requirements (languages, etc.) specified by the student's program committee.

**L. Teaching Practicum or Internship**

One of this program's emphases, as noted in section II.C above, is the strengthening of students' teaching skills, thus increasing their effectiveness in the educational ministries to which God has called them. To that end, whenever practicable, Th.M. students will be encouraged to participate in teaching practicums or internships at AGST seminaries and local Bible colleges under the supervision of AGST faculty members. Practicum assignments will be made by a student's program director after consultation with the student about his or her interests and with AGST seminaries and local Bible colleges about their needs. A student's participation in a teaching practicum or internship is voluntary.

## **M. Comprehensive Examinations**

After completion of all coursework, the student will be examined to determine his or her general competence as a biblical scholar, theologian, or church historian. The precise nature of the examination process will be determined by the student's program committee.

## **N. Administration**

AGST Chairman of the Board: Joseph Shao, Ph.D. (BSOP)

AGST Dean: Theresa Roco Lua, Ed.D. (AGST)

Program Co-Director for Old Testament Studies: Michael Malessa, Ph.D. (BSOP)

Program Co-Director for New Testament Studies: Edwin Perona, Ph.D. (BSOP)

Biblical Studies faculty:

Paul Barker, Ph.D. (Malaysia)

Kenneth A. Fox, Ph.D. (Canada)

Athena E. O. Gorospe, Ph.D. (ATS)

Darin H. Land, Ph.D. (APNTS)

Michael Malessa, Ph.D. (BSOP)

Mitchel Modine, Ph.D. (APNTS)

Edwin Perona, Ph.D. (AGST)

Joseph Shao, Ph.D. (BSOP)

Graham Simpson, Ph.D. (India)

Andrew Spurgeon, Ph.D. (AGST)

Amanda Shao Tan, Ph.D. (ATS)

Tim Undheim, Ph.D. (at large)

Samson Uytanlet, Ph.D. (BSOP)

Madeline D. Vega, Ph.D. (ATS)

Federico G. Villanueva, Jr., Ph.D. (ATA)

Program Director for Theological Studies and Church History: George W. Harper, Ph.D. (AGST)

Theological Studies and Church History faculty:

Azriel R. Azarcon, Ph.D. (PTS)

Lorenzo C. Bautista, D.Theol. cand. (ATS)

Floyd T. Cunningham, Ph.D. (APNTS)

Dick Eugenio, Ph.D. (APNTS)

Timoteo D. Gener, Ph.D. (ATS)

Adonis A. O. Gorospe, Ph.D. (ATS)

Anne C. Harper, D.Miss. (AGST)

George W. Harper, Ph.D. (AGST)

Stephen T. Pardue, Ph.D. (AGST)  
 Edwin G. Perona, Ph.D. (AGST)  
 Charles R. Ringma, Ph.D. (at large)  
 Jean Uayan, Ph.D. (BSOP)  
 Federico G. Villanueva, Jr., Ph.D. (ATA)  
 Christopher White, Ph.D. (Xiamen University)

Director for Program Development: George W. Harper, Ph.D. (AGST)

#### **O. Venue**

The administrative office and primary library for each program are provided by its host institution, the Biblical Seminary of the Philippines.

#### **P. Program Overview**

It is expected that full-time students entering this program with neither a Th.M. nor advanced standing will complete all work for the Th.M. within three years. It is expected that part-time students entering this program with neither a Th.M. nor advanced standing will complete all work for the Th.M. within five years. This includes, but is not limited to, passing courses worth a total of 24 credit hours, passing a comprehensive examination, and completing a substantial (80-100 pages) thesis worth six credit hours. Full-time students will take courses totaling 12 to 24 credit hours during their first full year of study. During their second year of study they will complete their coursework, if necessary, then they will pass a comprehensive examination, after which they will prepare and successfully defend their thesis. Part-time students will take courses totaling at least six credit hours per year until they have completed their coursework, then they will pass a comprehensive examination, after which they will prepare and successfully defend their thesis. A student needing more than five years to complete the Th.M. may petition his or her program committee for a one-year extension. This must also be approved by the student's program director. No more than one extension will be approved for any Th.M. student. Any Th.M. student who has not completed all work within six years will be dropped from the program.

Students who enter this program without a Th.M. but are nevertheless well-prepared and show themselves to be capable of advanced work may petition their program committee for advanced standing. At the committee's discretion, this may include the waiving of some or all Th.M. coursework and/or permission to proceed directly to the Ph.D. A Th.M. student who wishes to proceed directly to the Ph.D. dissertation must submit a formal application to the Ph.D. program and must also submit to his or her program director in lieu of the Th.M. thesis two research papers that are judged to be of publishable quality. Response to requests for advanced standing is at the program committee's discretion.

