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Fuller Theological Seminary

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GRADUATE SCHOOLS OF
THEOLOGY, PSYCHOLOGY
AND WORLD MISSION

Accredited by the Western Association
of Schools and Colleges

Schools of Theology and World Mission
also accredited by the Association
of Theological Schools

Ph.D. and Psy.D. Programs in Clinical
Psychology of the School of Psychology
approved by the American Psychological
Association

M.S. Program in Marital and Family
Therapy Program accredited by the
Commission on Accreditation for
Marriage and Family Therapy Education
Statement

The provisions of this publication are not to be regarded as the irrevocable terms of the contract between the student and Fuller Theological Seminary. Changes are effected from time to time in the general regulations and in the academic requirements. There are established procedures for making changes, procedures which protect the seminary’s integrity and the individual student’s interest and welfare. A curriculum or graduation requirement, when altered, is not made retroactive unless the alteration is to the student’s advantage and can be accommodated within the span of years normally required for graduation. When the actions of a student are judged by competent authority, using established procedure, to be detrimental to the interest of the seminary community, that person may be required to withdraw from the seminary.

Fuller Theological Seminary does not discriminate on the basis of race, color, national origin, age, gender, disability, status as a veteran, or any other characteristic protected by law in any of its policies, procedures, or practices, in compliance with Title VI of the Civil Rights Act of 1964 (pertaining to race, color, and national origin), Title IX of the Education Amendments of 1972 (pertaining to gender), Section 504 of the Rehabilitation Act of 1973 (pertaining to handicapped), and the Age Discrimination Act of 1975 (pertaining to age). This nondiscriminating policy covers admission and access to, and treatment and employment in, Fuller Seminary’s programs and activities. The seminary also has a policy which prohibits sexual harassment. Inquiries regarding Fuller’s equal opportunity policies, the filing of a complaint pertaining to discrimination or sexual harassment, or requests for copies of the seminary’s complaint procedures may be directed to the following:

Student Concerns Coordinators

Director of Student Development, Title IX Coordinator, Student Center Building, 130 N. Oakland, Pasadena, CA 91101, 2nd floor

Director of Student Services, Section 504 Coordinator (Policies and Services), Student Center Building, 130 N. Oakland, Pasadena, CA 91101, 2nd floor

Director of Building Services, Section 504 Coordinator (Facilities), 483 E. Walnut, Pasadena, CA 91101

Director of Student Development, Title VI Coordinator, Student Center Building, 130 N. Oakland, Pasadena, CA, 91101, 2nd floor

Director of Student Development, Age Coordinator, Student Center Building, 130 N. Oakland, Pasadena, CA 91101, 2nd floor

Faculty Concerns Coordinator

Provost, Coordinator for Faculty Concerns, Office of the Provost, 145 N. Oakland, Pasadena, CA 91101, 1st floor

The seminary recognizes its obligation to provide overall program accessibility for handicapped persons. Contact the Section 504 Coordinator to obtain information as to the existence and location of services, activities, and facilities that are accessible to and usable by handicapped persons.

Inquiries regarding Federal laws and regulations concerning nondiscrimination in education or the seminary’s compliance with those provisions may also be directed to:

Office for Civil Rights
U.S. Department of Education
50 United Nations Plaza, Room 239
San Francisco, CA 94102

In accordance with federal regulations, information on campus crime statistics is distributed annually to all enrolled students and employees, and is provided to all applicants for admission or employment. Additional copies are available on request from the Security Office, the Office of Student Services, the Office of Admissions, or the Office of Human Resources.

Western Association of Schools and Colleges

Accrediting Commission for Senior Colleges and Universities

Mills College
P.O. Box 9990
Oakland, CA 94613
510-632-5000
510-632-8361 fax
wascsr@wasc.mills.edu

The Association of Theological Schools in the United States and Canada

10 Summit Park Drive
Pittsburgh, PA 15275-1103
412-788-6505
412-788-6510 fax
ats@ats.lm.com

American Psychological Association

750 First Street N.E.
Washington, DC 20002-4242
202-336-5500

American Association of Marriage and Family Therapists

Commission on Accreditation for Marriage and Family Therapy Education

1133 15th Street N.W.
Suite 300
Washington, DC 20005-26710
202-452-0109
202-223-2329 fax
Table of Contents

An Introduction to the Seminary 5

Admissions, Expenses and Academic Policies 33

The School of Theology 57

The School of World Mission 131

The School of Psychology 159

Horner Center for Lifelong Learning 199

Personnel of the Seminary 217

Appendices 229
An Introduction to the Seminary

The Ministry of Fuller
The Purpose of Fuller Theological Seminary
Theological Stance
Institutional Commitments
Institutional Characteristics
The History of Fuller Theological Seminary

A Christian Community
Spiritual Guidance and Formation
Multidisciplinary Representation
Denominational Relations
Office of Presbyterian Ministries
Ministerial Formation Coordinating Agency of the Reformed Church in America
American Baptist Theological Center
Opportunities for Worship and Service

An Academic Community
Faculty
Academic Programs
Continuing and Extended Education Programs
Interdisciplinary Studies
Library Facilities
Lectureships
Scholarships and Awards

Student Services
Academic Advising
Office of Student Services
Health Services
Accommodation for Disabilities
International Student Services
Student Development
Fuller Wives
Counseling Resources
Financial Aid
Housing Services
Placement Services
Internet Access
Counseling Resources
Academic Technology Center

Student Organizations and Activities
All Seminary Council and Graduate Unions
Multicultural Concerns Committee
International Student Concerns Committee
Mission Concerns Committee
Peace and Justice Committee
Women’s Concerns Committee
Arts Concerns Committee
Sports Program
The Catalyst
Sheri Harthoom Memorial Student Fund

Campus Facilities and Services
Administrative and Classroom Facilities
McAlister Library
Student Services
Housing
Refectory
Bookstore
Students with Disabilities
THE MINISTRY OF FULLER

THE PURPOSE

Fuller Theological Seminary, embracing the Schools of Theology, Psychology and World Mission, is an evangelical, multidenominational, international and multiethnic community dedicated to the preparation of men and women for the manifold ministries of Christ and his Church. Under the authority of Scripture it seeks to fulfill its commitment to ministry through graduate education, professional development and spiritual formation. In all of its activities, including instruction, nurture, worship, service, research and publication, Fuller Theological Seminary strives for excellence in the service of Jesus Christ, under the guidance and power of the Holy Spirit, to the glory of the Father.

The Mission Beyond The Mission

Beyond the immediate purpose of the nurture and training of students for the ministries of Christ, the faculty and Board of Trustees of Fuller Theological Seminary see a further mission. In 1983, they adopted a statement entitled “The Mission Beyond The Mission,” which sets forth the vision that will give further direction to the seminary’s planning and priorities. The statement is organized around five imperatives:

Imperative One: Go and make disciples
Imperative Two: Call the church of Christ to renewal
Imperative Three: Work for the moral health of society
Imperative Four: Seek peace and justice in the world
Imperative Five: Uphold the truth of God’s revelation

These imperatives form an important part of the seminary’s long-range planning process.

THEOLOGICAL STANCE

Evangelical Commitment

The Fuller Theological Seminary community—trustees, faculty, staff and students—believe that Jesus Christ, as revealed in the Holy Scripture and proclaimed in the power of the Holy Spirit, is the only ground for a person’s reconciliation to God. The seminary assumes, then, a commitment to:

1. An evangelical fervor which flows out of an emphasis on the character of God himself;
2. The practice of evangelism in every culture of the world;
3. A constant engagement with Scripture, testing all things by it;
4. Engagement in responsible Christian community through corporate worship and mutual supporting love in the bonds of the grace of Christ;
5. Godly living; Christlikeness in word and deed;
6. Confidence in the unity of God’s truth in its application to the spiritual, psychological and cultural development of men and women.

Doctrinal Perspective

Doctrinally the institution stands for the fundamentals of the faith as taught in Holy Scripture and handed down by the Church. Consistent with this purpose, the faculty and trustees of the seminary acknowledge the creeds of the early church and the confessions of the Protestant communions to which they severally belong, and, among recent evangelical statements, the Lausanne Covenant (1974).

Statement Of Faith

Under God, and subject to biblical authority, the faculty and trustees of the seminary bear concerted witness to the following articles, to which they subscribe, and which they hold to be essential to their ministry.

I. God has revealed himself to be the living and true God, perfect in love and righteous in all his ways; one in essence, existing eternally in the three persons of the Trinity: Father, Son and Holy Spirit.

II. God, who discloses himself through his creation, has savingly spoken in the words and events of redemptive history. This history is fulfilled in Jesus Christ, the incarnate Word, who is made known to us by the Holy Spirit in sacred Scripture.

III. Scripture is an essential part and trustworthy record of this divine self-disclosure. All the books of the Old and New Testaments, given by divine inspiration, are the written word of God, the only infallible rule of faith and practice. They are to be interpreted according to their context and purpose and in reverent obedience to the Lord who speaks through them in living power.

IV. God, by his Word and for his glory, freely created the world of nothing. He made man and...
woman in his own image, as the crown of creation, that they might have fellowship with him. Tempted by Satan, they rebelled against God. Being estranged from their Maker, yet responsible to him, they became subject to divine wrath, inwardly depraved, and, apart from grace, incapable of returning to God.

V. The only Mediator between God and mankind is Christ Jesus our Lord, God's eternal Son, who, being conceived by the Holy Spirit and born of the Virgin Mary, fully shared and fulfilled our humanity in a life of perfect obedience. By his death in our stead, he revealed the divine love and upheld divine justice, removing our guilt and reconciling us to God. Having redeemed us from sin, the third day he rose bodily from the grave, victorious over death and the powers of darkness. He ascended into heaven where, at God's right hand, he intercedes for his people and rules as Lord over all.

VI. The Holy Spirit, through the proclamation of the gospel, renews our hearts, persuading us to repent of our sins and confess Jesus as Lord. By his death in our stead, he revealed the divine love and upheld divine justice, removing our guilt and reconciling us to God. Having redeemed us from sin, the third day he rose bodily from the grave, victorious over death and the powers of darkness. He ascended into heaven where, at God's right hand, he intercedes for his people and rules as Lord over all.

VII. God graciously adopts us into his family and enables us to call him Father. As we are led by the Spirit, we grow in the knowledge of the Lord, freely keeping his commandments and endeavors so to live in the world that all may see our good works and glorify our Father who is in heaven.

VIII. God, by his Word and Spirit, creates the one holy catholic and apostolic church, calling sinners out of the whole human race into the fellowship of Christ's body. By the same Word and Spirit, he guides and preserves for eternity that new, redeemed humanity, which, being formed in every culture, is spiritually one with the people of God in all ages.

IX. The church is summoned by Christ to offer acceptable worship to God and to serve him by preaching the gospel and making disciples of all nations, by tending the flock through the ministry of the word and sacraments and through daily pastoral care, by striving for social justice and by relieving human distress and need.

X. God's redemptive purpose will be consummated by the return of Christ to raise the dead, to judge all people according to the deeds done in the body and to establish his glorious kingdom. The wicked shall be separated from God's presence, but the righteous, in glorious bodies, shall live and reign with him forever. Then shall the eager expectation of creation be fulfilled and the whole earth shall proclaim the glory of God who makes all things new.

INSTITUTIONAL COMMITMENTS

Academic Freedom

In the pursuit of truth before God, faculty members are free to express, in their writing, speaking, teaching, and activities, their individual positions. While free to develop, change, and accept any academic position, the unique task of the institution requires that the ultimate positions of faculty members not be at variance with the basic theological stance of the community as set forth in the Statement of Faith and other official statements derived from it and approved by vote of the faculty and board. Fuller recognizes that as its faculty members pursue their respective disciplines, scholarship will create a healthy and dynamic tension which Fuller must encourage.

Therefore:

Faculty members are entitled to full freedom in research and in the publication of the results within their fields of academic competence. Faculty members are entitled to freedom in their classrooms to address matters within the general subject area implied by the course title and description.

Faculty members are free as individuals and as citizens to speak and write about matters, whether or not the matters are directly related to theology. While Fuller will not limit individual expression in any respect, faculty members should avoid the impression that they are speaking for the seminary.

Faculty members have the freedom to entertain positions which stand in an uncertain relationship to our community's Statement of Faith, but each member must realize that the faculty as a whole, and not its individual faculty members, has the task of interpreting the Statement of Faith.

If the community finds that a given position is consonant with the Statement of Faith, the community has a responsibility to protect the academic freedom of the individuals involved against any attacks from the public or from some segment of the seminary constituency.

If a faculty member believes that a peer has failed to maintain positions which stand in an uncertain relationship to our community's Statement of Faith, each member must realize that the faculty as a whole, and not its individual faculty members, has the task of interpreting the Statement of Faith.

If the community finds that a given position is consonant with the Statement of Faith, the community has a responsibility to protect the academic freedom of the individuals involved against any attacks from the public or from some segment of the seminary constituency.

If a faculty member believes that a peer has separated from the theological community at Fuller by publicly advocating a position clearly at variance with the Statement of Faith and Fuller's unique academic task, the faculty member should first approach that colleague directly and privately for clarification. If this attempt is not successful, then the two faculty members should request the aid of their dean(s) within the community to attempt such clarification. If after faculty discussion a faculty member remains convinced that a position is correct, even though
It is at variance with Fuller’s theological stance, that member has the right to attempt to change the Statement of Faith. The process of change must follow the procedures established for that purpose in the seminary’s Articles of Incorporation and Bylaws.

If attempts for such changes do not receive the community’s support, however, Fuller expects that a faculty member will act with integrity and leave the community rather than act in opposition to the community’s confessional stance. Any faculty colleague, however, does have the right to a full hearing and investigation by the Board of Trustees, according to the procedures stated in the seminary’s bylaws and Faculty Handbook, with the understanding that the outcome of such a process may still require a severance of the relationship for the sake and interest of both parties.

Students are not required to subscribe to the Statement of Faith and are free to learn and to take reasoned exception to the data or views offered in the Fuller community. In their public expressions students and student organizations should make clear that they speak only for themselves.

Faculty members are responsible for safeguarding the academic freedom of their students to learn by encouraging free inquiry into controversial issues, presenting alternative viewpoints, refraining from undue influence of the process of learning, taking dissenting student opinion seriously, and offering a forum for discussion.

Inclusive Education

Fuller Theological Seminary is committed to the admission and education of students without discrimination on the basis of gender. In welcoming women into all of its programs, the seminary thereby incurs an obligation to make all of its resources available to them as they pursue the professions and ministries—ordained or nonordained—to which the Lord has called them. The Fuller community is aware of the fact that the role of women is a matter of controversy in many denominations, churches, and parachurch movements. The seminary seeks to nurture its ties with the whole Body of Christ, including those Christian individuals and groups who presently hold alternative views on the role and ministries of women. While the seminary encourages discussion and study of this issue, under no conditions may the authority of the classroom be used to challenge the calling of any student on the basis of gender. The seminary expects all who teach in its programs to honor its commitment to this point.

Nondiscriminatory Language

The Joint Faculty of Fuller Theological Seminary has adopted the following statement recommending the use of nondiscriminatory language by all members of the seminary community. Fuller has adopted the statement to be consistent with the seminary’s clear commitment to the full equality of women and men and to the training of women as equal partners with men for all areas of Christian ministry.

“As members of the Joint Faculty of Fuller Theological Seminary, we are committed to the use of nondiscriminatory language in all areas of the community’s life. We recognize that many women and men no longer find ‘man,’ ‘men,’ and ‘mankind’ acceptable as generic terms. We understand that such exclusive language, though once normative in our speaking and writing, now tends increasingly to alienate a substantial group of people. We wish to challenge patterns of language that may be doing harm even when harm is inflicted unconsciously and without intention. As Christians desiring to support human equality, we intend to avoid exclusive language which might express or encourage discrimination within the church or society. We pledge ourselves as faculty and encourage students, staff members, and administrators to use language which includes women and men in all our teaching, writing, witness, and worship.”

INSTITUTIONAL GOALS

Fuller Theological Seminary’s unique contribution to the church is reflected in the union of its three faculties. In this union, psychology and world mission join with theology to effect the biblical mandate of bringing persons throughout the world to maturity in Christ through every language and culture. As an educational arm of the church, Fuller’s three graduate schools seek to serve the body of Christ in its worldwide ministry, combining these emphases in the type of training they provide.

Academic Excellence

The trustees and faculty of Fuller are committed to achieving and maintaining the highest academic standards in teaching, research and writing. In the quest for academic quality, we assume that there will exist:

1. A commitment to increase and strengthen the quality of teaching in the classroom — through funding and supporting innovative programs — through varied teaching models — through careful evaluation and feedback;

2. A rigorous program of research and writing to provide literary leadership for the church;

3. Interaction with nonevangelical viewpoints;
4. A commitment to maintain the highest possible standards of responsible academic freedom;
5. A commitment to flexibility in curriculum design— to allow room for innovation and growth
   — to recognize individual needs and specialized ministries;
6. A commitment to the best of theological traditions;
7. An academic program which will encourage and foster the spiritual formation of the individual;
8. Recognition by regional and professional accrediting agencies
   — Western Association of Schools and Colleges
   — Association of Theological Schools
   — American Psychological Association
   — Commission on Marriage and Family Therapy Education.

Professional Competence
Fuller Seminary is committed to an academically and professionally qualified faculty whose appointments and advancements are dependent upon potential and acknowledged competence in teaching, writing and professional practice. These standards assume:
1. A willingness to invest in the growth of persons both within the context of the seminary and outside its walls
   — personally
   — professionally
   — spiritually;
2. A commitment to relate productively with local congregations
   — in support of local pastors by offering workshops and other services to enhance their ministry
   — in a continued and expanded use of local churches for fieldwork experience
   — in keeping local churches informed of Fuller’s ministries
   — in listening to the local churches’ articulation of their ministry and needs;
3. An ability to serve the church in the area of research
   — by keeping abreast of the times
   — by initiating new programs in order to meet present and future needs
   — by coordinating efforts within the three schools to optimize the application of their unique resources;
4. A commitment to provide professional training of the highest quality for the varied ministries within the church
   — incorporating practical “in-ministry” experience
   — stressing the importance of preaching and other means of communication
   — recognizing the effect of culture on the ministry of the church;
5. A concern for the highest standards of professional competence for men and women engaged in ministry outside of the organized church
   — in the healing ministry of clinical psychology
   — in the caring ministry of social agencies
   — in the teaching ministry of educational institutions.

Multidenominational Breadth
The trustees and faculty of Fuller Theological Seminary are pledged to serve the entire church of Jesus Christ in its various expressions whether congregational, denominational or multidenominational. While maintaining a multidenominational structure, Fuller encourages its students to work within existing church organizations. In reflecting this approach, Fuller Seminary assumes the following:
1. Strong denominational participation by individual trustees and faculty members;
2. Encouragement for students to serve the church organization that nurtured them;
3. The preparation of men and women for ministry in their own church organizations, recognizing the distinctives of each denomination or organization;
4. A commitment to be ecumenical in church relationships;
5. An emphasis on preaching, evangelism, Christian nurture and church discipline through which unity is expressed.

Vocational Diversity
In order to meet the demands of the church today, the trustees and faculty of Fuller Theological Seminary take seriously the apostolic description of the church’s nature—one body, many members. For this reason, the programs of the three schools and the continuing education programs are designed to provide training for a wide range of Christian service. This attitude toward diversity assumes the following:
1. A diversity of gifts and ministries to be exercised with awareness of the unity of the body and dependence upon the head, Jesus Christ;
2. A variety of programs designed to prepare men and women for the general and specialized ministries identified by the church.
— pastors
— staff ministries
— missionaries
— clinical psychologists
— youth ministers
— administrators
— research psychologists
— professors
— chaplains
— campus ministers
— Christian educators
— counselors
— evangelists
— marriage and family therapists
— social workers;
3. A correspondence between the enrollment in each program and placement opportunities
— responding to the church’s request for ministers with specifically defined training (e.g., preaching, Christian education, family ministries, administration)
— observing the growing need for mission training, particularly at the professional level
— addressing the continued need for Christian clinical psychologists and marriage and family therapists;
4. The offering of extension courses in theological education to allow laypersons, many of whom are already involved in vocational service, to strengthen skills in Christian ministry;
5. The opportunity for in-service training which provides both academic stimulus and spiritual growth.
6. The offering of distance education that is not limited by timing, pace, or venue.

Personal Maturity

The trustees and faculty of Fuller Theological Seminary believe that the church of Christ must minister to the whole person. Emotional healing in Christian perspective is the particular goal of the School of Psychology, but the aim is shared by the two other faculties as well. The ultimate objective is that every Fuller graduate be equipped to model as well as foster in others a personal maturity which is demonstrated by loving service to others and responsible Christian discipleship. In developing and nurturing spiritual and emotional maturity, we assume there will exist:
1. An investment by the seminary in the personal, the professional and the spiritual development of each of its members
— in time and availability
— in resources
— in services provided
— in participatory governance;
2. The opportunity for all students to participate in supportive community
— for social development
— for ministry formation
— for spiritual formation;
3. Easy accessibility to the counseling services offered on campus;
4. A commitment to strengthen marriage and family life while affirming the value of those who are single.

Social Concern

The trustees and faculty of Fuller Theological Seminary have a deep-seated concern to demonstrate and to evoke a quality of discipleship which applies the biblical norms of love and justice in all human relationships. This regard for social justice assumes that the following will be evident:
1. A biblically shaped perspective in the question of the relationship among evangelism, social concern and the Christian’s mission in the world;
2. Course offerings which encompass cross-cultural studies, problems of church and state, and aspects of social ethics, as well as social work, family guidance and mental health services;
3. Opportunities in internships and field education that confront students with the massive problems thrust upon them by our urban society;
4. A reflection in all areas of seminary organization of a significant minority involvement
— in the African-American Ministries and Hispanic Church Studies programs within the School of Theology
— supported through a central office organized specifically for women’s concerns.

Ethnic and Racial Diversity

Fuller reflects the multiethnic and cultural richness of the body of Christ. Through its setting in Southern California and its international student constituency, Fuller Seminary is faced with the challenges and opportunities of multicultural ministry in a badly divided and broken world. This situation assumes for a theological seminary that:
1. Christ has broken down the dividing wall of hostility that separates people and races (Ephesians 2:14). But redemption does not erase the created cultural differences of people, but rather enables God’s people to enter more deeply into a fellowship of mutual understanding and love.
2. Since each culture group has unique gifts to offer the church and its life, each one must be given a place where it can feel safe in the aca-
ademic community and empowered to make its contribution to the upbuilding of the body of Christ.

3. Through a broad ranging discussion of all parts of the community, programs will be developed that welcome and affirm the cultural diversity of its students both in providing faculty and staff models and a curriculum that develops a multicultural perspective on theology and ministry.

Local and International Perspective

The Fuller Seminary community is dedicated to the task of proclaiming the gospel both in its local setting in Pasadena and throughout the world. This commitment assumes that there exists:

1. A need for an evangelical, multidenominational seminary on the West Coast — with a continued location in Pasadena — ministering in the changing multicultural population of Southern California;

2. A concern not only to share the gospel with those outside the seminary but also to implant a missionary vision within the life of every Fuller student;

3. A dedication to the growth of the church in every culture of the world confronted with rapid change and unrest.

Interdisciplinary Endeavor

The faculty of Fuller is committed to an integration of ideas, research and programming in the areas of theology, missiology and psychology. The faculty assumes that there will be:

1. A need to strengthen the theological foundations of such an integration to give it an enduring viability;

2. A need to strengthen the social science foundation upon which integration rests to give it greater scientific credibility;

3. A growing recognition that the resources of psychology and theology may, if combined, provide new and more effective remedies for many human problems that exist;

4. A commitment to the integration of theological and social science insights in the development of missiology;

5. A need for academic, professional and personal preparation for training in these new disciplines;

6. A requirement for an academic community in which scholars from all three disciplines can generate, through research and theorizing, a growing body of literature to promote integration.

Responsible Stewardship

The Fuller community is committed to a responsible stewardship of its intraorganizational processes, facilities and financial resources. This assumes that there will be:

1. An endeavor toward development into an organization that accomplishes its mission while it fulfills the lives of its members;

2. Continued leadership training by the seminary to meet the needs of the church;

3. A periodic reconsideration and refining of the seminary’s intraorganizational processes to ensure greater efficiency and fulfillment of its goals;

4. A recognition that all planning for facilities should take into consideration that — our needs will change — the scale of our operations will change — the situation in which we work and live will change — we will change — there will be an intermingling of user functions on campus.

The Distinctives of Each School

In addition to sharing in and contributing to these characteristics, each school has its own distinctive which describe the specific nature of its ministry:

School of Theology

1. Preparing men and women academically, vocationally and spiritually for the lay and ordained ministries of the church;

2. Supporting the development of faithful scholarship and preparing future teachers of the church;

3. Engaging in the reflection, research and publication essential to the increase of theological insight.

School of Psychology

1. Training Christian men and women to serve in the areas of teaching, research, clinical practice, and family therapy;

2. Exploring the interrelationship between theology and psychology;

3. Pursuing and publishing research in the areas of clinical, general and experimental psychology, the psychology of religion, and family therapy.