Students who have completed the Th.M., whether as part of this or another program, may apply to proceed to doctoral study. It is expected that full-time doctoral students will complete all work for the Ph.D. within five years. It is expected that part-time doctoral students will complete all work for the Ph.D. within seven years. This includes, but is not limited to, passing courses worth a total of 24 credit hours, passing a comprehensive examination, and completing a substantial (200-250 pages) dissertation worth 15 credit hours. Full-time students will take courses totaling 12 to 24 credit hours during their first full year of study. During their second and third years of study they will complete their coursework, if necessary, then they will pass a comprehensive examination, after which they will prepare and successfully defend their dissertation. Part-time students will take courses totaling at least six credit hours per year until they have completed their coursework, then they will pass a comprehensive examination, after which they will prepare and successfully defend their dissertation. A student needing more than seven years to complete the Ph.D. may petition his or her program committee for a one-year extension. This must also be approved by the student's program director. A student who has been in the program for eight years without finishing but has made significant progress on his or her dissertation and seems likely to finish within one further year may petition his or her program committee for a final one-year extension. Again, this must also be approved by the student's program director. No further extensions will be granted. Any Ph.D. student who has not completed all work within eight or at most nine years will be dropped from the program.

This program's courses are modular in format; most are worth three credit hours. Courses are one, two, or three weeks in duration. For three-week courses, the first week includes 15 hours of classroom time, the second week is spent in reading and library work, and the third week includes a further 15 hours of classroom time and a final examination, if any. For two- and one-week courses, classroom hours per week and credit hours will be adjusted as may be necessary. Some courses will be required of all students without a Th.M., some courses will be electives open to Th.M. students, some courses will be electives open to Ph.D. students, and some courses will be electives open to both Th.M. and Ph.D. students. For courses in which both Th.M. and Ph.D. students are enrolled, assignments for Ph.D. students will be heavier and standards for them will be higher. For courses in which advanced Th.M. and Ph.D. students are enrolled, stress will be placed on guided discussion rather than lecture.

## **Q. Academic Policies**

### **1. Grading Scale<sup>2</sup>**

A	97-100	1.0
A-	93-96	1.25
B+	89-92	1.50
B	85-88	1.75
B-	80-84	2.0
C+	76-79	2.25
C	73-75	2.5
C-	71-72	2.75
C--	70	3.0
F	0-69	5.0

### **2. Low Grades**

Courses for which a student receives a grade of C+ (2.25) or below cannot be counted toward the student's graduation requirements. See section II.K above.

### **3. Completion of Coursework**

Any student who fails to complete all the assigned work for a course within three months of its conclusion will receive a grade of F (5.0) for the course.

### **4. Withdrawal from Courses**

Up to the second day of any course, a student may withdraw at his or her own discretion; the withdrawal will not be recorded on the student's transcript. From the second day of any course through its midpoint, a student may withdraw at his or her own discretion; the withdrawal will be recorded on the student's transcript. After the midpoint of any course, a student may withdraw at the discretion of his or her program committee; the withdrawal will be recorded on the student's transcript.

### **5. Submission of Grades**

A student's grade for a course will be submitted to the registrar of his or her program's host institution no later than two weeks after the deadline for the student's submission of the course's final assignment.

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<sup>2</sup>Adapted from the grading scale in use at BSOP.

## 6. **Transcripts<sup>3</sup>**

Transcripts of a student's academic record will be kept on file by the registrar of his or her program's host institution. These are to be 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.

## 7. **Conduct<sup>4</sup>**

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 disrepute on the AGST community will lead to disciplinary action as decided by a student's program committee, with the approval of the program director, general director, and dean. As part of the orientation process at the beginning of the academic year, each student will read and sign the policy statement regarding life and conduct at the Asia Graduate School of Theology–Philippines found in Appendix F below. A copy of the signed statement will be kept in the student's file.

## 8. **Plagiarism<sup>5</sup>**

Plagiarism is a serious violation of academic and ministerial ethics. To plagiarize is to steal another person's ideas and represent them as your own. This is just as fundamentally dishonest as it would be to steal another person's property or money. Therefore it will not be tolerated. See Appendix A.

### **Levels of Plagiarism<sup>6</sup>**

1. Wholesale plagiarism: Writing a paper by copying material in large blocks from one or several sources.
2. Piecemeal plagiarism: Writing a paper on the basis of block quotations or paraphrases from multiple sources.
3. Concept plagiarism: Incorporating original ideas from sources without indicating the source.

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<sup>3</sup>Adapted from "Transcript of Records," ATS Catalog 2000-2001, 30.

<sup>4</sup>Adapted from "Standards of Conduct," IGSL Academic Catalog 1999-2001, 13.

<sup>5</sup>Based on the AGST Ed.D. Program Handbook policy on plagiarism, which in turn is adapted from the published policies of ATS, APTS, and Vanderbilt University.

<sup>6</sup>Adapted from AGS Statement on Plagiarism.

### **Penalties for Plagiarism<sup>7</sup>**

<u>Level</u>	<u>Minimum</u>	<u>Maximum</u>
Wholesale	Failure of course	Failure of course and suspension or dismissal
Piecemeal	Rewriting paper	Failure of assignment or course
Concept	Lower grade	Rewriting paper

Plagiarism of any kind or level will not be tolerated in a thesis or dissertation. A student whose thesis or dissertation is found to include plagiarized material of any kind in its defense draft will be dismissed from the program without a degree, and the plagiarism will be noted in the student's permanent record. After graduation, if a former student's thesis or dissertation is found to include plagiarized material of any kind, the former student's degree will be revoked, and the plagiarism will be noted in the former student's permanent record.

### **Academic Integrity Commitment**

As part of the orientation process at the beginning of the academic year, each student will read and sign the statement on academic integrity found in Appendix G below. A copy of the signed statement will be kept in the student's file.

#### **R. Services and Facilities**

These are to be provided by the host seminaries. For more information, check with your program director or your host seminary's staff.

#### **S. AGST Library Privileges**

The AGST's registrar will provide a list of all students in good standing in this program to each of the AGST's member seminaries. Each student in good standing will be provided with an AGST identification card. A student will pay the library fee of his or her program's host school; the host school will retain this fee for its own use. When the fee has been paid, a student presenting his or her identification card 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. For more information, check with your host seminary's librarian or library staff.

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<sup>7</sup>Adapted from AGS Statement on Plagiarism.

## T. Style Manual

Unless otherwise noted, all student papers should follow one of the styles described in:

Turabian, Kate L. *A Manual for Writers of Term Paper, Theses, and Dissertations*. 8th ed. Chicago: University of Chicago Press, 2013.

## U. Thesis and Dissertation Guidelines<sup>8</sup>

### Introduction

The purpose of these guidelines is to give a general overview of the thesis/dissertation process. The thesis or 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 biblical, theological, and historical reflection and thoughtful contextual analysis. As soon as possible, students should begin to focus their studies on their thesis or dissertation's topic and related issues. This will bring greater continuity to their studies and shorten their research and writing time.

These guidelines are provided to assist the student, thesis/dissertation advisor, and thesis/dissertation readers through the thesis or dissertation process. Specific questions not covered here should be addressed to the advisor, the program director, the general director, or the dean.

### Three Stages in Writing a Thesis/Dissertation

**1. Prospectus:** The prospectus is a short (3-7 page) paper that allows the student to think through the proposed research before expending energy on unfruitful exercises. At this stage it will become clear that many proposed thesis/dissertation topics are too ambitious, too broad, or in some other way unrealistic. The thesis/dissertation advisor is responsible for guiding the student through the process of fundamentally shaping the research. Generally a prospectus contains the following parts:

- Statement of proposed research: title, statement of the problem, statement of purpose, delimitations, conceptual framework, and a basic table of contents;
- Outline of research methods, including a preliminary literature search;
- Questions to be answered by the study;
- Potential contributions of the study.

Once the advisor and the program director agree that the proposed research project is both realistic and appropriate, the student may advance to the proposal stage.

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<sup>8</sup>Adapted from AGST Ed.D. Program Handbook.



2. **Proposal:** The proposal builds on the prospectus, including such items as an extensive discussion of the problem to be addressed, an extensive review of relevant literature dealing with the problem, and a description of methodology and procedures. Since all AGST programs have terminal dates, the proposal should also include a schedule for the completion of the thesis or dissertation. Once the advisor and the program director agree that the proposal is acceptable, the program director, in consultation with the advisor and the student, will begin the process of recruiting committee members. The accepted proposal, with its outline, preliminary bibliography, and schedule removed, becomes chapter 1 of the thesis or dissertation.

3. **Thesis/Dissertation:** Thesis or dissertation development requires the student to work closely with the advisor. It is important for students to realize from the outset that they themselves are responsible for scheduling meetings with their advisor, networking with experts, and providing the energy needed to complete the research project. Completing a thesis or dissertation requires self-motivation and independent work and study skills as well as a passion for the subject. Working closely with the advisor, the student will carry the research and writing of the thesis or dissertation through to completion. Typically, a thesis or dissertation will require several major revisions and a myriad of minor changes before its final draft.