School of World Mission

Equipping men and women who serve as international church leaders, midcareer missionaries and emerging cross-cultural missionaries, thus furthering their development in commitment and competence to relevant ministry, research
and communication concerning Christ’s world mission, with special emphasis on:

1. Encouraging a deeper commitment to the biblical basis, authority and norm of mission;
2. Communicating the gospel appropriately in every cultural context;
3. Planting and developing churches among every people;
4. Equipping others for mission;
5. Expanding the awareness of the life and ministry of the global church.

THE HISTORY

The Founding. The founding of Fuller Theological Seminary resulted from the combination of the dreams of two well-known evangelical leaders, Charles E. Fuller, famous radio evangelist, and Harold John Ockenga, pastor of the Park Street Church, Boston. In Dr. Ockenga, Dr. Fuller found one who not only shared his zeal for evangelism and mission, but one whose academic achievements suited him well for a role in founding a theological seminary.

In May, 1947, the two men and four other evangelical scholars met in downtown Chicago for a time of seeking God’s will concerning the feasibility of launching a new theological seminary. So strong was the spirit of prayer that the participants were convinced that God was indeed leading them into this venture of faith, and Fuller Theological Seminary was launched. As the result of announcements made on the “Old Fashioned Revival Hour” that summer, 39 students enrolled in the first entering class in the fall of 1947. Charter members of the faculty were Drs. Everett F. Harrison, Carl F. H. Henry, Harold Lindsell and Wilbur M. Smith. Trustees Herbert J. Taylor of Chicago, Arnold Grunigen of San Francisco, Dr. R. C. Logfeifeil of Minneapolis, together with Drs. Ockenga and Fuller (chairman), formed the founding Board of Trustees.

Fuller Seminary was named after Henry Fuller, a devout Christian layman who actively supported many Christian causes in this country and overseas.

The Early Years. For the next six years, the seminary was housed in the buildings of the Lake Avenue Congregational Church of Pasadena. During this time, it grew to a student body of 250 and a faculty of 15, with 152 graduates. In the fall of 1953, the seminary moved to its present location and a suitable building which had been constructed specifically for its use.

The Presidents. By making frequent flights from Boston to Pasadena, Dr. Ockenga served as president until 1954, when Edward John Carnell was appointed the first resident presiding officer. Dr. Ockenga became the chairman of the Board of Trustees, and Dr. Fuller, honorary chairman. A number of notable advances were made during Dr. Carnell’s five years as president, among which were receiving full accreditation by the American Association of Theological Schools and becoming a member of the Association of Theological Schools in the United States and Canada.
Schools in December 1957, the addition of several key faculty and board members, and an increase in student enrollment to over 300, with 524 graduates.

President Carnell resigned his position in 1959 to give himself fully to teaching and writing, and Dr. Ockenga again became president. During his second term (1959-1963) the McAlister Library was completed.

In 1963 the Board of Trustees appointed David Allan Hubbard to the office of president. A Fuller graduate (B.D., Th.M.), Dr. Hubbard had proved his potential for Christian leadership through doctoral studies at St. Andrews University in Scotland, a professorship at Westmont College, Santa Barbara, and a widespread college conference ministry. Major advancements under President Hubbard’s guidance included the introduction of the core curriculum, the inauguration of the Doctor of Ministry (D.Min.) and the Doctor of Philosophy (Ph.D.) in the School of Theology, and the founding of the Schools of Psychology and World Missions. Accreditation for the three schools by the Western Association of Schools and Colleges was received in 1969.

When Dr. Hubbard retired in June of 1993 after 30 years as president, an international search culminated in the appointment of Richard Mouw as president. Dr. Mouw had come to Fuller in 1985 as professor of Christian philosophy and ethics after 17 years on the faculty of Calvin College, and had served since 1989 as provost and senior vice president at Fuller.

The School of Psychology. In May 1961, Dr. John G. Finch, consulting psychologist from Tacoma, Washington, delivered a series of lectures at Fuller on the theological and psychological dimensions of humankind. Dr. Finch’s vision sparked the idea for a School of Psychology parallel in theory and training to the School of Theology.

Through the interest and generosity of a trustee of Fuller Theological Seminary, Mr. C. Davis Weyerhaeuser, and Mrs. Weyerhaeuser, further study and planning for the school was made possible. A steering committee, consisting of distinguished psychiatrists, psychologists and theologians, was formed in 1962 to work with nationally-known authorities in psychology. In November 1964, the opening of the Pasadena Community Counseling Center, under the direction of Dr. Donald F. Tweedie, Jr., initiated the first phase of the new program. A strategic three-year grant totaling $125,000 from Lilly Endowment, Inc., in 1964 enabled Fuller to plan on accepting students for the 1965-66 school year.

Dr. Lee Edward Travis was appointed dean of the School of Psychology in the fall of 1964 and assumed his duties in January 1965. That September, 25 full-time and four part-time students, a faculty of six, a visiting faculty of five and one postdoctoral fellow initiated the program of the new school. In December of 1972, the American Psychological Association granted approval to the doctoral program in clinical psychology (Ph.D.) of the School of Psychology. The School of Psychology expanded its community service/training/research programs by opening the Child Development Clinic in 1968, the Church Consultation Service in 1969, the Victim Assistance Program in 1976, Covenant House (a residential treatment facility for children) in 1979, Heritage House for Gerontology Services in 1979, the Inter-Community Alternatives Network (I-CAN) in 1980, the Stop Abusive Family Environments (SAFE) Program and the Community Assistance Program for Seniors (CAPS) In-Home Services in 1981, The Project IV Family Outreach (developed in cooperation with several other community agencies) in 1981, the CAPS Day Treatment Program for Seniors in 1983, Gero-Net in 1985, the Sponsors Project and The Junction in 1986, and the Relationship Counseling Clinic in 1987. Beginning in 1976 all training components in the School of Psychology were organized under The Psychological Center. Reorganization within the Center in 1990 has brought all gerontological services together as the Center for Aging Resources, while the outpatient services for children, adult individuals and marriage and family have come together as Fuller Psychological and Family Services.

In 1987, the academic program of the School of Psychology was expanded with the addition of a second doctoral degree, the Doctor of Psychology (Psy.D.) degree, and the move of the Marriage and Family program from the School of Theology to the School of Psychology. A professional doctorate in marriage and family therapy (D.MFT.) was added to the Master of Arts in Marital and Family Therapy and Ph.D.s in Marriage and Family Studies and Marital and Family Therapy in 1988. The M.A. curriculum was revised and renamed as a Master of Science in Marital and Family Therapy in 1991.

In 1991 the Lee Edward Travis Institute for Biopsychosocial Research was inaugurated. The Institute provides a distinctive research unit within the Fuller School of Psychology in which interested faculty, research collaborators and students can engage in regular and ongoing activities with a common focus. It also fosters collaborative research in the broad areas of health psychology, behavioral medicine, neuropsychology, psychoneuroimmunology, psychophysiology, and others. The Travis Institute became the second entity of its kind in the School of Psychology, joining the Institute for Marriage and Family, which had been in existence since the early 1980’s when the Marriage and Family Program was a part of the School of Theology. The goal of this institute is to strengthen the effectiveness of marriage and family ministries in the worldwide church by utilizing research to
develop materials, technologies, media, and other practical applications that support Christian marriage and family living.

The School of World Mission. In 1961, Dr. Donald A. McGavran founded at Eugene, Oregon, a graduate research and teaching center based on the belief that the growth of the church is the chief and irreplaceable function of Christian mission. The Institute of Church Growth flourished, supported by Northwest Christian College.

In 1964, under the leadership of President Hubbard, a faculty committee was appointed to explore the founding of a school of world evangelism. It thoroughly canvassed the field and reviewed programs of seminaries and missionary training schools across the nation. A steering committee of 24 noted missionary leaders was appointed to guide the formation of the school and the choice of the faculty.

In the spring of 1965, the seminary’s plan having matured, Dr. McGavran was invited to become dean of its School of World Mission and to bring to it his colleague, Dr. Alan R. Tippett. Northwest Christian College cordially agreed to the proposal, and on September 1, 1965, the School of World Mission and Institute of Church Growth became the third in the Fuller complex of schools, offering master’s degrees in missiology. In 1970, the professional doctorate (D.Miss.) was launched, and in 1976, the Ph.D. program in missiology. In 1975, the In-Service Mission Research Program was started to provide graduate/research courses on the field.
Men and women could now shorten the time they must be away from their mission field for formal study by completing a portion of the work in the field.

For many years, courses in the In-Service Program were only available to students outside the United States, except for missionaries on furlough and qualified mission executives. Approval was received from the Association of Theological Schools in 1993 to expand the delivery of these courses to include all students residing in the United States. In 1995 this program became part of the seminary’s new Individualized Distance Learning program, administered by the Division of Continuing and Extended Education.

Facing the need for a quality training program for candidates preparing for service in the mission field, the School of World Mission in 1975 began the Cross-Cultural Studies Program. Men and women preparing for service in all kinds of cross-cultural situations could pursue a specially designed program leading to the Master of Arts degree in the School of World Mission or the Master of Divinity degree in the School of Theology. This emphasis was expanded with the inauguration of the Ph.D. program in intercultural studies in 1981.

The School of World Mission expanded its outreach in 1980, when Fuller Theological Seminary joined with the Fuller Evangelistic Association in the establishment of the Charles E. Fuller Institute of Evangelism and Church Growth. This institute, no longer affiliated with Fuller Seminary, provides churches with training, research and service in evangelism and church growth.

In 1992, the School of World Mission expanded its M.A. and Th.M. offerings and shifted the curriculum to more of an adult learning perspective. The shift included the design of fifteen concentrations in missiology and a much wider potential in individually designed, ministry-focused specializations.

In 1994, the School of World Mission initiated the Doctor of Ministry in Global Ministries to meet the needs of international church leaders, missionaries, and mission executives who are seeking in-service, advanced, professional missiological education to be better equipped for their ministries. This degree can be completed in languages other than English. Beginning in 1996, the School extended its international offerings through an increased focus on cooperative arrangements and partnerships with other educational institutions, missions, and interested agencies.

The School of Theology. During the 1970s several innovative programs were developed by the School of Theology. In 1970, Fuller introduced a new emphasis on the ministry of lay persons, inaugurating a Master of Arts program to help them assume a larger role in the leadership of the church. The theological studies program for minority ministers began in 1973. Mature African-American and Hispanic pastors who had not had the opportunity to complete a standard baccalaureate degree were invited to enroll in an M.A. program designed to strengthen their performance as community and church leaders. By fall, 1979, approximately 112 African-American and Hispanic pastors were studying in this program, both at the Pasadena campus and in the extension centers. At this time a program for Asian pastors was inaugurated, with 11 students enrolled in the M.A. program and 34 students in the D.Min. program within six months. In October, 1977, 90 Young Life staff trainees entered the Institute of Youth Ministries, a cooperative program between the School of Theology and Young Life. The Institute combined the theological resources of Fuller Seminary with the field training expertise of Young Life to offer the Master of Arts and the Master of Divinity with concentration in youth ministries. In 1997, the Seminary redesigned the Institute of Youth Ministries as an outreach to youth workers from a variety of youth ministry parachurch organizations.

During this same period, a number of concentrations were developed within the M.A. and M.Div. programs of the School of Theology, giving students the opportunity for special preparation in the areas of Christian formation and discipleship, family pastoral care and counseling, marriage and family ministries and youth ministries. The Graduate Studies Program expanded to offer both Th.M. and Ph.D. degrees with majors in Old Testament, New Testament, biblical studies, hermeneutics, historical theology, systematic theology, and philosophical theology. In 1988, the Graduate Studies Program was reorganized as the Center for Advanced Theological Studies. A major in practical theology was added in 1993.

The School of Theology began a new decade of innovation in 1990 with the inauguration of two new concentrations in the Master of Arts in Theology program, family life education and Christian higher education. A special concentration in spirituality and spiritual direction was added in 1996-1997. In June of 1992 a new degree program, the Master of Arts in Christian Leadership, was approved by the Association of Theological Schools. Enrollment in this program, with concentrations in ministry of the laity, adolescent ministries, and Christian higher education, began in the fall of 1992 on the Pasadena campus and at Fuller’s Extended Education sites.

Continuing and Extended Education. In 1973, Fuller Seminary opened extension centers in other cities for the training of lay persons in the context of the local church. By the fall of 1979, extension programs were operating in six cities in the western United States, with the M.A. in theology available through the Seattle, San Fran-
cisco Bay and Southern California Extensions. In the 1998-99 academic year, Fuller enrolled over 1,000 students in its Southern California, Northern California, Northwest, Southwest, and Colorado Extended Education areas. The seminary broke new ground in theological education in 1992 with the development of a new model for the Master of Divinity degree which allows selected students to complete the entire degree in Seattle. This program, approved by the Association for Theological Schools, is offered with the assistance of the Pacific Association for Theological Studies, a partnership of Fuller Seminary, Regent College, Seattle Pacific University, and a number of Pacific Northwest churches.

In 1995 Fuller expanded the work begun by the School of World Mission's In-Service Program to include courses in biblical studies and theology, renaming the program the Individualized Distance Learning (IDL) Program and giving responsibility for its administration to the Division of Continuing and Extended Education. In 1999, the renamed Distance Learning Office began the development of Fuller's first online courses, with a selection of School of World Mission courses available in Fall 1999.

The School of Theology began a continuing education program for professional ministers in the fall of 1974. A specially planned model of the Doctor of Ministry offered the resources of the three schools of Fuller Seminary in intensive instructional modules designed to develop the minister's professional skills in the context of his or her ministry. In 1978, a new phase of Fuller's ongoing concern for the continuing education of pastors and lay leaders was inaugurated with the National Convocation of Christian Leaders at Stanford University. In 1985, the Doctor of Ministry program, Extended Education, The Lowell W. Berry Institute for Continuing Education in Ministry, and the Institute for Christian Organizational Development were organized to form a fourth administrative unit in the seminary, Continuing and Extended Education. In 1999, this part of Fuller became the Horner Center for Lifelong Learning, named in honor of a member of Fuller's Board of Trustees.

In 1994, the Schools of World Mission and Psychology initiated their first degree programs to be offered through Continuing and Extended Education. The Doctor of Ministry in Global Ministries was developed to meet the needs of international church leaders, missionaries, and mission executives who are seeking in-service, advanced, professional missiological education to be better equipped for their ministries.

In 1995, building on a long history of assisting in providing theological education in Korea, Fuller Seminary inaugurated a Korean Doctor of Ministry program, providing a specialized course of study for Korean-American and Korean pastors based on instruction in the Korean language and allowing students to complete half of their course work in Korea.

Fifty Years of Service. During the academic year of 1997-1998, the Fuller Seminary community celebrated its fiftieth anniversary of training men and women for the manifold ministries of Christ and his Church. Hundreds of alumni/ae serving throughout the world returned to the Pasadena campus to join with faculty, administration, students, and friends to celebrate fifty memorable years. The theme of the Jubilee Celebration, “An unchanging focus for an ever-changing world,” was heralded by worship services, seminars, and special events to help launch Fuller—now the largest multidenominational seminary in the world—into the twenty-first century.

A CHRISTIAN COMMUNITY

Spiritual Guidance and Formation

Fuller Seminary has committed itself to the principle that the spiritual development of every student is a matter of prime importance in theological education. Students often find that the theological education experience at Fuller Seminary, while exciting and rewarding, also challenges their faith. Several seminary organizations are designed to surround the challenges to one's spiritual life and assumptions about the Christian faith with a network of supportive relationships and experiences to help students through this time of tremendous growth in both spiritual awareness and intellectual knowledge. The Office of Christian Community, the Chapel program, the Spiritual Life Committee, the Office of Student Services, the Office of Student Development, and the Concerns Committees sponsored by the All Seminary Council offer such support to students as they encounter these challenges.

Office of Christian Community. To foster and implement this commitment to continued spiritual growth and development, the seminary has established this office to work in conjunction with other offices and programs designed to enrich the spiritual life and faith of all members of the seminary community. Retreats, small groups, spiritual direction, special-interest prayer and fellowship groups, community Days of Prayer, seminars, workshops, and wilderness experiences are among the resources used to foster spiritual growth.

Barnabas Partners. Returning students serve new students as “spiritual friends” who help introduce new students to Fuller Seminary, im-
part vision to them regarding possibilities and opportunities for communal and spiritual formation while at Fuller, and help encourage them to take concrete steps into spiritual growth as they begin their Fuller Seminary experience.

**Small-Group Program.** All members of the Fuller community are encouraged to participate in a meaningful experience of Christian community that may be found in small groups. Groups serving a variety of needs and interests are organized through the Office of Christian Community as well as through several curricular offerings and 12-step programs.

**Worship.** The Fuller Seminary family—faculty, staff and student body—meets at midmorning two days a week for a one-hour chapel service. Organized by the Chapel Director, chapels provide times of community celebration and reflection and an opportunity to share together in worship, teaching, and exhortation. Both traditional and contemporary forms of Christian worship are experienced.

**Prayer Opportunities.** Tuesdays at Ten, an open prayer and praise gathering, as well as faculty prayer meetings, give the Fuller community additional opportunities to share and pray together for mutual concerns. Personal prayer ministry is available by appointment through the Office of Christian Community.

**Prayer and Fellowship Groups.** Groups representing various affiliations and areas of concern meet on Monday mornings for prayer and fellowship. Approximately 30 different denominations and fellowships have met regularly in recent years, including:

- Anabaptist Denominations
- American Baptist Concerns
- Assemblies of God
- Christian and Missionary Alliance
- Christian Reformed Church
- Conservative Baptist Association
- Church of God (Anderson, Indiana)
- Church of God (Cleveland, Tennessee)
- Church of God in Christ
- Church of God (Anderson, Indiana)
- Church of God (Cleveland, Tennessee)
- Church of God in Christ
- Congregational
- Conservative Baptist
- Episcopal
- Evangelical Church
- Evangelical Covenant
- Evangelical Free
- Evangelical Holiness
- Evangelical Lutheran Church in America
- Evangelical Presbyterian
- Foursquare
- Free Methodist
- Friends
- Full Gospel
- Independent
- Independent Charismatic
- Korean American Presbyterian Church
- Korean Evangelical Church (USA)
- Korean Methodist Church
- Korean Presbyterian Church in America
- Lutheran
- Lutheran Church (Missouri Synod)
- Mennonite Brethren Church in North America
- Mennonite Church

**Multidenominational Representation**

Fuller Theological Seminary trains and counsels its students to return to the denominations that nurtured them. Education for ministry at Fuller Theological Seminary is accepted by every major denomination. Denominational distinctions, such as church government, are taught by persons who represent the various denominations. Furthermore, the Fuller Seminary faculty comprises such a cross-section of church affiliation that most of the greater traditions of the church are represented. The student body at Fuller is composed of men and women from more than 100 denominations and church bodies. This opportunity for contact with a wide variety of ecclesiastical backgrounds is a broadening and enriching experience.

The following affiliations were represented on campus by five or more students during 1998-99:

- African Methodist Episcopal
- American Baptist Churches in the U.S.A.
- Anglican
- Assemblies of God
- Associated Reformed Presbyterian
- Baptist
- Baptist General Conference
- Calvary Chapel
- Christian and Missionary Alliance
- Christian Church (Disciples of Christ)
- Christian Reformed
- Church of Christ
- Church of God
- Church of God (Anderson, Indiana)
- Church of God (Cleveland, Tennessee)
- Church of God in Christ
- Congregational
- Conservative Baptist
- Episcopal
- Evangelical Church
- Evangelical Covenant
- Evangelical Free
- Evangelical Holiness
- Evangelical Lutheran Church in America
- Evangelical Presbyterian
- Foursquare
- Free Methodist
- Friends
- Full Gospel
- Independent
- Independent Charismatic
- Korean American Presbyterian Church
- Korean Evangelical Church (USA)
- Korean Methodist Church
- Korean Presbyterian Church in America
- Lutheran
- Lutheran Church (Missouri Synod)
- Mennonite Brethren Church in North America
- Mennonite Church
Messianic Judaism
Methodist
National Baptist Convention
Nazerene
Nondenominational
Pentecostal
Pentecostal Holiness
Postdenominational
Presbyterian
Presbyterian Church (U.S.A.)
Presbyterian Church of America
Presbyterian Church of Korea
Reformed Church in America
Roman Catholic
Salvation Army
Seventh Day Adventist
Southern Baptist Convention
United Church of Christ
United Methodist
Vineyard Christian Fellowship
Wesleyan Church

In addition, at least 50 other affiliations were represented by at least one student.

The following affiliations are represented by the resident faculty of Fuller Theological Seminary:
- African Methodist Episcopal Zion
- American Baptist Churches in the U.S.A.
- Assemblies of God
- Baptist
- Christian Reformed
- Conservative Baptist Association
- Conservative Congregational Christian Conference
- Episcopal
- Evangelical Church
- Evangelical Covenant
- Evangelical Free
- Evangelical Lutheran Church in America
- Lutheran Brethren
- Mennonite Church
- Nazarene
- Nondenominational
- Plymouth Brethren
- Presbyterian Church (U.S.A.)
- Reformed Church in America
- Southern Baptist
- United Methodist
- United Church of Christ

Denominational Relations

As a multidenominational institution, Fuller Theological Seminary seeks to work actively with the many denominations represented among its student body. Relationships with denominations are coordinated by the Office of Denominational Relations. This office seeks to facilitate and focus communication and interaction between the students, the seminary, and the various denominations. The office also coordinates Fuller’s relationships with regional and national denominational structures and leaders. Many denominations have volunteer liaisons who work with the Office of Denominational Relations to assist their denominational groups in the task of providing fellowship, guidance, and academic support to students.

Office of Presbyterian Ministries

The Office of Presbyterian Ministries serves the more than 600 Presbyterian Church (U.S.A.) students within the Fuller student body. On the Pasadena campus, the office provides an intentional program of instruction and experience to prepare men and women for ministry in the Presbyterian Church (U.S.A.). Academic courses in Presbyterian Creeds, Presbyterian Polity, Reformed Worship, and Presbyterian History are offered each year. Every Monday morning during the academic year a meeting is held for Presbyterian students to get to know their future colleagues in ministry. Speakers at these meetings are denominational leaders who represent the many boards, agencies, and program emphases of the denomination. The Office of Presbyterian Ministries provides counsel for students regarding the preparation for ministry process, assists them as they prepare for the national standard ordination exams, serves them as a liaison with the governing bodies of the denomination, and seeks to provide community for the Presbyterian students at Fuller.

Ministerial Formation Coordinating Agency of the Reformed Church in America

This program was established by the General Synod of the Reformed Church in America. Its purpose is to serve all ministerial candidates of the Reformed Church in America who are not attending one of the two denominational seminaries. The director supervises students in preparation for ordination, assists in locating internships, and offers instruction in RCA polity, history, confessional statements and worship.
American Baptist Theological Center

In the spring of 1988, the American Baptist churches related to the American Baptist Churches/Los Angeles and those related to the American Baptist Churches/Pacific Southwest, in cooperation with the Board of Educational Ministries of the American Baptist Churches/USA, voted to form a new American Baptist Theological Center on Fuller’s Pasadena campus. This center is intended to serve the needs of American Baptist churches locally and nationally by cooperating with the seminary in the theological education of American Baptist students preparing for a wide variety of ministries. The center is intended to prepare students for ministry in the older churches as well as in churches now being formed in a context rich in ethnic and cultural diversity.

Opportunities for Worship and Service

In the Los Angeles and Orange County areas, about thirteen thousand congregations represent nearly every denomination or affiliation, providing everyone in the Fuller community with the opportunity to be involved in the life of the Church. Every student is encouraged to unite with one of these communities of Christians.

In addition, many specialized church and parachurch ministries in the area offer students varied opportunities for training, witness and service.

AN ACADEMIC COMMUNITY

Faculty

The resident faculty of Fuller Theological Seminary is composed of more than 70 men and women who are committed to the highest standards of teaching, research and writing in the various fields of theological, psychological and missiological study. In recent years, members of the seminary faculty have published more than 150 books, as well as numerous chapters or articles in books, periodicals and professional journals. Fuller professors serve as officers of professional societies and organizations and as editors of theological and professional journals and series. In addition to their teaching ministries at Fuller, they are actively involved in various kinds of ministry with area churches.

Fuller’s full-time faculty is supplemented each year by a number of highly-qualified visiting and adjunct faculty members, who enrich the curriculum of the three schools.

Academic Programs

Fuller Theological Seminary has programs of study leading to a variety of professional and academic degrees. The School of Theology grants the M.A. in Theology, the M.A. in Christian Leadership, M.Div., Th.M., D.Min. and Ph.D. degrees. A variety of concentrations are offered within the M.A. and M.Div. programs, enabling students to focus their studies in particular areas of individual need and interest. The School of World Mission offers the M.A. in Intercultural Studies, Th.M. in Intercultural Studies, D.Min. in Global Ministries, Doctor of Missiology (D.Miss.), and Ph.D. in Intercultural Studies degrees. The Ph.D. in Clinical Psychology and the Psy.D. (Doctor of Psychology) are granted by the School of Psychology, as well as the M.S. degree in Marital and Family Therapy.