When the advisor and the program director are satisfied that the thesis or dissertation has been satisfactorily completed, an oral defense may be scheduled with the other committee members. In accordance with AGST policy, this defense must be held by March 31 of the academic year in which the student expects to graduate. It is usually open to the academic community. The student must prepare multiple copies of the thesis or dissertation for the committee members and other readers. They must all have their copies at least two weeks before the defense. Typically, even a successfully defended thesis or dissertation will require some revisions and/or corrections before its final draft is ready for binding. In accordance with AGST policy, these revisions and/or corrections must be completed by April 30 of the academic year in which the student expects to graduate. Nine bound copies of the final draft must be prepared.

The thesis must:

1. be an original work that demonstrates intensive study and analysis of an issue, problem, or question in one particular area of theological research;
2. show adequate knowledge of the field of study and relevant literature;
3. show the exercise of critical judgment with regard to both the student's work and that of other scholars in the same general field;
4. contain material which presents a unified body of work such as could reasonably be achieved on the basis of two years of graduate study and research;
5. be satisfactory in its literary presentation, give full and adequate references, and have a coherent structure understandable to a scholar in the same general field with regard to intentions, background, methods, and conclusions.

The dissertation must:

1. be an original work that not only demonstrates intensive study and analysis of an issue, problem, or question in one particular area of theological research but also makes a significant contribution to the body of knowledge in that area and contains material worthy of publication.
2. show adequate knowledge of the field of study and relevant literature;
3. show the exercise of critical judgment with regard to both the student's work and that of other scholars in the same general field;
4. contain material which presents a unified body of work such as could reasonably be achieved on the basis of three years of graduate study and research;
5. be satisfactory in its literary presentation, give full and adequate references, and have a coherent structure understandable to a scholar in the same general field with regard to intentions, background, methods, and conclusions.<sup>9</sup>

A Th.M. thesis is usually between 80 and 100 pages, not including end matter. It should demonstrate considerable research into the topic, though it will not generally offer an original contribution to the discipline. It usually takes from four to six months to complete. A Ph.D. dissertation is usually between 200 and 250 pages, not including end matter. It should demonstrate broader, deeper research into the topic and offer an original contribution to the discipline. It usually takes a year or more to complete. In either case, final approval is based on the merits of the thesis or dissertation as determined by the committee.

### **Thesis/Dissertation Committee Members**

A thesis or dissertation committee is to have at least three members: the program director (ex officio), the advisor, and one other committee member. The committee's precise makeup will depend on the sort of research being done.

1. **Program Director:** The program director is an ex officio member of each thesis or dissertation committee and keeps abreast of the progress the student is making. The role of the program director includes:
  - Consulting with the student on the selection of an advisor; consulting with the student and the advisor on the selection of committee members; informing committee members of their responsibilities; guiding the advisor as necessary; monitoring the advisor/advisee relationship and the progress of the student's research.
  - Making sure the student is prepared for the oral defense of the thesis or dissertation; approving its date, venue, and time; providing this information to all AGST

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<sup>9</sup>Adapted from "Nature and Objectives of the Ph.D. Degree," University of Edinburgh, August 1990, 2.

seminaries; making sure that the student has distributed copies of the text to all committee members at least two weeks before the defense.

- Recruiting external readers as needed; providing those who agree to be involved with a copy of the text at least two weeks before the defense; passing on their comments to the advisor, other committee members, and the student.
  - Chairing or appointing a chair for the thesis or dissertation defense.
  - Signing the Signature Page when the dissertation has been successfully completed.
  - Forwarding to the AGST Dean a final electronic copy and a final unbound laser printout of the completed and signed dissertation; making sure that nine bound photocopies have been made, including one for the library of the host institution.
2. **Advisor:** An advisor is typically a member of an AGST seminary, possesses an earned doctorate in the student's field of study, has special expertise in the specific area of the thesis or dissertation, and is willing to give a significant amount of time to advising the student. The student is expected to work closely with the advisor during the research and writing stages and to submit drafts and revisions of each chapter for the advisor's critical review.

The advisor's primary responsibility is to guide the research and writing process by evaluating and providing feedback for the student's ideas and proposals. The advisor must be available to the student and willing to give him or her attention at regular intervals. Interactions with the advisor are intended to clarify and give direction to the student's work, not to substitute the advisor's expertise for that of the student. The advisor is not a co-author of the thesis or dissertation and should not be expected to do the student's work of analyzing, synthesizing, and reflecting on the research topic.