In support of its degree programs, over 350 different courses are offered each year on the Pasadena campus, with over 100 more classes taught each year in Fuller’s Extended Education Program. In addition to its daytime schedule and normal ten-week quarters, evening courses and intensive one- and two-week courses are offered regularly, making possible a very flexible program of study.

In order to gather educational resources to focus on specific needs and specialized ministries, and to make the resources of theological and missiological education available to those engaged in work and ministry, Fuller Seminary has established a number of special institutes, programs and cooperative relationships. These include:

Extended Education Program
Theological Studies Program for African-American and Hispanic Ministers
Seattle Master of Divinity Program
Pacific Association for Theological Studies (in cooperation with Regent College, Seattle Pacific University, and area churches)
Lowell W. Berry Institute for Continuing Education in Ministry
Distance Learning Programs (Individualized Distance Learning and Fuller Online)
Fuller Psychological and Family Services

Continuing and Extended Education Programs

Through its Horner Center for Lifelong Learning, Fuller Theological Seminary seeks to bring theological and missiological education to lay-
persons, ministerial students, pastors and field missionaries in the context of their own ministries.

The Doctor of Ministry Program of the Schools of Theology and World Mission is designed to provide continuing education for ministers, missionaries, international church leaders and mission executives while they remain active in their ministries. The School of Theology and School of World Mission offer a general program of courses in such areas as leadership and management, preaching/teaching and worship, evangelism and mission, discipleship, and care and counseling. Specialized programs in Christian spirituality, youth and family ministry, and Korean ministries are also available. The program of study combines intensive one- or two-week classroom sessions on the Pasadena campus with presession preparation and postsession projects completed off-campus. Some of the classroom sessions are also available in a number of off-campus settings.

The Distance Learning Office offers two distinctive options. The Individualized Distance Learning Program (IDL) enables students around the world to begin graduate studies in biblical studies, theology, and missiology before coming to the Pasadena campus and/or to continue their studies after they leave campus. Course syllabi, textbooks, class lecture tapes, and study guides are sent to the student, and completed assignments are returned to the IDL office for evaluation. A second option, Fuller Online, is a highly participatory and interactive opportunity for students to take selected School of World Mission courses via the Internet from virtually anywhere in the world. Application for admission and registration is also handled through the Internet.

The Extended Education Program was originally developed as a response to the need for training laypersons in the context of the local church. Currently the Extended Education Program offers courses in five areas of the United States: southern California (Orange County, San Diego County, and Santa Barbara/Ventura); northern California (Menlo Park, Oakland, Walnut Creek, and Sacramento); Northwest (Seattle, Tacoma, Issaquah, and Kirkland); Southwest (Phoenix, Tucson, and Las Vegas); and Colorado (Colorado Springs and Denver). Extended Education seeks to provide educational resources and experiences which will enable students to discover and develop their gifts for service and ministry. By offering fully accredited graduate courses off-campus at convenient times, Extended Education makes theological education possible for many church leaders, church staff members, Bible study leaders, business people, homemakers, professionals and others whose careers or circumstances preclude study at the Pasadena campus. Courses are taught by resident Fuller Theological Seminary faculty members as well as visiting and adjunct faculty in local churches and colleges. The Master of Arts in Theology or the Master of Arts in Christian Leadership may in some cases be earned in their entirety through extension programs in Seattle, Menlo Park, Orange County, Phoenix and Colorado Springs. Two-thirds of the M.Div. degree may be earned in these areas. In all locations, courses completed in extension may be applied to the M.A., M.Div., or Th.M. in Theology degrees upon admission to that program on the Pasadena campus.

The School of Theology offers a special program which enables selected students to complete the Master of Divinity degree in its entirety in Seattle.

The School of World Mission has established cooperative arrangements with the following institutions, allowing students in the M.A., Th.M., and D.Min. programs to earn academic credit in places outside the United States, including Presbyterian Theological Seminary (Manila, the Philippines) and the University of Copenhagen (Denmark).

The noncredit continuing education program of the seminary is carried under the name of the Lowell Berry Institute for Continuing Education in Ministry, a division of the Horner Center for Lifelong Learning. The purpose of the Institute is to provide high quality, intellectually challenging, renewal-oriented, lifelong educational opportunities for both vocational and lay ministers of the gospel. These opportunities are currently available through seminars, conferences, and audiotape subscription series.

Interdisciplinary Studies

Fuller Theological Seminary is committed to integration in the areas of theology, missiology and psychology in the curriculum and programs of its three schools.

The School of Psychology is distinctive in its attempt to integrate the social and behavioral sciences and theology in theory, research and practice. Students in the Ph.D. programs in the School of Psychology also earn an M.A. or M.Div. degree from the School of Theology. The M.S. in Marital and Family Therapy degree and Doctor of Psychology (Psy.D.) degree include a major theology component.

The family life education concentration in the M.A. and M.Div. degrees of the School of Theology draws on the resources of the marriage and family therapy faculty of the School of Psychology.

Degree programs of the School of World Mission utilize the resources of the School of Theology in providing a foundation for missiological theory and practice that combines biblical, historical and theological studies with

Interdisciplinary Studies
the social and behavioral sciences. The same combination is available in the form of a cross-cultural studies concentration in the M.Div. program of the School of Theology. In addition, most School of World Mission courses are available as electives to students in the School of Theology.

**Library Facilities**

The McAlister Library is a major resource for theological learning and research, serving the information and research needs of the faculty and students of Fuller Theological Seminary. The library maintains a collection of 220,000 volumes in religion and theology, psychology, and related disciplines, and actively acquires both print and electronic resources consistent with its mission. Trained staff are available to assist faculty and students at every stage of their research.

The print collection includes the libraries of Professors Everett Harrison, Robert Bower, George Eldon Ladd, and Wilbur Smith, and a growing collection of theological materials in the Korean language. The Dayton Collection is especially strong in the areas of the Wesleyan holiness movement, women and the church, Third World theological writings and the social witness of various American churches, such as abolitionist churches, black churches and peace movements.

The library subscribes to over 900 national and international journals and more than 800 monographic serials in the fields of religion, theology, philosophy, psychology and missiology. An unusually fine collection of theological bibliography and reference material is also available.

The library provides over 70 databases, covering many disciplines, and some of them give full-text. Most databases are networked and available to both on and off-campus students. There are several CD-ROM databases for onsite use. Many library operations are fully automated, and a new online catalog, available both in the library and on the web (www.library.fuller.edu/search/) provides access to the library collection. The library web site delivers an increasing number of online services, resources, and research gateways (www.fuller.edu/library/). Public computers, located on the main floor of the library, offer access to library databases and scholarly resources on the Internet.

Students have open stack privileges. The reference collection is located in the main reading room, where there is immediate access to critical resources. Additional study space is located throughout the library, and students may reserve individual study carrels. The David du Plessis Center houses the papers of David J. du Plessis and will also hold historical records and memorabilia of the seminary. The Rare Book Collection contains leather-bound books from the sixteenth through the nineteenth centuries, which are available for scholarly research.

Fuller students have borrowing privileges at the library of the Claremont School of Theology, and, by referral, students may borrow books at nine other regional theological libraries. Collectively, these libraries hold 2.5 million volumes. In addition, McAlister Library maintains electronic access to thousands of libraries worldwide, and interlibrary loan services designed to obtain materials that are not held locally.

**Lectureships**

Fuller Theological Seminary is fortunate to be able to bring to its campus from time to time as special lecturers men and women who have distinguished themselves by their scholarship and their service to the church.

**Payton Lectures.** In 1949 Fuller Theological Seminary instituted the Payton Lectures in memory of Dr. and Mrs. John E. Payton, parents of the late Mrs. Charles Fuller. The theme of the lectures falls within one of these areas: the uniqueness or confirmation of the historic Christian faith, the refutation of non-Christian or sub-Christian views, or the formulation of biblical doctrines.

- William Childs Robinson, 1949, “Christ—the Bread of Life”
- Clarence Noble MacCartney, 1950, “A Bow at a Venture”
- Gordon Haddon Clark, 1951, “A Christian View of Men and Things”
- Eugene A. Nida, 1953, “Anthropology and Missions”
- W. Harry Jelluma, 1958, “Faith and Reason in Philosophy”
- Roger Robert Nicole, 1959, “Turning Points in the History of Definite Atonement”
Francis Ian Andersen, 1980, “The Old Testament and Criticism”
Lewis Spitz, 1983, “Images of Luther”
Peter Stuhlmacher, 1983, “The Purpose of Romans”
Myron Augsburger, 1985, “Toward an Ethic of Peace”
Alvin Plantinga, 1987, “Faith and Reason”
Oliver M.T. O’Donovan, 1988, “The Lost Cause of Political Authority”
Jeremiah A. Wright, Jr., 1995, “Africentricity and the Christian Faith”
Alvin Dueck, 1986, “Ethical Contexts of Healing”
Donald M. Mackay, 1987, “The Pastor and the Brain Scientist” (presented in absentia)
Lucy Bregman, 1989, “Death in the Midst of Life”
Paul C. Vitz, 1990, “The Importance of Narratives for Christian Psychology”
Don S. Browning, 1992, “Love in America: Practical Theology and Family Decline”
Nicholas Wolterstorff, 1993, “Living With Grief”
Sydney Callahan, 1994, “Christ and the Unconscious”

Integration Symposium on Christian Faith and Psychology. Sponsored by the psychology faculty, this series was established to encourage the discoveries of new connections between Christian faith and the disciplines of psychology. The Symposium consists of three lectures presented by an individual who has contributed notably to discovery of the connections between the life of faith and the discipline of psychology, its theories and practice. The Symposium is one program in Fuller Theological Seminary’s mission to relate evangelical faith to life beyond the church—to academic disciplines, to the marketplace, to public policy, and to the needs of the human family across all cultures and nations.

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Thomas Clark Oden, 1972, “The Human Potential and the Evangelical Hope”
Orvilles Walters, 1974, “Christian Psychotherapy and the Legacy of Freud”
William P. Wilson, 1975, “Christian Nurture, Life Adjustment and Mental Disease”
Stanley R. Hopper, 1976, “Psyche, Logos and the Human Spirit”
Orlo Strunk, 1977, “Personal Religious Values: A Psycho-Theological Understanding”
David G. Meyers, 1979, “Our Human Condition”
John G. Finch, 1980, “Can Psychology be Christian?”
Vernon Grounds, 1984, “Unselling the Self: A Pivotal Problem in Psychology and Theology”
Alvin Dueck, 1986, “Ethical Contexts of Healing”
Donald M. Mackay, 1987, “The Pastor and the Brain Scientist” (presented in absentia)
Lucy Bregman, 1989, “Death in the Midst of Life”
Paul C. Vitz, 1990, “The Importance of Narratives for Christian Psychology”
Don S. Browning, 1992, “Love in America: Practical Theology and Family Decline”
Nicholas Wolterstorff, 1993, “Living With Grief”
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J. W. Pickett, 1962, “Dynamics of Church Growth”
Harold Lindsall, 1966, “Barriers to Church Growth”
David Store, 1967, “Ecumenicity and Evangelism”
Harold Cook, 1969, “Historic Patterns of Church Growth”
John H. Sinclair, 1971, “Congregational Life as a Factor in Church Growth”
Lewis Luzbetak, 1974, “Cross-Cultural Sensitivity and Evangelization”
Donald R. Jacobs, 1975, “Socio-Religious Change in Post-Conversion Experience”
Charles L. Chaney, 1979, “Church Planting in America: Possibilities in the Eighties”
Oscar I. Romo, 1982, “Evangelizing Ethnic America”
Paul Yonggi Cho, 1984, “Dynamic Church Growth: Growing and Leading the Multiple Staff Church”
George G. Hunter III, 1989, “Communicating Christianity to Secular People”
Vinson Synan, 1990, “Evangelization and the Charismatic Renewal”
Eva Burrows, 1992, “Church Growth: A Denominational Dynamic”
Lamin Sanneh, 1994, “Pentecost or Hijra: Translation in Comparative Reflection”
(Scholars from six continents), 1997-98, “Christian History in Global Perspective”

Women’s Lectureship. The purpose of this lectureship is to expose the Fuller community to academic work being done by and about women.

Kathleen Storrie, 1983, “Women and Theology”
Aurelia Fule, 1984, “Women and the Church: A Theologian’s Point of View”
Elouise Renich Fraser, 1986 “The Need of Feminist Theology,” “An Encounter with Karl Barth,” and “Reconstructing a Doctrine of Humanity”
Catherine Kroeger, 1988, “Women and Paul”
Carmen Renee Berry, 1989 “When Helping You Is Hurting Me”
Jacqueline Grant, 1992, “White Women’s Christ and Black Women’s Jesus”
Wendy Schissel and Barry Popowich, 1999, “Working on Venus and Mars”

Scholarships and Awards

A number of awards and scholarships are given to Fuller students in recognition of achievement in various areas. These are awarded by academic divisions and departments of the seminary solely on the basis of academic performance or promise, not financial need (applications for these awards and scholarships are not available). They include:

David Allan Hubbard Achievement Awards. These awards come from an initial endowment fund created by Homer and Margaret Surbeck who, as laypersons, are active in Christian organizations. Their gift was given to signify their appreciation for the work of the seminary and for the outstanding leadership provided by Dr. David Allan Hubbard. The award is given to one student in each of the three schools, and is intended to recognize students whose accomplishments clearly reflect the academic, spiritual and professional goals of their respective schools and who show promise for their future ministries.

Dilworth International Graduate Fellowships. A number of fellowships are awarded annually to doctoral students in all three schools who intend to work in their country of origin.
School of Theology

James and Barbara Bere Merit Scholarship. These scholarships are awarded to Master of Arts and/or Master of Divinity students who show exceptional promise for a full-time ministerial or academic vocation.

Lowell Berry/Paul E. Jewett Dean’s Scholarship. This scholarship provides assistance to incoming Master of Arts and/or Master of Divinity students who show academic promise in their admission application. Recipients receive full tuition coverage for the first 48 units of tuition, and 75 percent tuition coverage for the second and third years of their program.

F. Carlton Booth Evangelism Award. This award is given in recognition of outstanding involvement in some form of ministry in evangelism through field experience and for the purpose of making a contribution in the literature on evangelism from a theological perspective. The recipient is chosen by the faculty of the evangelism department in the School of Theology.

Geoffrey W. Bromiley Church History Award. This award is given to honor the teaching ministry of Geoffrey W. Bromiley, Professor Emeritus of Church History and Historical Theology to a Ph.D. student in the School of Theology who has shown outstanding giftedness in the area of church history or historical theology. The recipient is chosen by the faculty of the church history department and the Center for Advanced Theological Studies.

Center for Advanced Theological Studies Merit Fellowships. Full and partial tuition fellowships are awarded annually to Ph.D. students in the School of Theology. Awards are based on merit, with GRE scores and grade point average used as a basis for evaluation for incoming students and progress and grade point average in the program used as a basis for evaluation for returning students. There are eight full and eight partial awards made each year, the former requiring teaching and research assistant hours.

Dunnivant/Reeves Scholarship. This scholarship provides assistance to returning students who have a minimum Fuller grade point average of 3.80 and can clearly articulate ministry goals.

George Gay Memorial Fellowships. These fellowships are dedicated to the memory of Dr. George and Mrs. Mary Gay, who served the Lord tirelessly among the Hispanic/Latino people as missionaries and educators, and who in 1974 helped found the Hispanic Pastors Program at Fuller Seminary. The awards are presented to Hispanic/Latino men and women who demonstrate academic excellence at the post-graduate level in the area of theological education among Hispanic/Latino people. Recipients are chosen by the Hispanic Church Studies department in conjunction with the Center for Advanced Theological Studies.

Hooper/Keefe Preaching Award. This award is made possible by Bruce and Eileen Hooper and is given in honor of Frederick and Carolyn Keefe. The award is given annually to a returning student in the School of Theology who has shown outstanding giftedness in the area of homiletics and is preparing for ministry in the local church.

Israel Rosales Hispanic Ministries Award. This award is made possible by the family of Reverend Israel Rosales in his honor. The award is presented yearly to a returning student in the Hispanic Church Studies Department in the School of Theology for the purpose of purchasing textbooks and other reference materials for use in his or her theological studies. Recipients will be of Hispanic descent, with a desire to minister to the Hispanic community in the United States. Preference will be given to candidates with a stated desire to minister to a church congregation in the greater Los Angeles area.

William Sanford LaSor Award in Old Testament. A fund was established in 1967 by Professor Emeritus and Mrs. William S. LaSor, a portion of which may be granted each year to a student considered by the faculty of Old Testament to be the outstanding student in Old Testament and Semitic studies.

Parish Pulpit Fellowship. This fellowship for overseas study, given by an anonymous friend and administered by the Church of the Pioneers Foundation, is awarded annually to a graduating student in the School of Theology who is committed to the parish pulpit ministry and whose potential is demonstrated by homiletic talents, academic performance and strength of character. This fellowship offers a unique opportunity, under the stimulus and context of another culture, for further reflection and creative thought in preparation for service with a congregation.

Esther and Harold Stassen Jubilee Scholarships. Through a generous gift by the Stassen family, two scholarships are given to international students enrolled in the doctoral program of the School of Theology. Recipients are chosen by the faculty of the Center for Advanced Theological Studies, based on grade point average and promise of theological leadership outside the United States.

Everett F. Harrison, Jr., Award in New Testament. In memory of Everett F. Harrison, Jr., son of Professor Emeritus and Mrs. Everett F. Harrison, an annual award is offered to a student for the graduate study of New Testament, selected by members of the New Testament department.
School of Psychology

Alumniae Merit Scholarship. This award recognizes one student from each department who demonstrates unusual potential for contributing to the field of Christian mental health following graduation.

Ray Anderson Integration Scholarship. This award recognizes a student in the Marriage and Family Department who demonstrates a strong commitment to the integration of Christian faith and clinical practice.

Jeff Balswick Memorial Award. This award is given in memory of Jeff Balswick, the late son of Drs. Jack and Judith Balswick of the Marriage and Family Department of the School of Psychology. The award is given annually to one master's-level and one doctoral student in the Department. The recipient must have demonstrated not only academic excellence and financial need, but a commitment to the application of family therapy and/or family studies in cross-cultural contexts.

John P. Davis, Jr., Memorial Scholarship Award. This award is given in memory of John Paschall Davis, Jr., a graduate from the School of Psychology in 1974. This scholarship is given annually to a student in the Clinical Psychology Department of the School of Psychology who is deeply committed to the idea that it is one's person which is primary in being a psychologist. The scholarship honors an individual who has been deeply involved in personal growth either through therapy, marriage encounter workshops or other such efforts and who is also committed to the deepening of one's spiritual life.

School of Psychology Deans' Award. This award is given annually to a pre-internship student in the Clinical Psychology Department of the School of Psychology who actively promotes a sense of cooperation and unity among the members of the student body and who pursues these goals with a strong sense of justice and fairness.

John Stauffer Memorial Merit Fellowship. This award is given annually to a student who, in the judgment of the faculty of the Clinical Psychology Department of the School of Psychology, shows exceptional promise of becoming a leader in the field of clinical psychology. This fellowship was made possible through a generous grant from the John Stauffer Charitable Trust.

Travis Awards of Predissertation Study of Issues Relating to the Integration of Psychology and Religion. This award was established in 1974 by the Psychology Graduate Union and named after the founding dean of the School of Psychology. Awards are given annually to students considered by a faculty, alumni/ae and student committee to have submitted the best integrative papers in theoretical and experimental categories.

School of World Mission

School of World Mission Anthropology, Communication, Contextualization, Folk Religion, History, Islamic Studies, Leadership, Missiology, Translation, Theology and Urban Mission Awards. These awards are given annually to the graduates whose theses or dissertations best deal with these areas of study.

School of World Mission Dean's Award. This award is given annually to the School of
World Mission student who produces the best thesis or dissertation on a missiological subject in a language other than English.

Donald Anderson McGavran Award in Church Growth. This annual award is granted to the missionary associate who, in the judgment of the School of World Mission faculty, has made the most significant contribution to research in church growth overseas. This award was made possible by the 1972-73 class.

Robertson Merit Scholarship. This scholarship is given to incoming international Master of Arts students who show outstanding scholastic and future ministry promise.

Alan R. Tippett Award. This award is given in memory of Alan R. Tippett to the student who has demonstrated excellence in integrating research in a multiplicity of disciplines contributing to the field of missiology.

STUDENT SERVICES

Academic Advising

Fuller Theological Seminary offers a unique program of academic advising to students in the School of Theology and the School of World Mission. Advisors are current or former students specially trained to assist students with the structuring of a program of study and the quarterly selection of classes. Advisors work throughout the year to serve students in such areas as evaluation of transfer credit, clarification of academic policies, assistance with petitions and other special needs and exploration of vocational and academic goals. These advisors are also available to help prospective students with information regarding degree programs, transfer credit, and other questions.

Students in the School of Psychology are advised by specially trained student advisors in the School of Theology academic advising office with regard to the theological portion of their curriculum. For the psychology and marital and family therapy curriculum, they are advised by faculty mentors and/or the academic affairs coordinators in their respective departments.

Office of Student Services

The Office of Student Services is responsible for special services and programs designed to foster a campus environment which is supportive of students in their academic, spiritual, and professional development. The office is open to individual students for expression of their needs and concerns. Services provided by this office include new student orientation, assistance with conflict resolution involving students, coordinating accommodation for students with disabilities, and publication of the weekly campus paper (The SEMI). The Office of International Student Services, the Office of Student Development, and the Office of Christian Community are part of the larger structure of the Office of Student Services.

Health Services

Health services available include helping students make the best use of their Fuller health insurance and assistance in finding quality care at affordable prices. Entrance into the community’s health care system is facilitated by referrals to local physicians and medical services.

Fuller offers two student insurance plans for students and their families through outside insurance carriers (one a health maintenance organization). Insurance can be purchased quarterly in connection with registration.

Accommodations for Disabilities

The Office of Student Development works with students with disabilities who wish to request accommodation. The office provides orientation to campus resources and recommendations for accommodation of the student’s disability. When medical verification is on file and the request for accommodation has been approved, a quarterly academic accommodation plan may be developed in consultation with the student’s academic advisor. The office can also assist in requesting accommodation in housing and facilities. Physically challenged students are encouraged to request accommodations as early as possible in their planning process.

International Student Services

International Student Services, a branch of the Office of Student Services, provides a wide range of assistance to students who have come to the United States for seminary studies. Services include immigration assistance (visa papers and related processes), orientation to American culture, guidance for personal and financial issues that arise when studying in the United States, help with furnishings, utensils, and other needed household items (for students from overseas), and social activities for international students and their families. International Student Services works with the Fuller Auxiliary to provide
the Good Neighbor program which links international students with Americans who can help make them feel at home. Every effort is made to assist international students as they prepare to come to Fuller and as they adjust to American life.

Student Development

The Office of Student Development exists to enhance community awareness and appreciation of the wide varieties of experiences and gifts represented in our student body. One third of Fuller students is female and two thirds is male; students come from over 60 countries and more than 100 denominations. Opportunities for social support and professional development for persons of such diverse backgrounds provide significant collateral learning. This office, in cooperation with the All Seminary Council Concerns Committees, other campus offices, and the faculty Multiethnic Council, train for the full partnership of all God's people in the ministry of the Gospel.

This office and the All Seminary Council Women's Concerns Committee host the Women's Lectureship each year in the Spring Quarter.

The Director of the Office of Student Development serves as an information officer for persons who have concerns about race or gender discrimination or sexual harassment, as well as serving as a designated administrator regarding concerns regarding violations of community standards.

Fuller Wives

SUPPORT (Student Wives Uniting, Praying, Preparing, Overcoming, Renewed Together) is a support group designed to strengthen and encourage seminary wives in their various roles and ministries in the Body of Christ and in their personal and spiritual growth. The group provides support and fellowship through Bible study groups, support groups, a prayer chain, and childcare for some group activities. Both a daytime and an evening group are available.

Counseling Resources

Fuller Theological Seminary is concerned about each student as an individual. Faculty members are available at stated times during the week for conferences. Academic advisors are also available for help and counsel. Professional help may sometimes be needed by students and their families in dealing with problems of an emotional, social or interpersonal nature. Fuller Psychological and Family Services (FPFS), sponsored by The Psychological Center of the School of Psychology at Fuller, serves children, adolescents, families, couples, and individuals who need outpatient psychological assistance through individual, couple, family, or group therapy. Some of the specific services offered are:

- psychological evaluations and testing for adults and children
- counseling aimed at resolution of a variety of relational, emotional, spiritual, moral, and cultural problems that may arise in daily life
- crisis and ongoing counseling to victims and/or perpetrators of abuse
- counseling for those dealing with issues of family violence
- premarital counseling and marital enrichment/therapy
- counseling for broken relationships
- a variety of group counseling opportunities
- stress management.

Programs of the Psychological Center are staffed by supervised interns and trainees of the School of Psychology and by Christian clinical psychologists and marriage and family therapists.