Although the advisor may make recommendations for improving the student's writing, it is not the advisor's primary task to proofread the thesis or dissertation. It is the student's responsibility to prepare a manuscript that is clearly and correctly composed according to the standards of scholarly written English. In some cases the student may find it valuable to engage the services of a competent editor in order to ensure that the thesis or dissertation is free from errors of grammar and spelling as well as typographical mistakes.

3. **Committee Members:** Other committee members are selected for their expertise and interest in the topic being investigated. Any committee member may work directly with a student at the request of the advisor. If the oral defense brings to light weaknesses that the committee members believe must be addressed in order to make the thesis or dissertation acceptable, immediately after the defense they are to agree on a list of revisions—additions and deletions as well as other necessary editing—that will guide the student's further work (see above). Only after the student has

completed these revisions to the readers' satisfaction are they to sign the student's signature page.

- 4. External Readers:** External readers are not part of the thesis or dissertation committee, but one such reader will evaluate each thesis or dissertation. The external reader is chosen for his or her expertise and interest in the research topic. The external reader's evaluation is made without consultation with the committee, and he or she is not part of the committee's final decision-making process. As a disinterested party, the external reader takes note of the primary strengths and weaknesses of the thesis or dissertation, its significance as a contribution to the field of study, its logic, coherence, critical insight, scholarship, and style and format. The external reader's evaluation is summarized in a two- to three-page critique.

The manuscript of the thesis or dissertation is to be presented to the external reader at least two weeks before the defense. The external reader is requested to return his or her written critique to the program director or the advisor no later than one week before the defense, in order that the student and the committee members may have time to reflect on its contents. The external reader's attendance at the defense is optional.

### **Organization of Thesis or Dissertation**

The following is a checklist of items for inclusion in the front matter, chapter 1, and rear matter of a thesis or dissertation. Note that several of the items listed here are optional; much though not all of this list is merely suggestive. The number of chapters and the basic outline of each chapter, including chapter 1, are to be determined by a process of dialogue and negotiation between the student and the advisor. For examples of acceptable organization, students are encouraged to consult copies of completed theses and dissertations stored in the AGST office and shelved in the libraries of AGST seminaries.

#### **Front Matter**

- Title page (see Appendix B)
- Signature page (see Appendix C)
- Copyright page (optional)
- Dedication (optional)
- Acknowledgments (optional)
- Abstract (for dissertations only)
- Table of Contents
- List of Tables (if any)
- List of Figures (if any)

#### **Chapter 1: Statement of the Problem**

- Introduction
- Background of the problem
- Statement of the problem
- Purpose of the study

- Questions to be answered or objectives to be investigated
- Conceptual or substantive assumptions
- Rationale
- Theoretical and/or methodological framework
- Statement of hypotheses
- Scope and delimitations of the study

**Rear Matter**

- Bibliography
- Appendices (if any)

**Assessment of Thesis/Dissertation**

In formally assessing a thesis, each member of the thesis committee is to use the form found in Appendix D below. In formally assessing a dissertation, each member of the dissertation committee is to use the form found in Appendix E below. Completed forms are to be kept on file as part of the student's permanent record.

## Appendix A: Plagiarism

There are three kinds of writing that may appear in a paper you submit.

- 1) Your own analysis, synthesis, and reflection, expressed in your own words. This is the most valuable kind of writing you can do, because it indicates your depth of understanding of a subject and your ability to expand beyond the work of others. We highly recommend that you include in your papers as much thinking of this sort as possible, since it will yield the greatest academic and personal benefits.
- 2) The work of others that you draw on for ideas and concepts. Within your paper you will analyze, synthesize, adapt, and paraphrase these ideas and give a citation (usually a footnote) noting their source. Since you have not copied the words directly from your source, you do not need to show them as a quotation. (Note, however, that making minor changes in wording or the sequence of ideas taken from a source does not produce an acceptable paraphrase. Unless the paraphrase clearly represents a rewriting of the material using your own words, it would constitute plagiarism.)
- 3) The work of others that you copy verbatim from a source. Here you must indicate that the material is taken directly from your source, either by setting it off in quotation marks (for short quotations) or by using block indentation (for long quotations).