Broad approaches are implemented in an attempt to treat the whole person. Recognizing the financial needs of students and their families, these services are available on a sliding fee scale. Referrals may also be given to local Christian therapists in private practice.

Financial Aid

Fuller Theological Seminary is committed to doing everything possible to help eligible students meet their financial needs. The Office of Financial Aid provides year-round counseling and assistance in obtaining financial aid of various kinds. Fuller offers direct financial assistance in several forms. Grant-in-aid funds are available each year to qualified students in the three schools. Special funds are available to assist African-Americans and Hispanic Americans in the School of Theology with their tuition. A team ministry grant is available to married couples with demonstrated financial need when both are students with regular acceptance and good standing in master's-level programs in the Schools of Theology or World Mission. The Office of Financial Aid also provides assistance to students in obtaining loan and grant funds from a variety of outside sources. Detailed information on all these financial aid resources can be found in the second section of this catalog.

Housing Services

Fuller Theological Seminary is committed to provide Fuller-owned or Fuller-leased housing for as many students as possible. Approximately 460 unfurnished apartments in several complexes
convenient to campus provide single, married and family housing. An emphasis is placed on the development of Christian fellowship among neighbors. Housing Services also offers limited assistance in locating alternative housing in the area. Housing Services maintains contact with many property owners who prefer to rent houses or apartments to Fuller students, and coordinates information regarding students seeking roommates, houses shared in Christian community living, housing/employment offers, and rooms in private homes. A limited number of furnished apartments are also available for the temporary usage of students or their guests at reasonable rates.

Residential Community

Fuller Seminary has 25 residential communities which seek to be intentionally Christ-centered environments where residents participate in creating a loving and respectful home-like community. Within the seminary’s complexes reside community coordinators who facilitate events, provide advocacy, and serve as an emergency resource for residents. Most communities are a diverse mixture of singles, couples, and families from all three schools. Additionally, there are two Community Life Centers that host various support groups and programs. Fuller also offers three intentional communities in which residents share meals and community life more fully (these communities require a special application process). The Residential Community Office works closely with Student Housing as well as Student Life to foster the living/learning environment.

Placement Services

Assistance in the placement of students and alumni is provided by the Office of Career Services. Anyone in the Fuller community may utilize the services of this office for finding part- or full-time employment during their seminary years, as well as for career placement at graduation and beyond. The Office of Career Services maintains up-to-date listings of a wide variety of job opportunities, and coordinates opportunities to interview both on and off campus for prospective job openings. The Alumni/ae Placement Bulletin, published monthly, keeps graduates informed of current positions available.

Internet Access

In support of its mission, Fuller Seminary makes available Internet resources including E-mail, World Wide Web (WWW), UseNet, FTP, Telnet, and others for use by its students, faculty, and staff. Accounts on Fuller Internet Services Hosts (FISH) are available to any student registered for at least one course for credit during any 12-month period. There is currently no charge for use of the account. The computer center has a pool of modems which offer full connectivity to the Internet via dialup PPP 24 hours a day.

Academic Technology Center

The Academic Technology Center (ATC) facilitates the communication of the gospel using the latest in educational technology. The ATC is a tape resource and production group serving the seminary’s need in theological education. The center also produces audio and video instructional series for students, pastors, laity, and Christian organizations. The ATC exists to fulfill the media and technology needs that students have while studying toward a degree and as they work in a ministry setting.

The Academic Technology Center also operates a computer lab on the fourth floor of the McAllister Library to assist students by providing resources for research and writing. Special training events are also conducted and staff is also available for troubleshooting and support. Students are encouraged to contact the center to receive a complimentary copy of the tape catalog and visit the ATC website at www.fuller.edu/atc/.

STUDENT ORGANIZATIONS AND ACTIVITIES

All Seminary Council and Graduate Unions

The student body is constitutionally organized as the All Seminary Council. This organization reflects the structure and diversity of the institution. Students from the Schools of Theology, Psychology and World Mission elect representatives to their particular Graduate Union. Each Graduate Union represents needs, interests and opinions which are of concern to the students it represents. Graduate Unions have their own by-laws and elect representatives annually.

 Whereas the Graduate Unions represent the academic, professional and social needs of students within their respective schools, the All Seminary Council responds to issues and needs that concern the entire student community. The entire student body annually elects the two
members of the All Seminary Council Cabinet (president and vice-president). Two representatives from each Graduate Union serve on the Council, as well as representatives from the Arts Concerns, Multicultural Concerns, Women's Concerns, International Students Concerns, Mission Concerns, and Peace and Justice Concerns Committees. The All Seminary Council and the Graduate Unions work closely with the administrative processes of the seminary. Student representatives appointed by the Council or Graduate Unions serve on seminary committees and on faculty committees in each of the three schools, as well as on Board of Trustees committees.

Multicultural Concerns Committee

The Multicultural Concerns Committee seeks to support persons who are attempting to integrate their cultural distinctions with their education at Fuller and to foster sensitivity to and appreciation of cultural differences among members of Fuller’s community. A primary goal of the Multicultural Concerns Committee is to challenge and affect the Fuller community and the community at large through various forums which are specifically designed to stimulate growth and creative investigation into the areas of cultural intersection. The Committee seeks to represent the broad range of ethnic and cultural identities represented on campus and in the community.

International Students Concerns Committee

The International Students Concerns Committee is a special-interest group sponsored by the All Seminary Council. This committee seeks to include in its membership representatives from all identified international student groups at Fuller. The chairperson of this committee serves on the All Seminary Council and provides advocacy for the needs and concerns of international students in All Seminary Council discussions and projects. The International Students Concerns Committee seeks to promote a sense of identity among international students to assist them in their adjustment to life at Fuller, and to serve as a facilitator of fellowship among international students and a bridge with the North American students to build a supportive community together.

Mission Concerns Committee

The Mission Concerns Committee, sponsored by the All Seminary Council and composed of students from all three schools, seeks to promote awareness of world mission on the Fuller campus. The Mission Concerns Committee seeks to help each student identify his or her part in the cause of worldwide evangelization. The Committee sponsors chapels, retreats, conferences, mission prayer groups, cross-cultural internships, ministry teams, and brown-bag lunches to stimulate the interest of the Fuller Community in cross-cultural ministries. The Mission Concerns Committee also sponsors short-term overseas mission internships, with the assistance of the Sheri Harthoom Memorial Student Mission Fund.

Peace and Justice Committee

The Peace and Justice Committee was envisioned and initiated by students concerned about issues of ethical and social importance. The Committee encourages the Fuller Community to become more sensitive to and aware of the social and ethical problems facing contemporary society. It acts as a resource whereby every student may be better informed of areas of acute human need, be assisted in his or her own struggle to work through the implications of the gospel for contemporary social issues, and become actively engaged in meeting human needs and addressing social and ethical issues. The Committee sponsors campus forums, outside speakers, information displays, and community activities. Through the Fuller Student Fund, the Peace and Justice Committee sponsors scholarships for students engaged in a variety of summer internships relating to social justice.

Women’s Concerns Committee

The Women’s Concerns Committee serves as an advocacy group for the academic, professional and personal needs of women students at Fuller. The Committee seeks to build bridges of communication and support between women and men on campus through guest speakers, faculty/student panels, and facilitation of small groups. Education, social events, and spiritual nurture are the foci for the Committee. Working in conjunction with the All Seminary Council and the Office of Student Development, the Women’s Concerns Committee addresses the particular needs and concerns facing women preparing for ministry, and provides assistance to both men and women in understanding equality in the body of Christ.
Arts Concerns Committee

The Arts Concerns Committee is dedicated to facilitating an environment, through all forms of art and culturally diverse expression, that encourages the Fuller community to create and experience art as well as dialogue about and reflect upon the theological, social, and cultural implications of art in our world. The committee endeavors to create venues for artists and provide role models and art education for those exploring their creative capacities.

Sports Program

In an effort to aid in building and strengthening community as well as physical well-being, the All Seminary Council sponsors an intramural sports program, offering a wide range of both team and individual sports for men and women. Coed team sports include flag football (fall quarter), volleyball and basketball (winter quarter), and ultimate frisbee, soccer, and softball (spring quarter). The Council has negotiated low membership fees for students and their families at the nearby Foothill YMCA and the San Marino/South Pasadena YMCA, which provide excellent recreational facilities. In addition, limited use of the Pasadena Athletic Club has been arranged on a quarterly basis at a substantially reduced membership cost.

The Catalyst

Established by students in 1977, the Catalyst offers sandwiches, gourmet coffee, muffins and other foods in a pleasant, informal setting. Food service is provided by Total Food Management. Rental of the facilities for private uses or seminary-related functions may be arranged through the Catalyst Coordinator in the All Seminary Council office on the first floor of that building.
Sheri Harthoom Memorial Student Fund

The Sheri Harthoom Student Fund is the official channel for receiving funds on campus for mission and social concern efforts. Students or others may make donations at each registration. The groups that share the Fuller Student Fund are Arts Concerns, International Students Concerns, Mission Concerns, Multicultural Concerns, Peace and Justice Concerns, and Women’s Concerns committees. Each committee receives a percentage of the funds which are allocated to Fuller summer mission interns, community service interns, and qualified ethnic students in the form of grants.

CAMPUS FACILITIES AND SERVICES

Fuller Theological Seminary is located in the heart of downtown Pasadena at Oakland Avenue and Ford Place. The campus is situated in the center of a large metropolitan area with outstanding schools, libraries, cultural interests, and recreational and employment opportunities.

Administrative and Classroom Facilities.
The offices of the president and provost are in Slessor Hall. Payton Hall houses office of the dean and many of the faculty of the School of Theology, a number of classrooms, the mailroom and refectory.

The administration and faculty of the School of Theology also occupy a building complex on the Arol Burns Mall and Ford Place, including Taylor Hall, which houses the Hispanic Church Studies program.

The offices of the various programs of Continuing and Extended Education, including the Doctor of Ministry program, Extended Education, Individualized Distance Learning, and the Lowell Berry Foundation are grouped together in a single building at the corner of Oakland and Walnut.

Kresge Hall, an addition completed in 1972, joins the McAlister Library with Payton Hall. It provides administrative, advising, and faculty offices for the School of World Mission. Other School of World Mission offices are located in Glasser Hall on the Arol Burns Mall.

In the fall of 1986, the School of Psychology moved into a new three-story building. This structure houses offices for administration, faculty, and student interns, the Psychological Center (including an outpatient clinic), and a psychophysiological laboratory, as well as class-rooms and an auditorium for the seminary at large.

McAlister Library. The McAlister Library houses over 220,000 cataloged volumes—as well as an extensive collection of periodicals, journals and other resource materials—on five floors.

Student Services. The offices of a variety of student services are located in a collection of buildings facing Barker Commons and the central mall. These include the Office of Admissions and the Registrar’s Office (Academic Services Building); Theology Academic Advising and Financial Aid (Stephan Hall); Career Services, Field Education, Denominational Relations, the Office of Presbyterian Ministries, the American Baptist Theological Center, and the Ministerial Formation Coordinating Agency of the Reformed Church in America (Carnell Hall); Student Services, Student Development, the Office of Christian Community, the All Seminary Council and Graduate Union offices, (Kreyssler Hall); and the International Students Services Office.

Housing. Approximately 550 apartments in several complexes convenient to campus and owned or leased by the seminary provide housing for single students, couples, and families.

Refectory. The Refectory, located in Payton Hall, provides breakfast and lunch Monday through Friday (except holidays) during the academic year.

Bookstore. Fuller Seminary operates a well-stocked bookstore for the benefit of students, alumni/ae, faculty and the public. Quality theological publications of value for all aspects of ministry are available at a discount, and students have limited charge privileges. Apple Macintosh computer equipment and software is also available to students at substantially discounted prices.

Students with Disabilities. Fuller endeavors to respond to the special needs of students with disabilities. Ramps and elevators provide access to most campus offices and classrooms. Special efforts are made to schedule classes in facilities which are accessible and parking places are reserved in all campus parking areas. All offices can meet students with disabilities by appointment if the office’s regular location and services are inconvenient.
Admission
Prospective Students
Standards for Admission
Categories of Admission
Application for Admission
Application Deadlines and Notification of Acceptance
International Students
English Language Requirements
English as a Second Language Program

Expenses
Tuition and Regular Fees 1999-2000
Miscellaneous Fees 1999-2000
Special Fees 1999-2000
Housing Expenses 1999-2000
Tuition Refund Policy
Tuition Payment Policy
Overdue Accounts Policy
Disenrollment Policy

Financial Aid
Application Process
Eligibility for Need-based Financial Aid
Institutional Aid
Federal Student Loans
Federal Work-Study
Other Fuller Partners
Private Loan Programs

Registration
Orientation
Registration for Classes
Registration Deadlines
Course Changes
Schedule Restrictions
Auditing
Continuing Education Units

Academic Policies
Residence Requirements and Transfer Credit
Satisfactory Academic Progress
Enrollment Status
International Students
Absences and Withdrawal
Academic Standing
Academic Probation
Appeal Process
Satisfactory Academic Progress and Financial Aid
Time Limits for Completion of Degrees
Examinations
Permanent Academic Record
Grading
Pass/Fail Option
Formal Statements of Community Standards
Graduation
ADMISSION

Prospective Students

Admissions counselors are available to assist prospective students with information regarding admission, degree programs, and other questions. Fuller Seminary welcomes and encourages visits from prospective students and has several prospective student events scheduled each year. Information regarding these events may be obtained from the Office of Admissions. Those wishing to visit the campus at other times should schedule a visit in advance with the Office of Admissions.

Prospective Student Events for 1999-2000 are:
- Tuesday, July 27, 1999 (Evening Visit)
- Monday, October 25, 1999
- Tuesday, January 25, 2000 (Evening Visit)
- Monday, April 24, 2000
- Tuesday, July 11, 2000 (Evening Visit)
- Monday, October 23, 2000

Standards for Admission

In general, applicants must have a baccalaureate degree or its equivalent from an institution that is accredited by a recognized regional or national accreditation body before they can be admitted to master's degree programs at Fuller Theological Seminary. Requirements for admission are described under each degree program in the various sections of this catalog. Admission is granted to a specific program and not to Fuller Seminary or one of its schools at large.

Applicants who are not citizens of the United States or whose native language is not English must also meet admissions criteria as described below in sections regarding International Students and English Language Requirements.

It should be understood that admission to Fuller depends on factors beyond the applicant's academic record. These factors include theological development, Christian experience, spiritual growth, call to service and gifts for ministry. Men and women of God are qualified for Christian ministry by faith, moral character, experience and academic achievement. Such people are characterized by compassion for individual persons, by sensitivity to the needs of the total community, by a burden that the whole of God's will be obeyed on earth, by a readiness to accept correction, by a desire for moral growth, by personal integrity, and above all, by a mature trust in Jesus Christ as the foundation of life and ministry.

Fuller Seminary reserves the right to draw conclusions regarding the evangelical, Christian profession of faith of all applicants. This determination will be made on the basis of the statements of Christian faith given in the application. Such statements are a significant factor in the admission decision.

The seminary also reserves the right to admit or deny admission to any non-Christian or non-evangelical individual or any individual from an organization having a theological stance which is not in accord with the seminary's Statement of Faith. While desiring to maintain flexibility in admission to its programs, the institution will not compromise the integrity of its purpose and Statement of Faith by admitting students whose orientation may be disruptive or may confound the academic freedom of fellow students or faculty.

Fuller Theological Seminary admits students of any race, gender, color, nationality or ethnic origin to all the rights, privileges, programs and activities generally accorded or made available to students of the seminary. It does not discriminate on the basis of race, gender, color, nationality or ethnic origin in the administration of its educational policies, loan programs, and other seminary-administered programs.

Categories of Admission

In addition to full admission to regular degree or certificate programs, a limited number of students may also be admitted under one of the following classifications:

Limited Enrollment Student: one who is qualified for regular admission but wants to take no more than six master's-level courses (24 units);

Unclassified Student: one who is academically qualified for admission, wants to take an unlimited number of master's-level courses, but does not want to pursue a degree program;

Special Student: one who does not meet the academic requirements for regular admission, unclassified or limited enrollment student status at the master's level, but is at least thirty-one years of age and has had at least three to five years of full-time ministry experience;

Visiting Student: one who is currently enrolled as a graduate student in good standing at another graduate institution, but wants to have transcript evidence of course work done at Fuller for transfer to the school of primary enrollment.

Application for Admission

A Request for Application form is included at the back of this catalog. Applications may be obtained by returning the request form or by writing or phoning the Admissions Office at 800-AFULLER or 626-584-5400, or by visiting the Admissions website at www.fuller.edu/admiss/.

Different programs of the seminary have dis-
tinct application forms; it is important to request the application for a specific program and to make sure it is the correct application before submitting it. Admission is granted to a specific program and not to the seminary or a school at large.

All forms should be completed and returned to the Admissions Office as soon as possible, and no later than the application deadline for the quarter for which admission is sought (see below). The nonrefundable application fee is $50.00 for degree programs as well as special and unclassified admission, and $25.00 for all other classifications. Complete application instructions are included with the application packet.

The School of Psychology and the programs of the Center for Advanced Theological Studies require scores from the Graduate Record Examination (GRE). GRE information may be obtained from the Graduate Record Examination, Educational Testing Services, P.O. Box 6000, Princeton, NJ 08541-6000, by phone at 609-683-2002, or at www.gre.org. GRE scores over five years old are not acceptable. The Marriage and Family Department of the School of Psychology will accept the Miller Analogies Test (MAT) in lieu of the GRE. Information may be obtained from most colleges or by writing MAT, The Psychological Corporation, 555 Academic Court, San Antonio, TX 78204-3959, by phone at 800-622-3231, or at www.btc.com.

Application Deadlines and Notification of Acceptance

Most programs in the Schools of Theology and World Mission have quarterly application deadlines approximately 30 days before the beginning of the quarter for regular and special admission. For 1999-2001, they are as follows:

<table>
<thead>
<tr>
<th>Program</th>
<th>Fall Quarter 1999</th>
<th>Winter Quarter 2000</th>
<th>Spring Quarter 2000</th>
<th>Summer Quarter 2000</th>
</tr>
</thead>
<tbody>
<tr>
<td>School of Theology</td>
<td>Application deadline January 15</td>
<td>Files to be completed by February 15</td>
<td>Notification of decision by April 15</td>
<td></td>
</tr>
<tr>
<td>School of Psychology</td>
<td>Application deadline January 15</td>
<td>Files to be completed by February 15</td>
<td>Notification of decision by April 15</td>
<td></td>
</tr>
<tr>
<td>School of World Mission</td>
<td>Application deadline January 15</td>
<td>Files to be completed by February 15</td>
<td>Notification of decision by April 15</td>
<td></td>
</tr>
</tbody>
</table>

Beginning in the academic year 2000-2001, applications to these World Mission programs will be accepted only once each year, by the first Wednesday in January, for matriculation the following Fall Quarter.

International Students

The term “international students” is used at Fuller to denote both international students who come on visas to study at Fuller as well as those who are legal permanent residents of the United States. Fuller Seminary is authorized to issue visa documents for the F-1 (I-20) Student visa and the J-1 (IAP-66) Exchange Visitor student visa. International students who require either an I-20 or an IAP-66 form to apply for a student visa must be accepted for admission to Fuller and must meet the requirements of a financial guarantor for themselves and all dependents who will accompany them to the United States. The financial guarantee must be from the source(s) that will actually provide the funds for study and living expenses. This can be done by (a) showing that they are sponsored by a responsible Christian organization which will commit itself to guarantee the necessary support and round-trip transportation for the student and his or her dependents (if they are to accompany
the student to the seminary), or (b) demonstrating by a letter from a bank or savings institution that the student has on deposit sufficient funds to cover tuition, other school fees, living expenses for the student and family, and round-trip airfare, or (c) providing the same proof from other individuals or organizations who wish to contribute to the student’s support that there are sufficient funds available to cover their financial commitment. If the dependents are remaining in their home country, the seminary strongly recommends that appropriate financial arrangements be made to care for them during the entire time the student is away, in addition to the student’s expenses in the United States.

International applicants should submit their applications at least six months prior to the quarter in which they intend to enroll. The application file should be completed (including transcripts, financial guarantees, etc.) at least 60 days before the planned date of arrival in order to allow time for the student to receive the visa application papers. International applicants are required to submit official documentation of all postsecondary (college level) education.

Appropriate visa application forms (I-20 or IAP-66) will be sent to the student upon admission to the Seminary and receipt of an acceptable financial guarantee. The student may be required to deposit in advance a portion of the financial guarantee with the seminary to ensure that sufficient funds are available for initial housing and registration expenses upon the student’s arrival in the United States. Questions regarding visas should be addressed to the International Student Services Office, by phone at 626-584-5396, by fax at 626-796-4185, or by mail.

International students on F-1 and J-1 visas are required to maintain valid immigration status (including, but not limited to, full-time enrollment) throughout their stay at Fuller in order to remain in good standing with the seminary. These visas are only available for study at the seminary’s Pasadena campus.

English Language Requirements

In addition to the specified admission requirements for each degree program, each applicant who does not speak English as their first language is required to take the Test of English as a Foreign Language (TOEFL) examination to determine English language proficiency. Most applicants can obtain the TOEFL Bulletin by writing to TOEFL, P.O. Box 6154, Princeton, NJ, 08541-6154, USA, by phone at 609-771-7100, or at www.toefl.org. Students in Europe, Hong Kong, India, the Middle East (except Israel), North Africa, Republic of China and Taiwan must obtain a TOEFL Information Bulletin locally. The TOEFL is currently administered in two formats. In most countries it is administered as a computer-based test, while in others it is available only as a paper test. Since paper tests are given on a limited basis each year, and preregistration is required, the student should allow sufficient time for the results to be included in the admission process. A score of 213 (550 on the paper test) on the TOEFL examination is required for acceptance to most programs. A score of 237 (580 paper) is required for admission to the Ph.D. program in the School of World Mission. A score of 250 (600 paper) is required for the Th.M. and Ph.D. programs in the School of Theology and doctoral programs in the School of Psychology. Applicants to master’s-level programs in the School of Theology or School of World Mission who do not score at least 213 (550 paper), but who are otherwise qualified for admission may be eligible to begin studies through Fuller’s English as a Second Language program (see below).

The faculty reserves the right to require any student whose first language is not English to suspend enrollment in regular classes and enroll in the English as a Second Language Program (see below) if it is determined by the faculty upon matriculation or anytime thereafter that the student is experiencing academic difficulty due to lack of graduate level proficiency with the English language, regardless of the student’s TOEFL score or the granting of a waiver.

English as a Second Language Program

The English as a Second Language (ESL) program at Fuller Seminary is designed to help students facilitate their transition to Fuller’s graduate-level studies in English. It is intended for master’s-level applicants in the School of Theology or School of World Mission who score between 173 (500 paper) and 210 (547 paper) on the TOEFL examination. To be eligible for this program, applicants must be qualified for admission to a particular degree or nondegree program in every other way.

The ESL program consists of two levels, Intermediate and Advanced. The Intermediate level consists of one quarter of four noncredit courses covering speaking, listening, reading, writing, culture, and theological English. The Advanced level is one quarter of full-time English language studies, which includes work in speaking, listening, reading, writing, and academic research, coordinated with an Individualized Distance Learning (IDL) course. In the Advanced level students can receive credit for the IDL course and for the course in Academic Research and Writing. Students admitted through the ESL program must successfully complete the program before they can enroll in other master’s-level classes for academic credit.
EXPENSES

All expenses are payable in U.S. currency. MasterCard and Visa are accepted. The seminary reserves the right to change rates and policies when necessary. The following rates and policies are in effect Summer Quarter 1999 through Spring Quarter 2000. NOTE: Tuition is charged based on the school and level of the class, not on the student's program.