When a faculty member encounters plagiarism in a Christian context, it is often bewildering, given the academic honesty that we assume exists among Christian students and even more so among students who are preparing for Christian vocations. We would like to believe that there are extenuating circumstances or that the student really doesn't know what constitutes plagiarism and thus has engaged in it unwittingly. The purpose of this discussion is to remove any such uncertainty. If you have questions about whether you have cited a source properly in a paper, you should consult your professor.<sup>10</sup>

### What is Plagiarism?

Plagiarism is any act of incorporating into one's own work the work of another without indicating that work as its source. Examples:

1. *Idea plagiarism*: Students may freely discuss ideas and concepts with others, since such discussion is valuable. However, ideas taken from others and then used in a paper must be properly cited, since the paper must express the student's original thoughts. Stringing together many properly cited quotations is technically not plagiarism, but it is a poor way to write a paper.
2. *Not citing sources*: Printed texts, electronic files, cassettes, and other sources used by a student must be properly acknowledged by appropriate documentation. Failure to do so constitutes plagiarism.

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<sup>10</sup>Adapted from the APTS statement on plagiarism.

3. *Using papers from previous classes:* Without prior permission from all instructors concerned, a student may not submit papers containing substantially the same content for credit in more than one course.

When deciding what materials should be footnoted, students often have trouble distinguishing between privileged information and common knowledge. If you have a question about this, you should ask a professor for assistance, but generally it is better to err on the side of caution, footnoting materials that might conceivably be considered to be common knowledge rather than failing to footnote materials that could conceivably be considered to be privileged.

To help with the discernment of what constitutes plagiarism, consider the following case study taken from the Vanderbilt University Student Handbook.

A student turned in a paper with the following paragraph:

But the higher man, for his part, can admit the possibility of coexistence, even in the face of this moral conflict which, as we have seen, does exist. Instead, it is the body of common men, the herd, which eliminates this possibility. The herd will try to get a single standard. And according to Nietzsche it succeeded in doing this, at least in the West, in Christianity. He would not relieve Christianity of all its dignity and worth, but at the same time he sees in it an instance of the dissatisfaction of the common man who has been conscripted by a morality.

A short time later, the instructor turned the paper over to the Honor Council, citing this paragraph as evidence of four examples of plagiarism. The instructor presented the following paragraph from *A History of Philosophy, Volume 7, Modern Philosophy*, part ii, *Schopenhauer to Nietzsche*, by Frederick Copleston:

What we see, therefore, in the history of morals is the conflict of two moral attitudes or outlooks. From the point of view of the higher man there can in a sense be coexistence. That is to say, there could be coexistence if the herd, incapable of anything higher, was content to keep its values to itself. But, of course, it is not content to do this. It endeavors to impose its own values universally. And according to Nietzsche it succeeded in doing this, at least in the West, in Christianity. He does not deny all value to Christian morality. He admits, for instance, that it has contributed to the refinement of man. At the same time, he sees in it an expression of the resentment which is characteristic of the herd-instinct of slave-morality.

The instructor delineated four examples of plagiarism as follows:

### 1. Idea Plagiarism

Copleston: What we see, therefore, in the history of morals is the conflict of moral attitudes or outlooks. From the point of view of the higher man there can in a sense be coexistence.

Student: But the higher man, for his part, can admit the possibility of coexistence even in the face of this conflict of moral attitudes, which, as we have seen does exist.

The instructor explained that this is plagiarism because, while the student's sentence is not exactly like Copleston's, *the idea presented is in both cases the same*. The student's sentence is merely a reshuffling of the word order given in the book. It is necessary to cite the source of ideas even if they are restated.

### 2. Key Term Plagiarism

Copleston: That is to say, there could be coexistence if the *herd* . . . .

Student: It is the body of common men, the *herd*, which eliminates this possibility. The *herd* will try . . .

The instructor stated that this line is plagiarism because the student *used a catchy word without citing its source*. In this case, the word is *herd*. Actually, the student could have legitimately used the word by qualifying it: *It is the body of common men, or, to use Nietzsche's term, the herd, which....*

### 3. Word for Word Plagiarism

Copleston: And according to Nietzsche it succeeded in doing this, at least in the West in Christianity.

Student: And according to Nietzsche it succeeded in doing this, at least in the West in Christianity.

The instructor pointed this out as word for word copying, the most blatant form of plagiarism. The instructor also noted that, had the student put Mr. Copleston's words in quotation marks and properly footnoted them, there would have been no offense.



#### 4. Paraphrasing Plagiarism

Copleston: He does not deny all value to Christian morality....At the same time, he sees in it an expression of the resentment which is characteristic of the herd-instinct of slave-morality.

Student: He would not relieve Christianity of all its dignity and worth, but at the same time he sees in it an instance of the dissatisfaction which is characteristic of the common man and his group instinct of morality.

This, the instructor said, was paraphrasing, or taking the source's words and bit by bit replacing them with one's own. Paraphrasing is a technique of writing that is also, unless acknowledged, an act of plagiarism. For purposes of explication, greater clarity, translation, and other reasons, paraphrasing is often an advantageous tool. However, the student must understand that each use of paraphrasing must be clearly indicated either with a footnote or a referencing technique acceptable to the instructor.