Tuition and Regular Fees 1999-2000

<table>
<thead>
<tr>
<th>Application, nonrefundable</th>
<th>Degree programs, Special, Unclassified</th>
<th>$50.00</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nonrefundable Transcript Evaluation</td>
<td>..........................</td>
<td>20.00</td>
</tr>
<tr>
<td>Matriculation, nonrefundable</td>
<td>(Applies against tuition)</td>
<td>..........................</td>
</tr>
<tr>
<td>Theology/World Mission</td>
<td>....</td>
<td>50.00</td>
</tr>
<tr>
<td>Clinical Psychology</td>
<td>....</td>
<td>150.00</td>
</tr>
<tr>
<td>Marriage and Family</td>
<td>....</td>
<td>50.00</td>
</tr>
</tbody>
</table>

School of Theology Tuition

<table>
<thead>
<tr>
<th>Level</th>
<th>M.A., M.Div., Th.M.</th>
<th>500-level</th>
<th>per unit</th>
<th>192.00</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Audit, nonrefundable</td>
<td>700-level</td>
<td>per unit</td>
<td>96.00</td>
</tr>
<tr>
<td></td>
<td></td>
<td>800-level</td>
<td>per unit</td>
<td>75.00</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Continuation</td>
<td>per quarter</td>
<td>250.00</td>
</tr>
</tbody>
</table>

School of World Mission Tuition

<table>
<thead>
<tr>
<th>Level</th>
<th>M.A.</th>
<th>500-level</th>
<th>per unit</th>
<th>192.00</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Continuation</td>
<td>5</td>
<td>per quarter</td>
<td>50.00</td>
</tr>
<tr>
<td></td>
<td>Audit, nonrefundable</td>
<td>600-level</td>
<td>per unit</td>
<td>233.00</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Continuation</td>
<td>per quarter</td>
<td>50.00</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Continuation</td>
<td>per year</td>
<td>75.00</td>
</tr>
<tr>
<td></td>
<td></td>
<td>700-level</td>
<td>D.Min.</td>
<td>per unit</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Continuation</td>
<td>3</td>
<td>per quarter</td>
</tr>
<tr>
<td></td>
<td></td>
<td>700-level</td>
<td>D.Miss.</td>
<td>per unit</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Continuation</td>
<td>7</td>
<td>75.00</td>
</tr>
<tr>
<td></td>
<td></td>
<td>800-level</td>
<td>Ph.D.</td>
<td>per unit</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Continuation</td>
<td>7</td>
<td>75.00</td>
</tr>
</tbody>
</table>

School of Psychology Tuition

<table>
<thead>
<tr>
<th>Level</th>
<th>Clinical Psychology Department</th>
<th>500-level</th>
<th>per unit</th>
<th>222.00</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>800-level</td>
<td>Ph.D., Psy.D.</td>
<td>per unit</td>
<td>342.00</td>
</tr>
<tr>
<td></td>
<td>Continuation fee</td>
<td>per quarter</td>
<td>500.00</td>
<td></td>
</tr>
</tbody>
</table>

Marriage and Family Department

<table>
<thead>
<tr>
<th>Level</th>
<th>M.S. MFT</th>
<th>500-level</th>
<th>per unit</th>
<th>222.00</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Continuation</td>
<td>per quarter</td>
<td>300.00</td>
<td></td>
</tr>
<tr>
<td></td>
<td>M.S. MFT Practicum</td>
<td>Continuation</td>
<td>per quarter</td>
<td>50.00</td>
</tr>
<tr>
<td></td>
<td>Miscellaneous Fees 1999-2000</td>
<td>..........................</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

All Seminary Council Fee

<table>
<thead>
<tr>
<th>Quarter</th>
<th>.......................... per quarter</th>
<th>28.00</th>
</tr>
</thead>
</table>

Summer:

<table>
<thead>
<tr>
<th>Quarter</th>
<th>.......................... per quarter</th>
<th>15.00</th>
</tr>
</thead>
</table>

Health Insurance:

<table>
<thead>
<tr>
<th>Category</th>
<th>.......................... per quarter</th>
<th>..........................</th>
</tr>
</thead>
</table>

Student: 176.00

Student/Spouse: 521.00

Student/Children: 470.50

Family: 807.00

Ph.D./Th.M. Language

| Examination | .......................... each | 50.00 |

Cost incidental to Psychology

| Dissertation Defense (estimated) | 750.00 |

Marriage and Family Doctoral

| Dissertation Defense Fee | 350.00 |

Dissertation Microfilming and Copyright | 95.00 |

Special Fees 1999-2000

| Late Registration Fee | 15.00 |

Registration change fee | 5.00 |

Incomplete Fee | 5.00 |

Deferred payment fee | 15.00 |

Parking per quarter | 15.00 |

Replace diploma | 15.00 |

Transcript fee | 3.00 |

Housing Expenses 1999-2000

The following costs are Fuller facilities only. Complete and current estimates of total living expenses in the Pasadena area will be sent with application. These rates are subject to change without notice.

<table>
<thead>
<tr>
<th>Singles Apts.</th>
<th>per month</th>
<th>..........................</th>
</tr>
</thead>
<tbody>
<tr>
<td>7 units or less</td>
<td>per month</td>
<td>660-900.00</td>
</tr>
<tr>
<td>8 units or more</td>
<td>per month</td>
<td>410-590.00</td>
</tr>
<tr>
<td>1 bedroom apt.</td>
<td>per month</td>
<td>600-720.00</td>
</tr>
<tr>
<td>2 bedroom apt.</td>
<td>per month</td>
<td>660-900.00</td>
</tr>
<tr>
<td>3 bedroom apt.</td>
<td>per month</td>
<td>780-950.00</td>
</tr>
</tbody>
</table>

1Chargeable only when no formal application is submitted.

2Free and reduced-charge audits are also available. See below in this section of the catalog for a complete statement of audit policy.

3Charged each quarter beginning the quarter after course work is completed until degree is awarded.

4Charged each quarter (Fall, Winter, Spring) in which a student does not register for a seminar, reading course or language study, and also each quarter after course work is completed until degree is awarded.

5Charged each quarter (Fall, Winter, Spring) when a student does not register for course work, and also after course work is completed until degree is awarded, if the student is in residence.
Charged each year, beginning in Fall Quarter, when a student does not register for course work, and also after course work is completed until degree is awarded, if the student is not in residence.

Charged each quarter (Fall, Winter, Spring) to such students if in residence; charged each year, beginning in Fall Quarter, to such students if not in residence.

Not required if a student is registered for 8 units or less, or has existing insurance with comparable coverage, or is not registered in Pasadena. Coverage for spouse and children optional. International students on F or J visas must have health insurance, and any family members with them in the U.S. must be covered as well; MediCal (a California state health assistance plan) does not meet this insurance requirement. A health maintenance plan (HMO) is also available at different rates. All rates subject to change annually.

Tuition Refund Policy

Pasadena Campus. For ten-week classes dropped between registration and the end of the day Friday of the first week of classes, the refund is 100 percent. For those classes dropped by the end of the day Tuesday of the second week of classes, the refund is 90 percent; for those dropped by Friday of the second week of classes, the refund is 75 percent; for those dropped the third week of classes the refund is 50 percent; for those dropped the fourth week of classes the refund is 25 percent. No refund is made for courses dropped after the fourth week of classes. Courses are added at the full rate. There is no refund of audit charges.

For courses offered in one-week intensive sessions, there is a 100 percent refund if the course is dropped by the end of the first day; a 75 percent refund on the second day; and a 50 percent refund if dropped on the third day. No refund will be made thereafter. Courses are added at the full rate. There is no refund of audit charges.

For courses offered in two-week intensive sessions, there is a 100 percent refund if the course is dropped by the end of the week; a 75 percent refund on the first week; a 50 percent refund on the second week; and a 25 percent refund if dropped Thursday. No refund will be made thereafter. Courses are added at the full rate. There is no refund of audit charges.

For courses offered in five-week intensive sessions, there is a 100 percent refund if the course is dropped by the end of the first week; a 75 percent refund on the first week; a 50 percent refund on the second week; and a 25 percent refund on the third week. No refund will be made thereafter. Courses are added at the full rate. There is no refund of audit charges.

In all cases, any applicable refunds are based on the date that an official drop form, signed by an academic advisor, is received in the Registrar’s Office.

Extended Education. A separate tuition refund policy applies to classes offered through Fuller’s Extended Education centers. See the Continuing and Extended Education section of this catalog for details.

Government Loans and Tuition Refund. Students who have received government loan monies (i.e., Perkins, Stafford, and HEAL) for quarters in which they drop below half-time enrollment may owe a refund to their lender. Contact the Office of Financial Aid for details.

Tuition Payment Policy

A deferred payment plan is available for those students with a satisfactory payment history who are not able to pay the total charges at the time of registration. A $15 deferred payment service fee allows the student to pay a minimum of $200 (plus any optional fees) at registration. Student account balances must be paid in full prior to registration for the next quarter. Interest on deferred payment balances will accrue from the beginning of the month after registration at the current interest rate set by the seminary. This plan is available only to those registered for academic credit (not auditors).

Overdue Accounts Policy

Students whose tuition, housing or bookstore accounts are not current will not be able to register for the next quarter, receive diplomas or have transcripts issued. Persons whose accounts are not current may be subject to legal collection procedures.

Disenrollment Policy

Fuller Seminary reserves the right to disenroll a student in any of the following situations: (1) payment for registration was made by a check not backed by sufficient funds; (2) registration was not accompanied by adequate payment (including previous balance and appropriate down payment on new charges, or payment in full in cases where such payment is required); (3) the student registered for more units than approved; (4) the student is found to have a delinquent account in the Bookstore or Housing Office at the time of registration and has evaded, falsified
Russell P. Spittler, Provost
or inadvertently obtained registration clearance from either office.

In most cases, the student will be permitted five working days to remedy the situation before being disenrolled. In the case of repeated offenses, however, the seminary reserves the right to disenroll the student immediately.

In all cases, once the student has been disenrolled, reenrollment for that quarter will not be granted even if the situation is subsequently resolved. Future enrollment will depend on whatever conditions are imposed by the office(s) involved as necessitated by the situation.

FINANCIAL AID

Over the last decade, the cost of education at institutions of higher education has risen faster than the current rate of inflation. Seminaries have not been excluded from this trend. In response, Fuller Theological Seminary has committed significant resources toward providing a quality seminary education at an affordable price. This commitment flows from the seminary’s mission to prepare men and women for ministry regardless of their financial strength.

Fuller offers various opportunities for students to receive merit-based and need-based institutional grants and scholarships. Each year, nearly two million dollars are disbursed to qualifying students. In addition, Fuller participates in low-interest federal loan programs and a federal work-study program that allows students to work in exchange for financial aid.

Application Process

To apply for financial aid at Fuller Seminary, students must follow the following steps:

First, apply for admission at Fuller. Applicants cannot receive any financial aid until they have been accepted into a program. Applicants for the following degrees are sent financial aid applications upon acceptance:

Doctor of Philosophy in Clinical Psychology
Doctor of Psychology in Clinical Psychology
Doctor of Philosophy in Theology
Master of Science in Marital and Family Therapy

Once the student has applied for admission to Fuller, the Office of Financial Aid will send a financial aid application. To receive maximum consideration for assistance for the upcoming academic year, new students should submit a financial aid application by April 30.

Extension Students. Students who plan to attend any of Fuller’s extension sites and are interested in institutional aid must contact the area director of the site to request appropriate application materials. Extension students interested in Federal aid can proceed to the next step.

United States Citizens and Permanent Residents (or Green Card Holders). Fill out the Free Application for Federal Student Aid (FAFSA) and Fuller’s Supplemental Application and send both of these forms to the Office of Financial Aid. Students will be considered for aid in the form of both institutional aid and federal loans. Students who want to apply for federal loans must complete the FAST-APP included in the Supplemental Application.

International Students. Fill out Fuller’s International Student Financial Aid Form. Send this form directly to the Office of Financial Aid at Fuller Seminary. Students will be considered for institutional funds only.

Eligibility for Need-Based Financial Aid

To determine a student’s financial need, the direct and indirect costs are added together; this is called the Cost of Attendance. Then the amount the student can contribute toward those costs is subtracted from the total.

Direct Costs. These costs include tuition, fees, and on-campus housing.

Tuition is calculated by multiplying the per unit tuition amount associated with a specific degree program by the number of anticipated units. The current per unit tuition amounts can be found earlier in this section of the catalog. Fees range from $84 to $103. Most students enrolled full-time pay $103.

On campus housing at Fuller Theological Seminary is provided in the form of apartment rentals. Consequently, each student’s housing costs will be different.

Indirect Costs. Seminary-related expenses not paid directly to the seminary for one enrolled student are estimated as follows:

Books: $1,200 per year
Housing (if the student is not in seminary housing): $4,428 per year
Transportation: $810 per year
Food: $2,358 per year
Personal/Miscellaneous: $1,656 per year

For example, a full-time Master of Arts and or Master of Divinity student will take 48 units per year. This student is living in student housing and pays $600 per month. She will enroll for all four quarters in the academic year. Her cost of attendance would be calculated as follows:

Tuition: $192.00 x 48 = $9,216
Fees: $103
On-campus housing: $7,200
Food: $2,358
Transportation: $810
Personal/Miscellaneous: $1,656
Cost of Attendance: $21,343

Cost of Attendance
**Student Contribution.** A student must complete the Free Application for Federal Student Aid (FAFSA) in order for Fuller to calculate the student's estimated contribution. Factors that influence the student's contribution include:

- Earned Income
- Assets
- Family size and the number of family members attending college
- Any unusual medical or dental expenses

If the cost of attending Fuller exceeds the student's contribution, the student is eligible for aid.

**Other Eligibility Requirements.** To be eligible for a seminary grant, a student must satisfy these additional conditions:

- Be accepted into a degree program.
- Plan to take a minimum of 24 units in the financial aid academic year from the summer quarter through the following spring quarter.
- Attend classes at the Pasadena campus. (Students attending extension sites should contact their area director for grant opportunities).
- Maintain a 2.5 G.P.A. or better.

**Institutional Aid**

Three types of aid are offered by each of the three schools: merit-based aid, need-based endowed scholarships, and need-based grant-in-aid. Gifts to the endowment fund from which merit-based and need-based scholarships and grants are made have been given in memory of or by the many people, including the following:

Berachah Church, Houston, Texas
Lowell W. Berry
P. Hilding Carlson Memorial
Edward John Carnell Memorial
Eugene H. Dodds Memorial
Kathleen N. Earl Memorial
Fuller Evangelistic Association
Florence H. Gibbins and John J. Gibbins
Eva Porter Hart Memorial
Mr. and Mrs. John E. Henry Memorial
Jewell Fuller Lang and Fred S. Lang
Leonard A. and Ella B. Lindsell
Rudolph C. Logefell
Rebecca R. Price Memorial
Roy M. Rawley Memorial
Clair R. Savage
Jane Morgan Stover Memorial
R. Donald Weber
Lylie Whittle
Richard Keith Wright

**School of Theology**

**Merit-Based Scholarships and Awards.** Recipients of these scholarships and awards are selected by faculty members solely on the basis of outstanding academic achievement. Students do not apply for these scholarships and awards. Many generous donors provide the funds that make these scholarships possible. Additional details on these scholarships and awards may be found in the first section of this catalog.

James and Barbara Bere Merit Scholarship
Lowell Berry/Paul E. Jewett Dean’s Scholarship
F. Carlton Booth Evangelism Award
Geoffrey W. Bromiley Church History Award
Center for Advanced Theological Studies Merit Fellowships
The Dilworth International Graduate Fellowship
Dunnivant/Reeves Scholarship
George Gay Memorial Fellowship
Everett F. Harrison, Jr., Award in New Testament
Hooper/Keefe Preaching Award
School of Theology David Allan Hubbard Achievement Award
William Sanford LaSor Award in Old Testament
Lloyd John Olagine Preaching Award
Parish Pulpit Fellowship
Israel Rosales Hispanic Ministries Award
Esther and Harold Stassen Jubilee Scholarship

**Need-based Endowed Scholarships.** Through the generous contributions of many donors, Fuller Theological Seminary is able to offer a variety of need-based endowed scholarships to students in the School of Theology. In addition to financial need, factors such as denomination and calling are used to select recipients for these competitive scholarships. A description of each scholarship, and the selection process for the scholarship are outlined below.

**Selected by a Faculty Committee.** The recipients for these scholarships are selected by a faculty committee. Students do not apply directly for these scholarships but must have a financial aid application on file in the Office of Financial Aid.

- Homer and Isabelle Goddard Lay Ministry Scholarship Award. Given by Wallace and Margaret Larson, this scholarship fund was established in honor of Homer and Isabelle Goddard in recognition of and appreciation for their lifelong commitment to lay ministry.

- George and Della Hummel Scholarship Fund. Established by Mrs. Della Hummel Johnston/Yinger Scholarship Fund. Given by Mr. and Mrs. Robert Johnston and Mr. and Mrs. William Yinger in honor of their parents, this grant is awarded to School of Theology students who are interested in evangelism and social action expressed in church planting and cross-cultural and inner-city ministries.

- Norman Vincent Peale Scholarship. This endowed fund in recognition of the outstanding ministry of Norman Vincent Peale is intended to
assist with the financial needs of second or third year School of Theology students preparing for the local church ministry.

Cary Weisiger Scholarship. Given by the congregation of Menlo Park Presbyterian Church as an expression of love in honor of Dr. Weisiger for his twelve years of faithful service, this award is presented to deserving students preparing for the pastorate.

John C. and Ruby Wright Ministerial Scholarship. Established by Mr. and Mrs. Wright, this award is given to deserving students preparing for a pastoral ministry.

Selected by the Office of Financial Aid. The Office of Financial Aid administers the following endowed scholarships. To apply, returning students must submit a financial aid application by March 1 of each year for the next academic year beginning with the summer quarter.

Jose Arreguin Scholarship. This scholarship is awarded to Hispanic students in the School of Theology.

Glenn and Margaret Barker Memorial Scholarship Fund. This fund was established by Glenn W. Barker, first Provost of the seminary, in loving memory of his wife Margaret. After his death, the fund was expanded and is provided as an investment in seminarians to assist in financing their education for future ministry.

Barnabas Scholarship. This endowed fund has been established for School of Theology and School of World Mission students. It is the intent of the donors that the recipients not only benefit financially, but that the grants serve to illustrate the biblical model of Barnabas, who was a quiet enabler.

Heather Marie Bergman Memorial Scholarship. This scholarship provides assistance to female deaf students studying to enhance their skills in ministering to others. If no deaf women apply or are qualified to be a recipient, women with some other form of disability may be considered.

Brunson International Scholarship. Endowed by Mr. and Mrs. Henry Bronson, this scholarship assistance is provided for foreign nationals who anticipate returning to their culture to share the claims of Christ.

Burr-Martens Minority Student Grant. This award, established by Larry Burr in honor of his parents, is designated for African-American students pursuing the ministry.

Burr/Roth Scholarship Award. This award, established by Mr. and Mrs. Albert L. Roth, is given in honor of Larry Burr and in recognition of his faithful service to others and to the seminary, is given annually to a worthy and needy student.

Walt Gerber Scholarship. This scholarship is awarded to Master of Divinity students with significant financial need. Preference is given to PCUSA students.

Reverend Olive and Reverend Hartland Hurd Memorial Scholarship. Established by Mr. and Mrs. C.C. Hurd, this fund assists students in preparing for the local Methodist pastorate.

International Student Scholarship. Given by Janet Holdcroft, out of concern about developing Christian leadership among nationals in Third World countries, this grant is awarded to a non-U.S. student who plans to return to his or her home country upon graduation.

Ken Lorenz Memorial Scholarship Fund. This fund was established by Leonard and Muriel Lorenz in fond memory of their son, a former Fuller student.

Howard C. and Martha M. Miller Student Aid Fund. Established by Mr. and Mrs. Howard C. Miller to help students who have great future promise, but who are struggling with financial burdens.

 Mildred C. McCrossan Memorial Scholarship. Given by Mr. and Mrs. Thomas McCrossan and Mr. David McCrossan in honor of their mother and wife in recognition of her concerns for the local church and its leaders, this grant is awarded to a student who plans to work with a frontier mission in evangelism and church planting.

Joe Nunziato Scholarship. Established by Mr. and Mrs. R. Thomas Barber in honor of Joseph S. Nunziato and his ministry in the pastorate, this award is given to a senior in the who intends to go into full-time ministry.

James Morton Reid/Sally Samuelson Scholarship. Established by Mr. and Mrs. Jack Samuelson, this grant is awarded to second or third year students in the School of Theology who are preparing for local church ministry.

Anna M. Rosewall Scholarship Award. Established by Donald A. Rosewall in fond memory of his wife and co-servant. Recipients are selected from second year students committed to evangelical ministries.

Leonard S. and Carole C. Song Scholarship. Given by Mr. and Mrs. Leonard S. Song, this award is provided to worthy students preparing for the ministry.

Memorial Faculty Scholarships. Each year a number of scholarships are given in the name of faculty members who have served Fuller Theological Seminary for twenty years or more. Faculty who are honored in this way now include Dr. Geoffrey Bromiley, Dr. Daniel Fuller, Dr. Everett Harrison, Dr. David Allan Hubbard, Dr. William S. LaSor, Dr. George Ladd, and Dr. Paul K. Jewett.

Bob Watson Scholarship. This scholarship provides financial assistance to students who maintain a GPA of 2.5 or better and are able to articulate how the Gospel can be communicated through the media and the arts.

Reverend Barbara Ann Wilson Memorial Scholarship Fund. Given by Mrs. Barbara Jean Haney in memory of her sister, this award is given to African-American women over the age of 30 in the School of Theology.
Need-Based Grant in Aid. There are a variety of programs designed to assist students.

General Need-based Grants. All students enrolled in an M.A. or M.Div. program are eligible to apply. The average grant in 1998-99 covered 25 percent of tuition.

African-American Ministries Grants. All students admitted into the African-American Ministries program are eligible to apply. In addition, student must be U.S. citizens or permanent residents. The average grant in 1998-99 covered 60 percent of tuition.

Hispanic American Ministries Grants. All students admitted into the Hispanic American Ministries program are eligible to apply. In addition, student must be U.S. citizens or permanent residents. The average grant in 1998-99 covered 50 percent of tuition.

Ethnic American Grants. These grants are awarded to African-American, Hispanic American, or Native American U.S. citizens or permanent residents who are accepted into an M.A. or M.Div. program. The average grant in 1998-99 covered 43 percent of tuition.

Team Ministry Grants. Fuller offers these grants to married couples who are pursuing a joint ministry. Both students must be accepted into an M.A. or M.Div. program. Under this program, eligible students pay full rate for the first 16 units of their combined tuition each quarter. One student then receives a Team Ministry Grant, which covers 75 percent of the remaining tuition cost for that quarter. Both students must complete separate applications. Only units taken on the Pasadena campus are eligible for the team ministry benefit.

School of World Mission

Merit-Based Scholarships and Awards. Recipients of these scholarships and awards are selected by faculty members solely on the basis of outstanding academic achievement. Students do not apply for these scholarships and awards. Many generous donors provide the funds that make these scholarships possible. Additional details on these scholarships and awards may be found in the first section of this catalog.

Dilworth International Graduate Fellowship
School of World Mission David Allan Hubbard Achievement Award
Donald Anderson McGavaran Award in Church Growth
Robertson Merit Scholarship
Alan R. Tippett Award
School of World Mission Dean’s Award
Anthropology Award
Bible Translation Award
Communication Award
Contextualization Award
Folk Religion Award

History Award
Leadership Award
Missiology Award
Theology Award
Urban Mission Award

Need-based Endowed Scholarships. Through the generous contributions of many donors, Fuller Theological Seminary is able to offer a variety of need-based endowed scholarships to students in the School of World Mission. In addition to financial need, factors such as denomination and calling are used to select recipients for these competitive scholarships. Students cannot apply for these scholarships. A faculty committee selects all recipients.

Glenn and Margaret Barker Memorial Scholarship Fund. This fund was established by Glenn W. Barker, first Provost of the seminary, in loving memory of his wife Margaret. After his death the fund was expanded and is provided as an investment in seminarians to assist in financing their education for future ministry.

Barnabas Scholarship. This endowed fund has been established for School of Theology and School of World Mission students. It is the intent of the donors that the recipients not only benefit financially, but that the grants serve to illustrate the biblical model of Barnabas, who was a quiet enabler.

Charles and Jean Beckmann Scholarship Fund. This fund was established by Mr. and Mrs. Charles Beckmann to assist School of World Mission students who intend to return to their country of origin to communicate the Gospel more effectively to those of their own culture.

Heather Marie Bergman Memorial Scholarship. This scholarship provides assistance to female deaf students studying to enhance their skills in ministering to others. If no deaf women apply or are qualified to be a recipient, women with some other form of disability may be considered.

Bronson International Scholarship
Call Family Scholarship Award. This fund was established in honor of True and Bernice Call by their family.

Darling Scholarships. This scholarship provides assistance to students with significant financial need.

Dunavant/Reeves Scholarship. This endowed fund was established to provide assistance for students of all three schools for further study in ministry.

George and Della Hummell Scholarship
International Student Scholarship Fund.

This fund was established by Mr. and Mrs. Thomas McCrossan and other generous donors.

Mildred C. McCrossan Memorial Scholarship. Given by Mr. and Mrs. Thomas McCrossan and other generous donors.

Janet Holdcroft, out of concern about developing Christian leadership among nationals in Third World countries, this grant is awarded to a non-U.S. student who plans to return to his or her home country upon graduation.
Mr. David McCrossan in honor of their mother and wife in recognition of her concerns for the local church and its leaders, this grant is awarded to a student who plans to work with a frontier mission in evangelism and church planting.

**Jerry and Nancy Owsley Scholarship Award.** Established in memory of Jerry and Nancy Owsley by their children, this award is given to third-world students in the School of World Mission who plan to return to their native countries to minister upon graduation.

**Young-Nak Mission Scholarship.** This scholarship provides assistance to Korean students who are preparing for mission services with preference for those who plan to serve in North Korea.

**General Need-based Grants.** All students enrolled in a M.A. Th.M., D.Miss., or Ph.D. program are eligible to apply. The average grant in 1998-99 covered 27 percent of tuition.

**Team Ministry Grants.** Fuller offers these grants to married couples who are pursuing a joint ministry. Both students must be accepted into an M.A. or Th.M. program. Under this program, eligible students pay full rate for the first 16 units of their combined tuition each quarter. One student then receives a Team Ministry Grant, which covers 75 percent of the remaining tuition cost for that quarter. Both students must complete separate applications. Only units taken on the Pasadena campus are eligible for the team ministry benefit.