#### Why Do Students Plagiarize?

1. After long deliberation, the student may have decided to copy and paraphrase without attributing the work to its source.
2. On the other hand, the student may have become pressed for time and ceased taking notes with care, inadvertently leaving off authors' names and quotation marks.

One may well be inclined to feel less antagonistic towards the student in the latter case than in the former. In both cases, however, the student has demonstrated untrustworthiness as a scholar; hence that student can no longer be trusted. Under Vanderbilt's honor system, any failure to acknowledge a source, whether through carelessness or negligence, is an offense. This means that the above student is considered to have committed plagiarism, regardless of how or why it may have happened. For example, should the student forget to note on research cards the source of material and therefore fail to footnote the source when the paper or report is being prepared, the student is still committing plagiarism.

3. In the same way, the plea that one does not know how or when to footnote is not a sufficient excuse. To avoid violations when preparing a paper or report, all that is required is for the student to have the presence of mind to realize that any ideas, words, or material from an outside source must be faithfully acknowledged, whenever and wherever such ideas, words, or material appear. Otherwise, the student will be liable to an accusation of plagiarism and any consequences that this may entail.
4. The student should be especially careful to note that one citation of a source is not sufficient if additional material from the same source is used elsewhere in the work. It

is far better to err on the side of caution than to risk leaving source material uncited. In other words, when in doubt, cite the reference (footnote).

**Appendix B: Style Sheet for Cover and Title Page**

TITLE [in caps]

by

[student's name]

A [Thesis or Dissertation]

Submitted to

Asia Graduate School of Theology  
Philippines

in partial fulfillment of the requirements  
for the degree of

[Your Degree]

[month, year]

**Appendix C: Style Sheet for Signature Page**

Asia Graduate School of Theology  
[program]  
[host school]  
[host school city], Philippines

date

We hereby approve this [thesis or dissertation]

submitted by

[student's name]

entitled

[title]

as partial fulfillment of the  
requirements for the degree

[degree]

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Thesis Advisor

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External Reader

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Committee Member

---

Program Director

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Dean

### Appendix D: Assessment of Th.M. Thesis<sup>11</sup>

Please indicate your assessment below by deleting words which do not apply and adding your comments either in the space provided or on a separate sheet of paper. If any reply is negative, please state in detail the grounds for your criticism.

1. The thesis shows adequate knowledge of the field of study and relevant literature.  
Yes/No
  
2. The thesis shows the exercise of critical judgment with regard to both the student's work and that of other scholars in the same general field.  
Yes/No
  
3. The thesis contains material which presents a unified body of work such as could reasonably be achieved on the basis of two years of graduate study.  
Yes/No
  
4. The thesis is satisfactory in its literary presentation, gives full and adequate references, and has a coherent structure which is understandable to a scholar in the same general field with regard to intentions, background, methods, and conclusions.  
Yes/No

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print name

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signature

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date

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<sup>11</sup>Adapted from form used at University of Edinburgh.

### Appendix E: Assessment of Ph.D. Dissertation<sup>12</sup>

Please indicate your assessment below by deleting words which do not apply and adding your comments either in the space provided or on a separate sheet of paper. If any reply is negative, please state in detail the grounds for your criticism.

1. The dissertation is an original work making a significant contribution to the body of knowledge in one particular area of biblical, theological, or historical research.  
Yes/No
  
2. The dissertation contains material worthy of publication.  
Yes/No
  
3. The dissertation shows adequate knowledge of the field of study and relevant literature.  
Yes/No
  
4. The dissertation shows the exercise of critical judgment with regard to both the student's work and that of other scholars in the same general field.  
Yes/No
  
5. The dissertation contains material which presents a unified body of work such as could reasonably be achieved on the basis of two years of graduate study.  
Yes/No
  
6. The dissertation is satisfactory in its literary presentation, gives full and adequate references, and has a coherent structure which is understandable to a scholar in the same general field with regard to intentions, background, methods, and conclusions.  
Yes/No

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print name

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signature

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date

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<sup>12</sup>Adapted from form used at University of Edinburgh.

## **Appendix F: Life and Conduct Commitment<sup>13</sup>**

The Asia Graduate School of Theology–Philippines, a Christian graduate school accredited by the Asia Theological Association, expects its students to manifest a Christian lifestyle and worldview.

### **Biblical Principles**

We have individual walks with Christ, we learn and grow as a community and we work as Christ’s servants in the world. In all of those contexts we expect students, faculty and staff to recognize the following biblical principles which are foundational for corporate life and individual behavior.