**School of Psychology**

**Merit-Based Scholarships and Awards.** Recipients of these scholarships and awards are selected by faculty members solely on the basis of outstanding academic achievement. Students do not apply for these scholarships and awards. Many generous donors provide the funds that make these scholarships possible. Additional details on these scholarships and awards may be found in the first section of this catalog.

- **Alumni Merit Scholarship**
- **American Psychological Association Scholarship**
- **Ray Anderson Integration**
- **Jeff Balswick Memorial Award**
- **Department Community Award**
- **John P. Davis Jr. Memorial Scholarship**
- **School of Psychology Dean's Award**
- **Dilworth International Graduate Fellowship**
- **Faculty and Administrative Wives Memorial Award**
- **Frank and Evelyn Freed Scholarship**
- **Clare W. Headington Memorial Scholarship**

**School of Psychology David Allan Hubbard Achievement Award**

**Marriage and Family Faculty Award**

**Gene Wesley Pfrimmer Memorial Award**

**John Stauffer Memorial Merit Fellowship**

**Lee Edward Travis Award**

**Need-based Endowed Scholarships.** Through the generous contributions of many donors, Fuller Theological Seminary is able to offer a variety of need-based endowed scholarships to students in the School of Psychology. In addition to financial need, factors such as therapeutic approach, nationality and calling are used to select recipients for these competitive scholarships. Students cannot apply for these scholarships. All recipients are selected by a faculty committee.

- **Amadeus Scholarship.** This scholarship provides assistance to those students in the School of Psychology who actively present Christ as the foundation for a client’s healing.
- **Dunavant/Reeves Scholarship.** This endowed fund was established to provide assistance for students of all three schools for further study in ministry.
- **International Student Scholarship.** Given by Janet Holdcroft, out of concern about developing Christian leadership among nationals in Third World countries, this grant is awarded to a non-U.S. student who plans to return to his or her home country upon graduation.
- **School of Psychology Minority Scholarship.** This scholarship provides assistance to ethnic minority students who plan to return to their communities to provide psychological service, teaching, research, therapeutic practice, or other related professional skills.

**General Clinical Psychology Need-based Grants.** All students enrolled in a Ph.D. or Psy.D. program are eligible to apply. The average grant in 1998-99 covered 19 percent of tuition.

**General Marital and Family Therapy Need-based Grants.** All students enrolled in an M.S. program are eligible to apply. The average grant in 1998-99 covered 11 percent of tuition.

**Federal Programs**

Fuller participates in two federal financial aid programs. Students must meet the following basic eligibility requirements:

- Be a U.S. Citizen or permanent resident
- Maintain a 2.5 G.P.A or higher and finish degree program within the time period required by the student's program.
- Maintain at least half-time enrollment
- Be in compliance with the selective service
registration requirement (if a male student)
• Not be in default on any federal student loans.

Federal Student Loans

Subsidized Stafford Loans. The subsidized federal Stafford Loan is a need-based loan requiring a student to have financial need as described earlier. The following borrowing limits apply to graduate students:
• Annual limit: $8,500
• Aggregate limit: $65,500 (includes both undergraduate and graduate borrowing)

Interest does not accrue and the student is not required to begin repaying the loan until six months after graduation. However, students may go into premature repayment if they drop below half-time enrollment prior to graduation.

Unsubsidized Stafford Loans. In addition to the subsidized loan, an unsubsidized federal Stafford Loan is available to borrowers who do not have need-based eligibility or must borrow in excess of the subsidized loan limit. The following limits apply to graduate students:
• Annual limit: $18,500 (includes any subsidized amount)
• Aggregate limit: $73,000 (includes both undergraduate and graduate borrowing)

Interest begins to accrue immediately, and the student is responsible for interest payments while in school. The student is not required to begin repaying the principal of the loan until six months after graduation. However, students may go into premature repayment if they drop below half-time enrollment prior to graduation.

For both the subsidized and unsubsidized federal Stafford Loans, the interest rate during in-school, deferment or grace periods, is variable based on the 91-day T-Bill + 1.7 percent, capped at 8.25 percent. These rates are effective for loans first disbursed on or after October 1, 1998 and prior to July 1, 2003.

Perkins Loan. These loans are need-based, low-interest loans. Repayment begins nine months after a student graduates. However, students can go into premature repayment if they drop below half-time prior to graduation. Graduate students can borrow up $5,000 per academic year. Federal Perkins Loans are awarded from a small budget. Therefore, priority is given to students with the highest tuition costs. The interest rate is fixed at five percent.

Federal Work-Study

Work-study is a federal program that awards financial aid to students in exchange for work. To participate in the federal work-study program, students must show financial aid need. There are approximately 40 positions on the Fuller campus that qualify as federal work-study positions. The Office of Financial Aid does not place students into federal work-study positions. Students must locate the job and contact the financial aid office when the interview process begins.

Other Fuller Partners

Fuller Theological Seminary students receive scholarships and grants from a number of organizations. Awards can depend on denomination, scholastic ability, previous vocation, etc. The Office of Financial Aid assists in identifying potential recipients by determining need and reviewing applications. Listed below are awards typically made to Fuller Theological Seminary students.

Fuller Seminary Auxiliary. The Fuller Auxiliary annually offers a limited number of scholarships to students in all three schools.

PCUSA Denominational Funds. The PCUSA offers grants and loans to students who are either candidates or inquirers with the Presbyterian Church U.S.A. To apply, students must request an application through the denominational headquarters or stop by the Office of Financial Aid. Students must have a financial aid application on file in the financial aid office in order to be recommended.

The College Women’s Club Scholarship. Female students in the School of Psychology are invited to apply for this competitive scholarship in January of each year. Applications are available at the Office of Financial Aid.

Sandy Ford Leadership Award in Evangelism. This is a merit award given to a student who has completed at least one year of studies and who has shown spiritual maturity, outstanding leadership potential, and who is called to a ministry of evangelism or missions.

Sandy Ford Memorial Fund. Recipients must be planning a career in evangelism or mission. Applications are available in the Office of Financial Aid in November or interested students can write to: Sandy Ford Fund, P.O. Box 34769, Charlotte, N.C. 28234-4769

Mephibosheth Scholarship. This scholarship provides assistance to disabled students who are attending full-time in any of the three schools. Students must complete a financial aid application to be considered. Decisions are made in November.

All Seminary Council Ethnic American Grant. Supported by contributions to the Fuller Student Fund by seminary students, faculty and
staff, and administered by the All Seminary Council, this scholarship provides assistance to African-Americans, Native Americans, Hispanic Americans and Asian Americans in all three schools. Recipients must demonstrate financial need.

Private Loan Programs

Commercial Educational Loans. These loans are offered by various financial institutions and are in addition to and distinct from the federally-funded loan programs. Terms vary among plans. The most recent information is available from the Office of Financial Aid.

Fuller Seminary Emergency Short-Term Loans. These loans are designed to meet emergency needs and are without interest if repaid within 90 days. They are not designed to pay tuition, bookstore, or housing accounts, and depend on funds available. Application may be made in the Office of Financial Aid.

Other Sources

California Graduate Fellowship. The California Graduate Fellowship offers full tuition and required fees up to $6,490. Application is made annually in early March. Awards are for one year only, but can often be renewed for up to three years. Applicants must be California residents who can demonstrate their intent to become university or college faculty members. Qualification is based heavily on level of parental income and education, as well on Graduate Record Exam scores, grade point average, and other factors.

Government Agencies. Students eligible for veteran's benefits may receive those benefits for training in most programs at Fuller. Information is available from the veterans affairs advisor in the Registrar's Office. Students with physical disabilities may qualify for assistance from their state's vocational rehabilitation agency.

REGISTRATION

Orientation

For students entering in the Fall Quarter, the course of study at Fuller begins with orientation, which is held the week before regular (ten-week) classes begin (see calendar). Entering students in all three schools are expected to attend. The orientation program introduces the student to seminary life and theological training and provides an experience of Christian community.

Winter and Spring orientation programs are normally scheduled on one day prior to the first day of classes. All students entering these quarters are expected to attend. Students who enter in the winter or spring quarters may attend the week-long orientation in the fall. Students who enter in the Summer Quarter are expected to attend the Fall Quarter orientation.

Registration for Classes

Regular attendance in any seminary class is not permitted unless the person is registered for the class.

The following paragraphs describe Pasadena campus registration. For information on registration in Extended Education, see the Continuing and Extended Education section of this catalog.

Fall registration for returning students takes place near the end of August, about a month before classes begin. Fall registration for new students is held during the week immediately preceding the first day of regular classes (see calendar), and is a part of the new student orientation program.

Registration for new students for Winter or Spring Quarters takes place on the scheduled orientation day, usually the Friday before the first week of the quarter, or the day before classes start; see the Academic Calendar in this catalog for the dates of new student registration in these quarters. For returning students, registration for these quarters is normally scheduled during the eighth week of the previous quarter. There is no scheduled registration day for new students in Summer Quarter. Registration opens one week before the Summer Quarter begins.

Registration priority times are assigned each quarter on the basis of each student's accumulated credits and other factors. Students may not register in advance of their assigned times. Students whose accounts are not current will not be permitted to register for classes unless special arrangements have been made with the coordinator of student accounts prior to the week of registration. Students are required to pay a minimum of $200 plus any optional fees at the time of registration; students with a satisfactory payment history may defer the remaining charges.

All students must meet with their academic advisor prior to their scheduled registration. An academic advisor will be assigned to each incoming student during orientation. A completed and approved class request card, provided by the academic advisor, is required for registration. Any course change must be approved in writing by the academic advisor before the change can be made in the Registrar's Office.

Registration for courses occurring before the
regular registration periods described above is done through Self-Registration Packets available from the academic advising offices (see below for deadlines).

Registration Deadlines

Registrations involving any ten-week classes (including independent studies, field education, practica, theses or dissertations, continuations, and any other enrollment that does not have a regular schedule of meetings) must be received in the Registrar’s Office or Extended Education Office by the end of the first week of the ten-week quarter. A late registration fee will be charged if the registration is not received prior to the first day of the first week of the quarter.

Registrations for a one-week intensive course must be received no later than Monday of the week of the intensive session. A late registration fee will be charged if the registration is not received prior to Monday of the week of the session. Registration for a two-week intensive course must be received no later than Tuesday of the first week of the intensive session. A late registration fee will be charged if the registration is not received prior to the first day of the first week of the session. Registration for a five-week intensive course must be received no later than Wednesday of the first week of the intensive session. A late registration fee will be charged if the registration is not received prior to the first day of the first week of the session.

A special set of registration deadlines and late charges apply to Extended Education courses. See the Continuing and Extended Education section of this catalog for further information.

Course Changes

After registration has been completed, courses are added or dropped through the Registrar’s Office or Extended Education Office with a service charge of $5.00 for each change or set of changes made at the same time. Course changes must be approved in writing by the student’s academic advisor before the change can be made. No course has been officially added or dropped until the change has been recorded on the student’s permanent record. Adding courses is subject to the deadlines that apply to various class schedules as described above.

Students are permitted to drop ten-week courses through the end of the fifth week of the quarter. One-week intensive courses may be dropped through the third day (Wednesday); two-week intensive courses may be dropped through Friday of the first week; and five-week intensive courses may be dropped through Wednesday of the third week. In no case is a student ever dropped automatically from any class (except through administrative disenrollment; see above). The student must initiate the drop process through his or her academic advisor and the Registrar’s Office. See above in this section for the refund policy for dropped courses.

A special set of course change deadlines apply to Extended Education courses. See the Continuing and Extended Education section of this catalog for further information.

Schedule Restrictions

Students are not permitted to enroll in classes that overlap in scheduled meeting times, in whole or in part, with other classes. This includes intensive classes that overlap with regular ten-week classes. Also, students are not permitted to register in more than one two-week intensive in a given two-week period or in a one-week intensive and any other class meeting during that week. These limitations are designed to provide the best possible educational experience.

Auditing

Students enrolled in any of Fuller’s degree programs, or their spouses, are permitted to audit master’s-level classes in all three schools for a fee of $25 per course, as long as the student is enrolled for credit, or has been during the current academic year (fall through summer). Fuller graduates are invited to audit two master’s-level courses per year without charge. Active full-time pastors and missionaries who are not already Fuller students or graduates are invited to audit available master’s level courses in the School of Theology or School of World Mission for one-fourth of the current credit tuition fee. Other persons will be charged one-half of the current credit tuition fee, or $250 per course in Extended Education areas. Enrollment as an auditor is subject to all limitations of class size, the priority of students enrolled for credit, any special requirements for auditing a particular class, and the exclusion of auditors from a particular class or a given type of class.

Any person who is not a current student must apply to audit and pay an audit application fee. Forms are available in the Admissions Office. Persons not enrolled as students at Fuller who wish to audit classes must normally hold a B.A. degree or its equivalent. Audits are not recorded for audit-only students, nor is any permanent record kept. Audits are not recorded on the transcripts of students in degree programs.
Continuing Education Units

Many courses at Fuller can be taken for Continuing Education Units (noncredit units). One Continuing Education Unit (CEU) is defined as ten contact hours of satisfactory participation in an approved course or seminar. The CEU system provides a uniform measurement and record of non-credit post-secondary-level study. Professionals in a variety of fields, such as pastors, Christian school teachers, nurses, denominational executives and leaders of parachurch organizations, can use the CEU records to verify an educational experience that has helped them maintain or improve their skills. Fuller's Council on Continuing Education can grant CEU recognition to any seminary-sponsored course or seminar which meets CEU guidelines. Fuller Seminary is licensed as a Provider of Continuing Education to Registered Nurses by the California State Board of Nursing (Provider No. 04149).

Participants in an approved seminary sponsored event may apply for CEUs only if they are not taking the course or seminar in question for academic credit (that is, they must be course auditors or participants in a noncredit special event). Under no circumstances will CEUs be transferred as academic credit.

ACADEMIC POLICIES

Current and detailed information concerning academic policies is provided by the student handbook. Further information is provided by special handbooks prepared for students in the School of Psychology, the School of World Mission, the Center for Advanced Theological Studies, the Doctor of Ministry Program, and the Extended Education Program.

Changes are effected from time to time in the general regulations and academic policies. There are established procedures for making changes and for making such changes known to the students of the seminary. A curriculum or graduation requirement, when altered, is not made retroactive unless the alteration is to the student's advantage and can be accommodated within the span of years normally required for graduation.

Each student is responsible for knowing and understanding current academic policies. Ignorance of a policy which appears in a student handbook or in the catalog is not a valid reason for granting an exception to any policy.

Residence Requirements and Transfer Credit

Residence requirements vary by degree program and are described in the appropriate sections of this catalog and in the student handbooks of the three schools. Subject to these limitations, Fuller normally accepts appropriate transfer credit from graduate institutions accredited by the Association of Theological Schools, or regional or recognized international accrediting associations. The Theology Academic Advising Office is responsible for all transfer credit granted in the School of Theology. Students in the School of World Mission and the School of Psychology should consult their academic advisor concerning transfer credit.

Satisfactory Academic Progress

Satisfactory academic progress is defined as "reasonable progress toward completion of an educational goal." The guidelines which follow (see especially Academic Standing and Academic Probation) have been established to define the minimum standards for satisfactory academic progress at Fuller Theological Seminary. Individual schools or programs may impose additional or more stringent standards. Details may be found in the various student or program handbooks.

Enrollment Status

Student enrollment status is defined on a quarterly basis in most of the programs of the seminary. One unit of credit is defined as an academic designation denoting a minimum of 25-30 hours of classroom experience, academic preparation and research. In addition to the following definitions, special guidelines for enrollment certification pertain to certain classes and programs. Contact the Registrar's Office for details. It is important to note that work continued under a grade of Incomplete or Hold does not constitute enrollment beyond the quarter of registration.

In all cases described below, all courses, in any of the three schools, on the Pasadena campus, at Extended Education sites, and in any other way that Fuller offers courses, are counted toward the both the minimum and maximum load.

Full-time Study. For master's level programs, both degree and nondegree, the minimum full-time study load is twelve (12) master's level units per quarter. The maximum study load is twenty (20) units in any quarter. In either case, field education courses (internships) in the School of Theology are valued as four (4) units, regardless of the number of units earned (even zero).
In the Ph.D. programs in the Schools of Theology and World Mission and the D.Miss. program, eight (8) units per quarter of doctoral-level work is considered a full-time study load. For Doctor of Ministry students, twelve (12) units in any given quarter constitutes full-time enrollment for that quarter and the following quarter. The maximum study load is twenty-four (24) units in any twelve-month period.

For doctoral students in the School of Psychology, the minimum full-time study load is twelve (12) units per quarter. For Clinical Psychology students, the maximum academic load is sixteen (16) units in any given quarter (including the Summer Quarter). The maximum load for doctoral students in Marriage and Family is 20 units.

Half-Time Study. Six to eleven (6-11) units per quarter constitutes half-time status at the master’s level, and in the doctoral programs in the School of Psychology. Half-time status for other Ph.D. programs, the D.Miss. program, and the Theology Th.M. program is defined as four to seven (4-7) doctoral-level units per quarter. In the D.Min. program, four to eight (4-8) units in any given quarter constitute half-time enrollment for that quarter and the following quarter.

Three Quarter-Time Study. For students receiving veteran’s benefits, eight (8) master’s-level units per quarter constitutes three-quarter-time study status. The same is true of psychology doctoral classes. Three-quarter-time status for other Ph.D. programs and the D.Miss. program is defined as six 700- or 800-level units per quarter.

International Students

International students are required to maintain valid immigration status throughout their stay at Fuller in order to remain in good standing with the seminary. In most cases, this requires that the student be enrolled full-time for three consecutive quarters out of every year. A person whose immigration status is not valid is not considered a current student, and cannot register for classes, participate in seminary activities, or apply for readmission or admission to other degree programs.

Absences and Withdrawal

In the event of absence, it is the student’s responsibility to make necessary arrangements with the instructor. Faculty members decide their own policies concerning class attendance. Whenever possible, students are expected to report to their academic advisor any anticipated extended absences. Students who do not expect to register for a given quarter (except Summer) should consult with their academic advisor. If a student does not register for a period of two years (eight quarters), it will be necessary to apply for reinstatement. In such cases, students must meet the degree requirements in effect at the time they resume course work.

Students who expect to discontinue their work at Fuller are expected to complete withdrawal forms, which require exit interviews from a variety of offices.

Academic Standing

To remain in good academic standing, students must have successfully completed 75% of the courses in which they enrolled prior to Fall Quarter 1993, and have a cumulative grade point average (GPA) of 2.50 for all course work. Grades which represent successful completion are A, A-, B+, B, B-, C+, C, CR (Credit), P (Pass), or SA (Satisfactory). Grades which do not represent successful completion are I (Incomplete), H (Hold), F (Fail), NS (Not Satisfactory), and NC (No Credit).

In some programs, especially doctoral programs, higher standards for good academic standing in the program may apply. These higher standards are detailed in the appropriate student handbooks, and take precedence over the above standards.

Academic Probation

In the event that a student fails to meet the above standards for good academic standing, he or she will be placed on academic probation. Students whose cumulative grade point average falls below 2.00 may be subject to academic dismissal. If a student receiving veteran’s benefits fails to meet the above standards within two consecutive terms of enrollment after being placed on probation, he or she will not be eligible for benefits until they have regained good academic standing.

Assembly Process

Students may request exceptions to this policy, as noted above, by presenting a written description of their extenuating circumstances and their plan for the establishment of good academic standing to the Academic Affairs Committee of their school for consideration. The student will be advised in writing of the decision after review by the committee.
Satisfactory Academic Progress and Financial Aid

Students must meet Fuller Seminary's minimum standards for satisfactory academic progress in order to qualify for financial aid.

Student Status and Financial Aid. Special students are ineligible for federal financial aid. Students admitted as special students who are later granted regular acceptance into a degree program will then become eligible for all forms of financial aid.

Academic Standing and Financial Aid. Review of the records of all regular students will occur quarterly (after the grading period). In the event that a student fails to meet the seminary standards for good academic standing (see above), the student will be notified and will be ineligible for seminary or federal financial aid. When such students reestablish good academic standing, they will again be eligible for all forms of financial aid. If such students are unable to reestablish good academic standing and are placed on academic probation, they remain ineligible for both seminary and federal financial aid.

Time Limits for Completion of Degrees

In order to ensure that a degree, when granted, represents education that is reasonably focused (not acquired a little at a time over an unreasonably long period of time) and current, requirements for a degree must normally represent credit earned within a certain period of time. This period includes any credit earned elsewhere and applied to the degree, as well as all credit earned at Fuller.

For an M.A. or M.Div. degree in the School of Theology this limit is set at ten years. The time limit for the Th.M. degree is five years, for the D.Min. degree seven years, and for the Ph.D. degree eight years. There is a ten-year time limit for completion of degrees in the School of World Mission (master's or doctoral level), except for the D.Min. in Global Ministries, which has a seven-year limit. The limit for the M.S. degree in marital and family therapy in the School of Psychology is seven years, and for all doctoral programs in that school the limit is ten years.

Examinations

Final examinations are scheduled during regular class hours during the eleventh week of each quarter, or on the last day of an intensive session. Students are expected to take final exams at the scheduled hours. In the case of serious illness, emergency, or when a student has three exams scheduled on the same day, arrangements may be made with the professor to take an exam at another time. Postponement of a final examination in master's-level classes beyond the last day of the quarter requires an Incomplete (see below for details).

Permanent Academic Record

All grades recorded become a permanent part of the student's academic history. If a student receives a failing grade, that grade will remain on the record. If such a course is retaken, the new registration and grade will also be recorded on the student's permanent record.

After a period of two years, it is presumed that both student and faculty member have had ample opportunity to be aware of the grade recorded and to see that any appropriate adjustment has been made. At this point any grade recorded becomes permanent and cannot be changed.

Grading

Grades have been assigned the following numerical values for the purpose of computing the grade point average:

<table>
<thead>
<tr>
<th>Grade</th>
<th>Numerical Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>4.0</td>
</tr>
<tr>
<td>B+</td>
<td>3.3</td>
</tr>
<tr>
<td>C+</td>
<td>2.3</td>
</tr>
<tr>
<td>F</td>
<td>0.0</td>
</tr>
<tr>
<td>A-</td>
<td>3.7</td>
</tr>
<tr>
<td>B</td>
<td>3.0</td>
</tr>
<tr>
<td>C</td>
<td>2.0</td>
</tr>
<tr>
<td>B-</td>
<td>2.7</td>
</tr>
<tr>
<td>C-</td>
<td>1.7</td>
</tr>
</tbody>
</table>

All other grades, including P (Pass), SA (Satisfactory), NS (Not Satisfactory), I (Incomplete), H (Hold), IE (Incomplete Extended), HE (Hold Extended), IP (In Progress), and RD (Report Delayed) are not computed in the student's grade point average. The grades CR (Credit) and NC (No Credit), which were used until Fall 1993, also are not computed in the grade point average.

Incompletes. A student whose work in a master's-level course is not completed at the end of the quarter may request a grade of Incomplete by returning a Request for Incomplete, signed by the professor, to the Registrar's Office by the end of the last day of the quarter. Each faculty member decides whether the nature and amount of the work not finished at the end of the quarter warrants an incomplete grade for the course, a reduction in grade, or a grade of F. The policy for the course is to be stated clearly in the course syllabus. Incompletes may be granted only when the student's work in the course has not been completed due to extenuating circumstances, such as personal illness of more than a brief duration; illness in the family that has required the student's attention; death in the family; personal or family crisis of a traumatic nature; or
unexpected increase in job responsibilities.

If the Incomplete grade is granted, the completed course work is due to the professor by the end of the last day of the following quarter. Grade penalties for work completed during this period may be assessed if such a policy has been clearly described in the syllabus for the course. If the work is not completed within this time, the faculty member determines whether a reduced grade or a grade of F is warranted, based on the policy published in the course syllabus. The Incomplete must be resolved to a regular grade (A through C− or F) at this time; the grade of Incomplete cannot remain on the record. Further extensions of time (which can only be granted by the Academic Affairs Committee of the School involved) are normally not granted. When the grade has been recorded, the student’s transcript indicates that the grade has been changed from an Incomplete.

Holds. A student enrolled in 700-level or 800-level classes whose work is not completed at the end of the quarter of registration, may request a “Hold” grade from the professor. For School of Theology and School of Psychology classes, this allows two additional quarters to complete the work (except for D.Min. courses and certain clinical psychology courses, which allow up to one year). Unless an extension is granted (by the Academic Affairs Committee of the School or program), the completed work must be submitted to the professor no later than the last day of the second quarter, and a grade must be submitted; the Hold grade cannot remain. For School of World Mission classes, the Hold grade allows an indefinite period of time to complete the work (except for D.Min. courses, which allow up to one year).

Pass/Fail Option

Students in M.A. and M.Div. programs may choose to take up to one-fourth of the course work done at Fuller on a pass/fail basis. However, for School of Theology no more than 12 units may be in any one of the following four areas: Biblical languages, biblical studies, theology/church history, and ministry). Also, no more than 8 units may be taken Pass/Fail in any one department in the last three areas. Psychology doctoral students may exercise this option in their regular M.A. or M.Div. courses. In all School of Psychology programs, only certain of the marriage and family or clinical psychology course work (courses designated as only Pass/Fail, such as the internship and dissertation) may be taken Pass/Fail. Students not enrolled in a degree program may exercise the Pass/Fail option at a rate of one course in four. Courses offered only on a Pass/Fail basis are considered a part of any of these limits.

The professor submits a grade for courses in which the Pass/Fail option is selected, but the student’s transcript is marked with either a P (pass) or F for the course. For students seeking to be removed from academic probation, the actual grades submitted will be taken into account in determining good academic standing. Students who select the Pass/Fail option may request, on an appointment basis, to be informed of their actual grade in a course, but that grade can never be recorded on the transcript or reported in any way outside the seminary.

The exercising of the Pass/Fail option is normally indicated at registration time on the class request card. Changes in status may be made through the end of the day Tuesday of the second week of classes for ten-week courses, through the end of the first Tuesday in one- and two-week intensive sessions, through Wednesday of the first week of five-week sessions and before the second class period in Extension classes. Changes must be made through the Registrar’s Office (or local Extended Education office).

Formal Statements of Community Standards

Fuller Theological Seminary expects all members of its community to live in accord with standards of wholesome Christian character. In order to clarify their understanding of Christian standards in areas of special concern, the Fuller Seminary faculty and Board of Trustees may adopt formal statements of community standards. These statements and other seminary policy statements may be found in the Appendices of this catalog. Registration for any course (for credit or audit) represents a student’s agreement to comply with these statements and policies.

Graduation

The prescribed course of study as outlined in the curriculum for each degree program must be satisfactorily completed.

In order to graduate it is required that a student be in good academic standing as defined earlier in this section of the catalog. Some programs have higher standards which apply. These are described in the appropriate sections of this catalog and in the student handbooks for the three schools and the various degree programs.

Students are responsible for meeting the graduation requirements set forth in the catalog published at the time of their matriculation for
the degree which they are seeking. Students who change programs are responsible for meeting the graduation requirements in effect when they request the change. Students who do not register for a period of more than two years (four quarters) must reapply for admission and are subject to the graduation requirements in effect at the time of their reinstatement.

In addition to academic requirements for graduation, students must receive the endorsement of the faculty responsible for the degree program in which they are enrolled that they have acted responsibly in attempting to live in accord with standards of wholesome Christian character and with the general standards of the institution, as well as those of the particular program in which they are involved.

It is also necessary for students to present a satisfactory clearance of accounts prior to graduation. Students who have not made satisfactory financial arrangements will not have access to any student services, including transcripts, degree checks, diploma, transfer, or enrollment for another degree program.

Students anticipating graduation must complete an Application for Graduation. This should be done at the time of the advising appointment for registration for the quarter prior to the student’s final quarter (i.e., two quarters before the intended graduation date). Applications must be submitted no later than the end of the first week of the quarter of intended graduation.

In order to qualify for graduation in a given quarter, all work must be completed and all requirements met by the official graduation date for that quarter. Classes which do not end within the quarter do not qualify for graduation in that quarter. Work completed under Incompletes and Holds applies to graduation in the quarter in which it is actually completed, not the quarter in which the course was originally taken.

Degrees are recorded quarterly. The last day of the quarter as indicated by the academic calendar is considered to be the official date of graduation.

Commencement. Baccalaureate and Commencement exercises are held only in Pasadena and only at the end of the Spring Quarter. Students who have graduated in the most recent Summer, Fall or Winter quarters and have not already attended Commencement are invited to participate, as are those who apply for graduation in the current Spring Quarter. Graduates who were eligible for the previous year’s Commencement but did not attend are also invited. Students who expect to graduate at the end of the Summer Quarter, as well as students who have internships to complete after Summer quarter, may also participate, subject to certain limita-
School of Theology

Character and Mission
The Theological Curriculum
Admission
Degree and Certificate Programs

Master of Divinity
Purpose
Admission Requirements
Residence Requirements and Transfer Credit
Time Limit for Completion of Degrees
Curriculum
Concentrations

Master of Arts in Theology
Purpose
Admission Requirements
Residence Requirements and Transfer Credit
Time Limit for Completion of Degrees
Degree Requirements
General Program Format
Biblical Studies and Theology Format
Concentration Format
Children's Ministry Format
Spirituality/Spiritual Direction Format

Master of Arts in Christian Leadership
Purpose
Admission Requirements
Residence Requirements and Transfer Credit
Time Limit for Completion of Degrees
Degree Requirements
Concentration Requirements

Certificate of Christian Studies
Certificate in Youth Ministries

Doctor of Ministry
Center for Advanced Theological Studies
Doctor of Philosophy (Ph.D.) Degree
Master of Theology (Th.M.) Degree
Time Limit for Completion of Degrees

Special and Cooperative Programs
Family Life Education
Cross-Cultural Studies Program
African-American Studies Program
Hispanic Church Studies Department
Fuller After Five
Distance Learning Program
Extended Education
Pacific Association for Theological Studies
David du Plessis Center for Christian Spirituality
Global Research Institute
Study in Israel

Courses of Study
CHARACTER AND MISSION

The School of Theology is evangelical and ecumenical, diverse and inclusive, multidisciplinary and multicultural. Its mission is national and international in scope, urban and suburban in focus, residential and extended in location. It expresses this mission through life together as a worshipping, teaching, studying, and ministering community.

The School of Theology prepares persons for lay and ordained ministries by pursuing and encouraging:

Foundational theological reflection, research, and writing
— in the service of the church
— for all the disciplines of the seminary community
— for the academy

Theological education
— for the entire seminary community
— for professional preparation and development
— for church, denomination, and parachurch
— for witness and service in the world

Spiritual Formation
— for individual and interpersonal integrity
— for spiritual and intellectual maturity
— for corporate commitment and responsibility
— for competence in the practice of ministry

Advanced theological study
— in the development of faithful scholarship
— in the mentoring and preparation of future teachers of the church
— through advanced degree programs

Continuing education
— for the church
— for professional ministry
— for lay ministry and enrichment

THE THEOLOGICAL CURRICULUM

The theological curriculum which aims at excellence must combine breadth, depth and balance. It must include the basic areas for everyone engaged in Christian ministry, and yet provide courses of special interest and concern to the individual student. It must be grounded in the Scriptures, the sure and solid authority of our faith, and be concerned for efforts to express faith in a coherent system of truth. It must reflect understanding of the traditions of the past, and show awareness of the needs of the present and the future. It must preserve what is genuine within the historic experience of the church while being open to what may be new by Christ’s Spirit.

Fuller approaches its task of theological training by way of the great Protestant tradition of biblical studies in the languages in which God was pleased to reveal his word. Greek and Hebrew are prerequisites for many biblical courses and are constantly used in instruction. Courses in the theology and history division give the student a close acquaintance with the classical thinking of the church in its effort through the ages to express this revelation and to apply it as a guide through the perplexities and ambiguities of life. This background sets the stage for the ministry courses in which the various approaches to teaching God’s word are shaped from the perspective of theology.

A curriculum cannot include everything a servant of God will need for the rapidly changing world of the last decade of the 20th century, but it should not omit that which is essential. Furthermore, it must supply the basic content and skills which will enable one to feed God’s flock and to maintain personal growth with increasing responsibilities.

ADMISSION

General standards for admission to Fuller Theological Seminary may be found in the second section of this catalog. Specific requirements for entering degree or certificate programs are given within each program section. In addition, applicants for whom English is a second language must take a written and oral language examination (TOEFL). A score of 213 (550 on the paper test) is required for admission to master’s-level programs, and a score of 250 (600 on the paper test) is required for admission to the Th.M. and doctoral programs. Applicants to master’s-level programs with TOEFL scores between 173 (500 paper) and 210 (547 paper) who are otherwise qualified for admission may seek admission.
through Fuller’s English as a Second Language Program. See the second section of this catalog for details.

**DEGREE AND CERTIFICATE PROGRAMS**

The School of Theology offers the following degree and certificate programs: Master of Divinity, Master of Arts in Theology, Master of Arts in Christian Leadership, Certificate of Christian Studies, Certificate in Youth Ministry, Doctor of Ministry, Master of Theology, and Doctor of Philosophy in Theology. In each case, it is possible to develop an area of concentration within the overall curriculum for the degree or certificate.

**MASTER OF DIVINITY**

The Master of Divinity degree program prepares the student for full-time service in the church of Jesus Christ. It allows the student to train either for the general pastorate of a local church or for a specialized ministry as a staff minister. It enables a student within a three-year period to meet the range of denominational requirements for ordination. The program is also open to the student who desires to meet the requirements for ordination but who wishes to develop simultaneously a concentration in such areas as Christian formation and discipleship, family life education, youth ministries, spirituality and spiritual direction, or cross-cultural ministries.

The Master of Divinity degree is designed so that it can be completed within three years to four years. However, many students pursue the program on a part-time basis for all or part of their course of study, and thereby extend their study over a longer period of time. In addition to the daytime schedule and normal ten-week quarters, a full range of evening courses, Saturday courses, and intensive ten-day courses is offered regularly, making possible a flexible program of study.

**Purpose**

The Master of Divinity program prepares men and women for ministry within the Church of Jesus Christ. The curriculum is controlled by a vision of Christ’s Church as the people of God—a living, worshipping, witnessing community, within which faith is nurtured and through which Christ is served in the world. Guided by this vision, the curriculum is designed to instruct students in the study of theology in its widest sense, so that they may grow in the knowledge of God, discover and develop their God-given gifts and become more effective members of the body of Christ. This involves a deepening understanding of God and God’s world through rigorous academic discipline; but it also involves, in part as the fruit of such discipline, personal spiritual growth and maturity, and the acquiring of the relevant skills that will enable students to use their theological insights effectively in practical Christian ministry.

Accordingly, the characteristics of the Master of Divinity program are determined by the marks of true Christian ministry.

1. The Christian minister should be a person who knows and delights in the Word of God, one who is able responsibly and in detail to exegete and interpret the divinely inspired Scriptures, yet one also able to see in its wholeness the story of the saving acts of God revealed through Israel and consummated in Christ. The Master of Divinity program is designed to foster ministry that is rooted in the authority of the Bible.

2. The Christian minister should understand the doctrines and traditions of the Church as they have come to expression over time, and be able to reflect on them with insight and to interpret them compellingly for our own time. The minister should also be one who empowers the people of God so that they too are enabled confidently to discern and clearly to articulate God’s Word for our world. The Master of Divinity program is designed to foster Christian ministry that is theologically responsible.

3. The Christian minister should possess special abilities, theologically informed, for leading and equipping God’s people. The tasks that demand these skills are many: preaching, public worship, teaching, evangelism, counseling, spiritual formation, and administration. The minister should be one who not only develops such skills but enables others to share them. The Master of Divinity program is designed to foster ministry that is professionally competent.

4. The Christian minister should recognize that evangelism in its widest sense is the responsibility of every Christian and is central to the apostolic nature and mission of the Church. The minister should be prepared both spiritually and intellectually to “do the work of an evangelist” and to enable others to share in that task. The Master of Divinity program is designed to foster ministry that is committed to evangelism.

5. The Christian minister should be an advocate of truth, a person able convincingly to argue for the credibility of the faith in our contemporary pluralistic setting, and to witness to the revelation of God in Christ in the confidence of
the Spirit of Truth. The Master of Divinity program is designed to foster ministry that is intellectually articulate.

6. The Christian minister should be a person of deep and honest faith, a faith that is rooted in an authentic experience of God's grace and that is expressed in a growth toward maturity and wholeness in Christ. He or she should be a person of integrity who is ready always to seek the will of God in the complex moral problems of personal life, and sensitive to the even more complex ethical issues of the public arena. The Master of Divinity program seeks to foster ministry that is spiritually mature and morally sensitive.

7. The Christian minister should be a servant of the compassionate Lord, a person deeply concerned for social justice with a burden for the oppressed and the weak, a peacemaker in a world torn by war, an advocate for the hungry and homeless, a defender of all victims of oppression, and a prophet calling for justice from the rich and mercy for the wretched of the earth. The Master of Divinity program is designed to foster ministry that is socially concerned.

8. The Christian minister should be personally committed to a specific church within the Church universal, one who is loyal to the community and tradition of which he or she is a part yet who honors a wider loyalty to the Church universal. The Master of Divinity program is designed to foster ministry that is ecumenically open yet denominationally responsible.

These are some of the marks of true Christian ministry which determine the characteristics of the Master of Divinity program. By this vision of ministry, the curriculum is tested and controlled, goals are defined and teaching is motivated.

Admission Requirements

General standards of admission to Fuller Theological Seminary may be found in the second section of this catalog. Applicants must have earned a regular baccalaureate degree or its equivalent from an accredited institution before they can be admitted to the M.Div. program. Applicants who graduate from an unaccredited college will be considered on an individual basis.

Residence Requirements and Transfer Credit

A minimum of 72 units must be earned at Fuller Seminary. At least 48 units, not including field education or independent studies, must be taken on the Pasadena campus. A specially designed program, approved by the Association of Theological Schools, enables selected students to complete the entire Master of Divinity program in Seattle. Requests for transfer of credit for approved graduate studies done at an institution accredited by The Association of Theological Schools or a recognized regional or international accrediting agency will be evaluated on an individual basis by the Academic Advising Office. This may include a maximum of 72 quarter hours of graduate theological and biblical studies. Nontheological studies are normally not considered for transfer credit. Course work taken in a nonreligious setting which might be considered as parallel to course work in the Fuller curriculum may be considered on an individual basis if it is appropriate to the field of concentration, approved by the School of Theology academic affairs committee, and integrated through a 4-unit directed study.

Time Limits for Completion of Degrees

In order to ensure that a degree, when granted, represents education that is current and reasonably focused (not acquired a little at a time over an unreasonably long period), all credit applied to the degree must be earned within a certain period of time. For the Master of Divinity degree at Fuller, this period has been set at ten years. This includes all credit earned elsewhere and applied to the degree, as well as all credit earned at Fuller.

Students who do not register for a period of more than two years (eight quarters) must reapply for admission and are subject to the curriculum in effect at the time of their reinstatement.

Curriculum

The faculty at Fuller has developed a unified curriculum for the Master of Divinity degree built upon a system of core areas. These areas are distributed among the biblical studies, theology and ministry divisions.

A variety of courses is provided within each core area to maintain maximum flexibility in designing the student's curriculum. Normally courses will stress at least one of the following features:

1. A strong language approach;
2. An emphasis on biblical content;
3. A focus on the theological perspective;
or
4. A focus on ministry.

The student is required to complete successfully 144 units for the M.Div. degree as follows:
CORE AREAS (120 units)

The attribute codes in the column on the left in the outline below are used to designate their corresponding M.Div. core area groups. Such abbreviations are employed in the catalog Courses of Study section, on quarterly schedules, and in Expanded Course Descriptions (available in the library, in academic advising offices and at www.fuller.edu).

Biblical Languages (20 units)

HEB 
1. Hebrew
   LG 502 Beginning Hebrew (8 units)

GRK 
2. Greek
   LG 512 Beginning Greek (12 units)

Biblical Studies (32 units)

1. Old Testament. Select one OTA, and select either one OTB and one OTCE, or one OTBE and one OTC.
   OTA
   OT 501 Pentateuch
   OTB
   OT 502 Hebrew Prophets
   OT 534 Old Testament Theology
   OTBE
   Any course designated OTBE in quarterly schedules. Prerequisite: LG502. Examples:
   OT 515 Isaiah
   OT 516 Jeremiah
   OT 519 Joshua, Judges, Samuel, Kings
   OT 521 Amos
   OT 539 Zechariah
   OTC
   OT 504 Writings
   OT 534 Old Testament Theology
   OTCE
   Any course designated OTCE in quarterly schedules. Prerequisite: LG502. Examples:
   OT 524 Proverbs
   OT 525 Biblical Wisdom Literature
   OT 526 Psalms
   OT 528 Job
   OT 538 Lamentations

2. Hermeneutics and Exegetical Method.
   NE 502 Exegetical Method and Practice/Metodo Exegetico

3. New Testament (both required)
   NT 500 New Testament 1
   NT 501 New Testament 2

NTT 
4. New Testament Theology. Select any course identified on the quarterly schedule as meeting the NTT core. Prerequisites: LG502 and/or NS500. Some such courses require prior completion of LG512, while others do not. Such courses treat either a theme or a sector of the New Testament. Examples:
   NS 509 Life of Jesus/Vida de Jesus
   NS 510 Emergence of the Church
   NS 512 Jesus and the Kingdom of God
   NS 521 New Testament Ethics
   NS 528 The Holy Spirit in Early Christianity
   NS 531 Pauline Theology
   NS 539 Early Christologies
   NS 542 God of the Gospels
   NS 545 The First Urban Churches
   NS 548 Paul the Missionary and Theologian
   NS 551 Worship in the New Testament and Today
   NS 556 Effects of Apocalyptic Literature in New Testament Thought

NTE 
5. New Testament Exegesis. Select any course identified on the quarterly schedule as meeting the NTE core. Prerequisites: LG512, NE502, and NS500 or NS501.

Church History and Theology (32 units)

1. Church History. Select one from each group:
   CHA
   CH 500 Early Church History
   CH 501 Patristic Theology
   CHB
   CH 502 Medieval and Reformation History
   CH 503 Medieval and Reformation Theology
   CHC
   CH 504 Modern Church History
   CH 505 Post-Reformation and Modern Theology
   CH 506 American Church History

PHIL 
2. Philosophical Theology. Select one of the following or any course identified on the quarterly schedule as meeting PHIL core:
   PH 500 Reasoning in Religion
   PH 504 Christian Worldview and Contemporary Challenges
   PH 505 Theories of Human Nature
PH 508 Issues in Apologetics
PH 510 Christian Apologetics
PH 512 Christianity and Western Thought
PH 515 An Evangelical Theology of Culture
PH 516 Philosophical Theology
PH 525 Constructive Evangelical Theology
PH 529 Philosophy of Spirituality
PH 544 Philosophical Theology II
PH 580 African American Culture and World View

3. Systematic Theology. Select one from each group:

STA
ST 501 Systematic Theology I
ST 512 Theological Anthropology and the Revelation of God

STB
ST 502 Systematic Theology II
ST 514 Reconciliation and the Healing of Persons

STC
ST 503 Systematic Theology III
ST 516 Theology of Christian Community and Ministry

ETH 4. Ethics. Select one of the following or any course identified on the quarterly schedule as meeting ETH core:

ET 501 Christian Ethics
ET 503 Bible and Social Ethics
ET 513 Perspectives on Social Ethics
ET 514 Cross-Cultural Ethics
ET 525 Ethics of Bonhoeffer
ET 533 Christian Discipleship in a Secular Society
ET 571 Ethics of Wealth and Poverty in Urban Settings

MIN3 3. Evangelism. Select one of the following or any course identified on the quarterly schedule as meeting MIN3 core:

EV 500 Art of Evangelism
EV 503 Foundations for Communicating the Gospel
EV 511 Small Group Evangelism
EV 513 Campus Evangelization
EV 514 Urban Evangelism
EV 518 Evangelism in the African-American Church
EV 519 Evangelismo entre Hispanos
EV 525 Modern Culture and Evangelism
EV 526 Evangelism Among Intellectuals
EV 542 Evangelizing Nominal Christians
EV 558 Youth Outreach and Evangelism
MC 532 Evangelizing Nominal Christians

MIN4 4. Christian Formation and Discipleship. Select one of the following or any course identified on the quarterly schedule as meeting MIN4 core:

CF 500 Teaching for Christian Formation
CF 503 Foundation of Youth Ministry
CF 505 Teaching the Bible
CF 507 Building Christian Community Through Small Groups
CF 530 Christian Formation of Children
CF 532 Introduction to Family Ministry
CF 560 Adult Formation and Discipleship
CF 565 Empowering the People of God

MIN5 5. Pastoral Counseling. Select one of the following or any course identified on the quarterly schedule as meeting MIN5 core:

PR 500 Homiletics (4)
PR 509 Evangelistic Preaching (2)
PR 511 Preaching Practicum (2)
PR 514 Making Doctrine Live (2)
CN 503 Personality, Theology and Pastoral Counseling
CN 504 Family Therapy and Pastoral Counseling
CN 520 Pastoral Counseling
CN 522 Basic Counseling Skills
CN 525 Pastoral Counseling in the African-American Church
CN 531 Theology of Faith and Human Development
CN 535 Grief, Loss, Death and Dying
CN 543 Psicologia Pastoral
CN 547 Models of Korean Family Ministry
CN 548 Building Healthy Korean Families
CN 560 Pastoral Counseling Across Cultures

MIN6  6. Pastoral Ministry and Theology. Select one of the following or any course identified on the quarterly schedule as meeting MIN6 core:

PM 500 Foundations of Pastoral Ministry
PM 501 Theology of Pastoral Care
PM 503 Pastoral Theology
PM 507 Equipping Pastor
PM 511 Person and Practice of Ministry
PM 517 African-American Church Administration and Leadership
PM 520 Church Management
PM 527 Teologia Pastoral

MIN7  7. Field Education. Two courses in supervised field experience are required to earn the M.Div. degree. One course is met by a ministry experience in a church for three quarters as a student intern. Two units of core credit are granted for this course. The second course requirement is met by an internship experience in a church, hospital, special community program, or parachurch organization approved by the Field Education Office. Two units of credit will be granted for this requirement. Additional courses may be taken for elective credit.

MIN8  8. Missions. Select one of the following or any course identified on the quarterly schedule as meeting MIN8 core:

GM 518 Introduction to Urban Studies
GM 578 Latino Urban Church
TM 505 Multiculturalism Today
TM 506 Contemporary Evangelism and Missions
MB 530† Language/Culture Learning and Mission

ELECTIVES (24 units)

The remaining courses may be drawn from the core, language or elective offerings. A student may use any course offered to satisfy the elective component of the M.Div. curriculum.

1During Fall 1999 - Spring 2000, students at Fuller Seminary Northwest will substitute GM 520 Foundations for Spiritual Life for this requirement. Students at all other extended education sites and the Pasadena campus must complete the GM 503-504-505 sequence.

2School of World Mission course.

Concentrations

A variety of specific concentrations are offered within the M.Div. curriculum, enabling students to focus their studies in particular areas in order to meet their individual interests and needs. These areas of concentration are briefly described below. Further information may be obtained from the Academic Advising Office.

Christian Formation and Discipleship. The Master of Divinity concentration in Christian formation and discipleship enables students to obtain a strong foundation in biblical, historical and theological studies, while focusing on the teaching/equipping ministries of the church. Designed to prepare men and women for a general pastorate in a local congregation, or a specialized ministry as, for example, director of Christian education or minister of discipleship, the program allows students to meet the standard educational requirements for ordination while obtaining specialized preparation for educational and discipleship ministries.
There is a basic required core curriculum in the program which may be fulfilled through a number of alternatives. This provides students with a selection of courses in a specific area of interest based on a solid theological foundation.

The curriculum integrates academic course work with practical experience. The program consists of 144 quarter hours, including 20 units in Greek and Hebrew, 32 units in the area of biblical studies, 32 units in theology and church history, 36 units in practical ministry, including a supervised ministry experience, and a minimum of 24 units in Christian formation and discipleship as follows:

- CF 500 Teaching for Christian Formation
- CF 504 Formalational Bible Study
- CF 505 Teaching the Bible

Choose one from the following group:
- CF 507 Building Christian Community
- CF 554 Spirituality and Discipleship in College and Young Adult Settings

Choose two from the following group:
- CF 503 Foundation of Youth Ministry
- CF 507 Building Christian Community Through Small Groups
- CF 530 Christian Formation of Children
- CF 554 Spirituality and Discipleship in College and Young Adult Settings
- CF 560 Adult Formation and Discipleship
- CF 565 Empowering the People of God
- CF 580 Formation Seminar
- CN 538 The Changing Family

Persons with a strong background in Christian education in their undergraduate work and students with particular goals for ministry or particular denominational requirements may design an individualized Christian formation and discipleship program in consultation with the director of the department. The curriculum may also be adapted to include work in cross-cultural studies. **Faculty Coordinator:** Dr. Julie Gorman.

**Cross-Cultural Studies.** This area of concentration enables students to obtain a thorough knowledge of biblical, historical and theological studies as well as a foundation in the social and behavioral sciences which are basic to the task of mission. Combining the resources of the School of Theology and the School of World Mission, this degree program provides special preparation for future missionaries who will need an ordained status for overseas missionary work, as well as men and women who plan to accept short-term missionary assignments and then continue afterwards in church ministry. Persons who do not plan to go overseas but are highly committed to the missionary task and want the mission component as a part of their preparation for ministry, and those who anticipate ministries in the United States among ethnic groups different from their own will also receive specialized training.