1. Life within a Christian community must be lived to the glory of God, daily conforming ourselves to the image of Christ and recognizing the Lordship of Christ in every activity (Matt 22:36-38; I Cor 10:31; Col 3:9, 10, 17).
2. Love for and accountability to God should motivate Christian conduct (Deut 6:5; 2 Cor 5:10).
3. The actions of Christians within a community are not solely a private matter. Accordingly, members of the AGST community must hold their neighbors accountable for the implications of their conduct (Matt 18:15-17).
4. Certain actions are expressly prohibited in Scripture and are therefore wrong. Christians are responsible to avoid those practices which are called sinful in Scripture. Similarly, Scripture commends some actions which are therefore right. There are other actions which are matters of individual conviction based on the given situation. In this latter area care must be exercised so as not to judge one another or to cause another to stumble or ourselves to fall (Matt 7:1; Rom 14:1-23).
5. Christians are not asked to live the Christian life simply on the basis of their own moral character and strength. God has provided the authoritative Word of Holy Scripture, the guiding power of the indwelling Holy Spirit and the counsel of the Church—the body of believers both past and present. Christians are expected to study and obey the Scriptures, to cultivate a heart attitude which allows for guidance of the indwelling Holy Spirit and to give serious consideration to the counsel of the people of God (2 Tim 3:16; 2 Pet 1:19-21; I John 2:27; I Pet 5:1-6).
6. Important to our understanding of all behavioral standards is the obligation of Christians to separate themselves from worldliness (Rom 12:2; I John 2:15). Worldliness is a subtle issue involving uncritical conformity to the spirit of the age.

### **Behavioral Standards**

#### Practices Governed by Scripture

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<sup>13</sup> Adapted from the Gordon College Academic Catalog and the BSOP Handbook.

The following behavioral expectations are binding on all members of the AGST community.

1. Those acts which are expressly forbidden in Scripture, including fornication, homosexual acts, adultery, drunkenness, theft, profanity, and dishonesty, will not be practiced by members of the AGST community, either on or off campus.
2. “Sins of the spirit” and “sins of the tongue” such as covetousness, jealousy, pride, lust, envy, immodesty, impatience, backbiting and slander will be avoided by members of the AGST community (Jer 9:3-9; Mark 7:20-23; Gal 5:19-21).
3. Recognizing the Christian obligation to submit to governing authorities (Rom 13:1; I Pet 2:13), members of the AGST community are expected to uphold the laws of the local community and the nation, except on those rare occasions when obedience to civil authorities would require behavior in conflict with the teaching and principles of Scripture (Acts 5:29).

#### Practices Governed by Consent of the Community for Its Common Good

In addition to behavioral obligations set forth in Scripture, members of this community choose to impose on themselves the following additional rules of behavior.

1. Members of the AGST community will observe Sunday as a day set apart for worship, ministry, rest and recreation. Membership or regular involvement in a specific community of faith (church) is expected.
2. Members of the AGST community will not use tobacco products on campus, on adjacent properties or while attending school-related events.
3. Members of the AGST community will not use alcoholic beverages on campus or at school-related events. Students belonging to churches and denominations which discourage or prohibit the use of alcohol are expected to live in accordance with those expectations while members of the AGST community.
4. Members of the AGST community are not to use drugs illegally. This includes the use of those drugs prohibited by law (such as shabu, hallucinogens, heroin, cocaine and marijuana) and the abuse of those drugs controlled by law (such as narcotics, amphetamines and barbiturates).
5. Members of the AGST community are not to view pornography or distribute it to others.
6. Any student who observes another student or students engaged in the practices listed above is expected to report this to the program director or the dean so that the student(s) involved may be counseled, mentored and restored.

I have read the above behavioral expectations and agree to adhere to them while I am a student at the Asia Graduate School of Theology–Philippines.

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print name

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signature and date



## Appendix G: Academic Integrity Commitment<sup>14</sup>

As a child of God and a servant of Christ's church, I recognize the importance of academic honesty and integrity in all of the work I undertake as part of my studies. I pledge myself to uphold the highest standards of integrity in my work. As part of this pledge, I will submit only those papers that I myself have written and that give clear and appropriate citations for all the sources I have used in their preparation. I also understand that allowing another student to copy my work constitutes academic dishonesty on my own part as well as that of the other student.

I have read the description of plagiarism contained in the Program Handbook. I understand the consequences of engaging in plagiarism or other forms of academic dishonesty and I agree to be bound by these descriptions and understandings.

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print name

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signature

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date

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<sup>14</sup>Adapted from the APTS Statement on Plagiarism.