The curriculum for the Master of Divinity with a concentration in cross-cultural studies, consists of 112 quarter hours in biblical studies, theological studies and practical ministries and 32 quarter hours in missiology. A School of Theology academic advisor will assist the student in selecting courses which will ensure a balance in theology and missiology. **Faculty Coordinator:** Dr. Richard Peace

- School of Theology (112 units)
  - Greek (12)
  - Hebrew (8)
  - Hermeneutics (4)
  - New Testament (8)
  - New Testament Exegesis (4)
  - New Testament Theology (4)
  - Old Testament (12)
  - Church History (12)
  - Systematic Theology (12)
  - Ethics (4)
  - Communications (8)
  - Evangelism (4)
  - Christian Formation (4)
  - Counseling (4)
  - Pastoral Ministry and Theology (4)
  - Field Education (4)
  - School of Theology Elective (4)

- School of World Mission (32 units)
  - Each of the following:
    - MB 520 Anthropology
    - MT 520 Biblical Foundations of Mission
  - One of the following:
    - MC 520 Foundations of Church Growth
    - MH 520 Historical Development of the Christian Movement
  - One of the following:
    - MB 530 Language/Culture Learning and Mission
    - MC 502 Applied Missiology for Ministry
    - MT 522 Local Congregation as Mission
  - Select four School of World Mission Electives (16 units)

**Multicultural Ministries.** The Master of Divinity concentration in multicultural ministries is designed to enable all students, regardless of ethnic background, to prepare for ministry in an increasingly ethnically pluralistic church and society. The basic emphasis of the M.Div. program on a strong biblical, historical, theological and ministry core of course work is strengthened by a component of six courses with a particular ethnic emphasis. A range of curricular
offerings which specialize in issues uniquely relevant to the African-American and/or Hispanic church and community is available as a resource for this concentration. Students who anticipate pastoral ministry in the African-American church or Hispanic church, or ministry in Southern California or wherever the population is richly varied in its ethnic diversity, will benefit from selection of this concentration.

Normally, four of the six courses in the multicultural component of this concentration will be taken from the offerings of the Ministry Division, and two from the offerings of the Biblical and/or Theological Divisions. Selection of appropriate course work compatible with the interests of this concentration may be made in consultation with the appropriate academic advisor. **Faculty Coordinator: Ministry Division.**

Courses available include the following (some of which meet core requirements, and some of which are electives):

<table>
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<tr>
<th>Course Code</th>
<th>Course Title</th>
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<tbody>
<tr>
<td>LG 512</td>
<td>Griego</td>
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<td>NS 500</td>
<td>Nuevo Testamento I</td>
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<td>NS 501</td>
<td>Nuevo Testamento II</td>
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<td>NS 505</td>
<td>Unidad de la Biblia</td>
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<td>NS 531</td>
<td>Teología Paulina</td>
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<td>NE 502</td>
<td>Método Exegetico</td>
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<td>NE 506</td>
<td>Exégesis del Nuevo Testamento: Romanos</td>
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<tr>
<td>ST 522</td>
<td>Orientación para Investigación Teológica</td>
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<tr>
<td>ST 546</td>
<td>Theological Research Orientation I</td>
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<tr>
<td>ST 547</td>
<td>Theological Research Orientation II</td>
</tr>
<tr>
<td>ST 552</td>
<td>La Crisis Hispana de las Americas</td>
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<tr>
<td>PH 580</td>
<td>African-American Culture and World View</td>
</tr>
<tr>
<td>GM 560</td>
<td>Historia y Cultura Hispánicos</td>
</tr>
<tr>
<td>GM 566</td>
<td>Ministerio Urbano</td>
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<td>GM 567</td>
<td>Iglesrecimiento Avanzado</td>
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<td>GM 568</td>
<td>La Iglesia y La Familia Hispana</td>
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<td>GM 577</td>
<td>The African-American Church and Community</td>
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<td>GM 582</td>
<td>Models of Ministry in the African-American Church</td>
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<td>PR 501</td>
<td>Preaching in the African-American Tradition</td>
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<td>PR 512</td>
<td>African-American Preaching Practicum</td>
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<td>PR 502</td>
<td>Predicación entre Hispános</td>
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<td>CO 517</td>
<td>Comunicación Interpersonal</td>
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<td>EV 518</td>
<td>Evangelism in the African-American Church</td>
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<td>EV 519</td>
<td>Evangelismo entre Españoles</td>
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<td>CF 548</td>
<td>Evangelizing and Discipling African-American Youth</td>
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<td>CN 525</td>
<td>Pastoral Counseling in the African-American Church</td>
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<td>CN 543</td>
<td>Psicología Pastoral</td>
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<tr>
<td>CN 561</td>
<td>Developing Lay Counselors in the African-American Church</td>
</tr>
<tr>
<td>PM 517</td>
<td>African-American Church Administration and Leadership</td>
</tr>
<tr>
<td>PM 527</td>
<td>Teología Pastoral</td>
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<tr>
<td>MU 540</td>
<td>African-American Sacred Music Styles</td>
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**Family Pastoral Care and Counseling.** The family pastoral care and counseling Master of Divinity concentration enables students to obtain a strong foundation in biblical, historical and theological studies while focusing on the nurture and guidance of individuals and families. Students are prepared to meet educational requirements for ordination while developing competence in the care of those who are alienated or abandoned by families, in the alleviation of distress in marital and family conflict, in the mobilization of resources in the church for family strength and in the utilization of community resources for referral purposes. This program, which is designed primarily to equip men and women for pastoral ministry, emphasizes theological foundations for family life and the spiritual resources of prayer, Bible study and Christian character.

This program integrates academic course work with practical training. The program consists of 36 courses (144 quarter hours), including 12 units in Greek and 8 units in Hebrew, 32 units in the area of biblical studies, 32 units in theology and church history, 28 units in practical ministry, 10 units of supervised field work experience (including CPE) and a minimum of 22 units in family pastoral care and counseling from the following:

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
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<tbody>
<tr>
<td>CN 503</td>
<td>Personality, Theology and Pastoral Counseling</td>
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<td>CN 504</td>
<td>Family Therapy and Pastoral Counseling</td>
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<td>CN 506</td>
<td>Conflict and Conciliation</td>
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<td>CN 516</td>
<td>Training Lay Counselors in the Church</td>
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<td>CN 520</td>
<td>Pastoral Counseling</td>
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<td>CN 525</td>
<td>Pastoral Counseling in the African-American Church</td>
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<tr>
<td>CN 535</td>
<td>Grief, Loss, Death, and Dying</td>
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<td>CN 539</td>
<td>Ministering to Immigrant Families</td>
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<td>CN 547</td>
<td>Models of Korean Family Ministry</td>
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<td>CN 548</td>
<td>Building Healthy Korean Families</td>
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<tr>
<td>CN 560</td>
<td>Pastoral Counseling Across Cultures</td>
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<tr>
<td>CN 561</td>
<td>Developing Lay Counselors in the African-American Church</td>
</tr>
<tr>
<td>PM 501</td>
<td>Theology of Pastoral Care</td>
</tr>
<tr>
<td>PM 502</td>
<td>Ministry to the Dying and Bereaved</td>
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<tr>
<td>PM 503</td>
<td>Pastoral Theology</td>
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<tr>
<td>PM 590</td>
<td>Directed Study: Pastoral Ministry</td>
</tr>
<tr>
<td>CN 590</td>
<td>Directed Study: Counseling</td>
</tr>
<tr>
<td>PM 517</td>
<td>Pastoral Care and Counseling Elective</td>
</tr>
</tbody>
</table>
Practical experience will be designed to expose students to all facets of general pastoral ministry. Students will also take a course in clinical pastoral education in an approved mental hospital, general hospital or other facility. The Master of Divinity with a concentration in family pastoral care and counseling is designed so that it may be completed within three to four years. However, the program may be pursued on a part-time basis and many students choose to extend course work over a greater period of time. Faculty Coordinator: Dr. David Augsburger.

Youth Ministries. The concentration in youth ministries is designed to prepare the student for ordained ministry in churches and parachurch organizations. It develops the future youth specialist as a minister to the adolescent population with a knowledge of and commitment to the family system, as well as an understanding of an ever-changing youth culture, the dynamics of the urban setting, and the need for Christian networking to influence the culture for Christ. The basic M.Div. core curriculum in languages and biblical and theological studies is combined with internships and courses in youth ministry to prepare the graduate for professional service. Faculty Coordinator: Dr. Chapman Clark

**Required:**
- CF 503 Foundation of Youth Ministry
- CF 556 Leadership in Youth Leadership
- EV 558 Youth Outreach and Evangelism

**Select one (4 units) of the following:**
- CF 532 Introduction to Family Ministry
- CF 572 Asian American Family and the Church
- CN 5381 The Changing Family
Other family ministry or counseling course with the prior approval of the faculty coordinator

**Select one (4 units) of the following:**
- CF 500 Teaching for Christian Formation
- CF 504 Formational Bible Study
- CF 505 Teaching the Bible

**Select one (4 units) of the following:**
- CF 507 Building Christian Community Through Small Groups
- CF 514 Small Group Bible Study
Other teaching or equipping course with the prior approval of the faculty coordinator

**Select two (8 units) of the following:**
- CF 529 Ministry to Troubled Youth
- CF 540 Philosophy and Models of Youth Ministry
- CF 547 Developmental Strategies for Incarnational Youth Ministry

**Family Life Education.** The erosion of marriage and family life is of great concern to the church and the community at large. Response to this national crisis has largely been through therapy for victims, while procedures for assisting healthy families have often been deferred. In order to reinforce and assist the church in its ministry to and for the family, Fuller Theological Seminary is offering training in family life education through the combined resources of the School of Theology and the marriage and family therapy division of the Graduate School of Psychology. The objectives of this concentration are:

1. To provide Christian leaders to work in and through the church, primarily as ordained ministers, but with additional skills in response to the needs in marriage and family life;
2. To equip those leaders with psychological, sociological and educational knowledge regarding the educational ministries of the church in addition to the broad preparation for ministry of the M.Div. curriculum;
3. To provide viable preventative strategies for the support of healthy families;
4. To assist ministers in the identification and referral process for unhealthy families.

The Master of Divinity degree concentration in family life education requires completion of the core requirements in the areas of biblical languages, biblical studies, church history and theology, and ministry, and 24 units drawn from the pastoral care and counseling department of the School of Theology and the family life education department of the Graduate School of Psychology, as described below. Faculty Coordinator: Dr. David Augsburger.

**Required:**
- CN 504 Family Therapy and Pastoral Counseling
- CN 520 Pastoral Counseling (fulfills core requirement for Pastoral Counseling)
- FL 501 Family Life Education
- CN 548 Building Healthy Korean Families

1May be applied as a MIN5 requirement
2May be applied as a MIN8 requirement
Select two courses (8 units) from the following:
- CF 530 Christian Formation of Children
- CF 550 Adolescent Culture
- CN 547 Models of Korean Family Ministry
- CN 560 Pastoral Counseling Across Cultures

Select one course from the following:
- FS 500 Introduction to Family Systems
- FS 501 Gender and Sexuality
- FS 505 Child and Family Development
- FS 511 Cultural and Ethnic Issues
- FS 515 Value Formation in Family Intervention
- CF 532 Introduction to Family Ministry
- CF 572 Asian American Family and the Church
- CN 525 Pastoral Counseling in the African-American Church
- CN 538 The Changing Family
- CN 539 Ministry to Immigrant Families
- CN 543 Psicologia Pastoral

**Spirituality/Spiritual Direction.** The Master of Divinity with a concentration in spirituality/spiritual direction is an introduction to the concepts and skills of spiritual direction. This degree is not intended as preparation for a person to become a “professional” spiritual director. It is a concentration which is intended for three specific populations: 1) to introduce spiritual direction as a possible call; 2) to further equip those who are already doing spiritual direction; and 3) to add the knowledge of spiritual direction to those entering the pastorate, either ordained or nonordained. This program is neither a licensing nor an accrediting program for spiritual directors.

**Hands-on experience.** There is an emphasis on the actual experience of giving and receiving spiritual direction. For this program to be of value it must have at its heart a strong experiential basis. In the same way that a psychologist learns his or her craft via supervision and concurrent personal therapy, a spiritual director will learn the craft by observation of skilled practitioners, by the experience of being in spiritual direction, and by the actual practice of giving spiritual direction in a supervised setting.

**A Protestant biblical and theological focus based on classic spirituality.** There is yet to be worked out a thoroughgoing Protestant theology of spirituality, much less spiritual direction. In fact, it is more likely that such an endeavor will emerge out of specific Protestant traditions rather than develop as a consensus understanding. A reformed spirituality will most likely look different from a Methodist spirituality much less a Charismatic spirituality. One of the challenges of the program will be to assist students to remain loyal to their ecclesiastical traditions, to develop a theology of spirituality arising from that tradition, even while such theologies are being developed here at Fuller.

**Small group direction.** Most spiritual direction these days is given one-on-one in the context of a liturgical community. While this is ideal, the reality for many people (and churches) is that such pursuits are more likely to happen in a small group. Small group direction also has the advantage of group accountability.

**Admission Requirements.** Admission for this program is only in Fall Quarter, with a cohort of 24 students (roughly 12 from within Fuller, 12 new students to Fuller). In addition to the usual application for the Master of Divinity, applicants for this concentration are also required to submit written responses to several additional questions. A personal interview may be required.

**Program Requirements.** Students are required to meet all the core requirements of the M.Div. degree, with the exceptions of MINI and two units of MIN7, which are fulfilled by the concentration requirements. Students are required to remain with their cohort class, taking a minimum of four units a quarter with their cohort class. Some courses can be earned by transfer credit or through extension sites, but the concentration courses can only be completed on the Pasadena campus. Students will be required to be under the spiritual direction of an approved director throughout the program. Students may also be required to do psychological testing during their first year. The interpretation of these tests will be available to the students and to their faculty advisor. **Faculty Coordinator: Dr. Richard Peace**

**Concentration courses (28 units) To be taken with cohort group:**
- SP 501 The Spiritual Life
- SP 502 The Art of Spiritual Direction
- SP 507 Spiritual Direction in Small Groups
- GM 514 Pursuit of Wholeness
- SP 581-586 Practica in Spiritual Direction

One additional course to be determined by each cohort group in consultation with the concentration director.

**MASTER OF ARTS IN THEOLOGY**

The Master of Arts in Theology degree program of the School of Theology offers an opportunity to undertake two years (96 units) of graduate theological study for a wide range of general and specialized purposes.
Purpose

The Master of Arts in Theology program in its various configurations seeks to accomplish the following purposes:

1. To cultivate competent skills in the study and interpretation of the Word of God;
2. To develop an understanding of theology and fashion a systematic theological framework, informing both the ethics of personal and social behavior and the practice of ministry;
3. To understand the origin and growth of the Christian tradition and to appreciate its richness and diversity;
4. To promote growth in Christian maturity and ministry in the church and in the world.

Students enter the Master of Arts in Theology program at Fuller with a variety of personal and career goals. A staff of academic advisors is available to aid in the selection of concentrations and courses.

Admission Requirements

Admission and academic standards are generally the same as those established for the Master of Divinity degree. General standards for admission to Fuller Seminary may be found in the second section of this catalog.

Residence Requirements and Transfer Credit

A minimum of 48 quarter units must be earned at Fuller Seminary. Requests for transfer of credit for approved graduate studies done at an institution accredited by The Association of Theological Schools or a recognized regional or international accrediting agency will be evaluated on an individual basis by the Academic Advising Office. This may include a maximum of 48 quarter hours of graduate theological and biblical studies. Nontheological studies are normally not considered for transfer credit. Course work taken in a nonreligious setting which might be considered as parallel to course work in the Fuller curriculum may be considered on an individual basis if it is appropriate to the field of concentration, approved by the School of Theology academic affairs committee, and integrated through a 4-unit directed study.

Time Limit for Completion of Degrees

In order to ensure that a degree, when granted, represents education that is current and reasonably focused (not acquired a little at a time over an unreasonably long period), all credit applied to the degree must be earned within a certain period of time. For the Master of Arts in Theology degree at Fuller, this period has been set at ten years. This includes all credit earned elsewhere and applied to the degree, as well as all credit earned at Fuller.

If there is more than a two year lapse in the course progression, the student will need to reapply to the degree program and will be required to comply with any new curriculum requirements at the time of reentry.

Degree Requirements

Flexibility marks the Master of Arts in Theology program in the School of Theology at Fuller. The degree requirements can be completed in two years of full-time study, although many elect to earn the degree over an extended period of time through part-time study. The degree may be completed over a six-year period through evening courses alone. All requirements for the Master of Arts in Theology (general program format) may be completed in several extension areas, including Seattle, Menlo Park, Phoenix, Colorado Springs, and Orange County in Southern California. Courses offered at any Fuller Extended Education site may be counted toward the degree, but at least 24 units must be completed at the Pasadena campus or one of the areas listed above.

In general, the Master of Arts in Theology degree requires:

1. A total of at least 24 courses (96 quarter units);
2. A minimum of 12 courses (48 quarter units) earned at Fuller Theological Seminary;
3. Field Education. While field experience is optional for most versions of this degree, it is highly recommended in order to complete one’s preparation for service and future placement. As many as six courses (a total of 12 units) may be taken in a supervised practical service and study program to be planned with the Field Education office. Students applying for academic credit must fulfill all course requirements.
4. Biblical Languages. Biblical languages are not required for the M.A. degree (with the exception of the biblical studies and theology format). Every student, however, is strongly advised to learn at least one biblical language since all theological education should be grounded on the Scriptures, the careful understanding of which is aided by a knowledge of the original languages. Also, a majority of the courses in biblical studies require the knowledge of a biblical language.
5. Five Formats. The student in the Master of Arts in Theology program selects one of five curricular formats: 1) the general program format; 2) the Biblical Studies and Theology format; 3) the concentration format, 4) the children’s ministry format, or 5) the spirituality/spiritual direction format.
General Program Format

The general theological M.A. in Theology requires a minimum of twelve courses taken in biblical studies, theology, church history, and ethics. In addition, three courses are required in the areas of ministry, spirituality and globalization, as follows:

Ministry Foundations. Choose one of the following or any course identified on the quarterly schedule as MINF:
- EV 500 The Art of Evangelism
- GM 500 Foundations for Ministry
- GM 503/504/505 Foundations for Ministry (three quarter sequence counts as one course)
- GM 525 Liberating the Laity Across Cultures
- HE 505 Leadership and Character Development
- HE 507 Leadership and Diversity: Gender, Multicultural, and Ethnicity
- PM 507 Equipping Pastor

Spirituality. Choose one of the following or any course identified on the quarterly schedule as SPIR:
- CF 500 Teaching for Christian Formation
- CF 554 Spirituality and Discipleship in College and Young Adult Settings
- CF 574 Adolescent Spirituality and Worship
- CH 517 Christian Spirituality
- CH 565 History and Practice of Christian Spirituality in the West
- GM 514 The Pursuit of Wholeness
- GM 515 Introduction to Christian Spirituality
- GM 517 Spirituality and Everyday Life
- GM 520 Foundations for Spiritual Life
- GM 559 African-American Spirituality
- SP 508 The Spiritual Disciplines

Globalization. Choose one of the following or any course identified on the quarterly schedule as GLBL:
- GM 518 Introduction to Urban Studies
- MB 530 Language/Culture Learning and Mission
- MC 502 Applied Missiology for Ministry
- MN 576 Incarnation and Mission Among the World’s Urban Poor
- MT 522 Local Congregation as Mission
- ST 588 Theology of Africa, Asia, and Latin America
- TM 505 Multiculturalism Today
- TM 506 Contemporary Evangelism and Mission

Biblical Studies and Theology Format

The School of Theology has developed a specific curriculum for the Master of Arts in Theology to satisfy the basic categories in biblical languages, biblical studies and theology recommended for admission into the School of Theology Ph.D. program. Application and admission to the Ph.D. program is a separate process. Successful completion of this program does not guarantee admission to the Ph.D. program at Fuller or elsewhere, although it is beneficial if the student wishes to pursue further academic work. This model may also serve to prepare for a vocation of teaching in a setting which does not require the Ph.D. The curriculum of the Biblical Studies and Theology format is as follows:

Biblical Languages (20 units)
- Beginning Greek (12 units)
- Beginning Hebrew (8 units)

Biblical Studies (24 units)
- Exegetical Method
- New Testament 1: Gospels
- Old Testament A: Pentateuch
- Old Testament B: Prophets
- Old Testament C: Writings
- Systematic Theology A: Theology and Anthropology
- Systematic Theology B: Christology and Soteriology
- Systematic Theology C: Ecclesiology and Eschatology

Theology and Church History (32 units)
- Philosophy core course (PHIL)
- Ethics core course (ETH)
- Church History A: To Chalcedon
- Church History B: To Reformation
- Church History C: To Modern Period
- Systematic Theology A: Theology and Anthropology
- Systematic Theology B: Christology and Soteriology
- Systematic Theology C: Ecclesiology and Eschatology

General Requirements (16 units)
- Ministry/Spirituality: any course with the MINF or SPIR attribute on the quarterly
Ancient Near Eastern Languages and Literature

The faculty of the Old Testament Department has developed a variation of the biblical studies and theology format of the Master of Arts in Theology to satisfy the basic categories in Ancient Near Eastern languages and literature, biblical studies and theology recommended for admission into the School of Theology Ph.D. program in Old Testament. Application and admission to the Ph.D. program is a separate process. Successful completion of this program does not guarantee admission to the Ph.D. program at Fuller or elsewhere. This model may also serve as preparation for a vocation of teaching in a setting which does not require the Ph.D.

Faculty Coordinator: Dr. Joel H. Hunt.

In addition to the basic admission requirements for the M.A. in Theology degree, beginning courses in Hebrew (8 quarter hours or 6 semester hours) and Greek (12 quarter hours or eight semester hours) are prerequisites for admission to this program. The course requirements for the degree are as follows:

Biblical Studies (24 units)
- Exegetical Method
- New Testament 1: Gospels
- Old Testament A: Pentateuch
- Old Testament B: Prophets
- Old Testament C: Writings
  (Either Old Testament B or C must be taken as an exegetical book study using Hebrew, designated in the quarterly schedule as OTBE or OTCE)

Theology and Church History (24 units)
Each of the following:
- Systematic Theology A: Theology and Anthropology
- Systematic Theology B: Christology and Soteriology
- Systematic Theology C: Ecclesiology and Eschatology
- Any course with the PHIL or ETH attribute on the quarterly schedule

Select two of the following:
- Church History A: To Chalcedon
- Church History B: To Reformation
- Church History C: To Modern Period

Research (4 units)
- Advanced seminar or methods class with major research paper

General Studies (8 units)
- Ministry/Spirituality: any course with the MINF or SPIR attribute on the quarterly schedule

Ancient Near Eastern Languages and Literature (36 units)
- LG 506 Advanced Hebrew
- LG 507 Hebrew Reading (or an additional Hebrew book study)
- LG 525 Biblical Aramaic
- LG 533 Beginning Ugaritic
- LG 534 Advanced Ugaritic
- LG 535 Beginning Akkadian
- LG 536 Advanced Akkadian
- LG 546 Northwest Semitic Texts
- OT 583 Ancient Near Eastern History, Literature and Culture

Concentration Format
A concentration of studies may be planned within the Master of Arts in Theology in any area of the curriculum. For some areas a prescribed concentration has been designed by the faculty. In other areas, students may design personalized concentrations in consultation with their academic advisors.

Concentration Format Requirements. Students following the concentration format in the Master of Arts in Theology take six courses in biblical studies, seven courses in church history and theology and three courses in ministry, spirituality and globalization. In addition, six to eight courses are to be taken in the area of concentration, for a total of 96 units required for the degree. Specific course requirements for this format include:

Biblical Studies (24 units)
- NS 500 New Testament 1
- NS 501 New Testament 2
- OT 501 Pentateuch

Choose one:
- OT 502 Hebrew Prophets
- OT 504 Writings

Choose any two OT, NE, or NS courses

Church History and Theology (28 units)
Choose one from each of the following three groups:
- CH 500 Early Church History
- CH 501 Patristic Theology
Choose one from each of the following three groups:

CH 502 Medieval and Reformation History
CH 503 Medieval and Reformation Theology
CH 504 Modern Church History
CH 505 Post-Reformation and Modern Theology
CH 506 American Church History

Select one core course in Ethics or Philosophy

Choose one of the following or any course identified on the quarterly schedule as GLBL:

Globalization

Choose any one core course in Ethics or Philosophy

Ministry Foundations. Choose one of the following or any course identified on the quarterly schedule as MINF:

Evangelism

Choose one of the following or any course identified on the quarterly schedule as SPIR:

Christian Formation and Discipleship. The Master of Arts in Theology degree with a concentration in Christian formation and discipleship is designed to prepare men and women for the spiritual education and discipleship ministries of the church. Persons who desire graduate work in theological education but who do not wish to undertake the extended program required by some denominations for ordination have the opportunity to obtain a general foundation in biblical and theological studies, while focusing on the teaching/equipping ministries of the church.

In addition to the basic requirements for the Concentrations format described above, the curriculum includes eight courses (32 units) in Christian formation and discipleship, as follows:

Each of the following:

Choose one:

Choose four:

Christian Spirituality

Spirituality. Choose one of the following or any course identified on the quarterly schedule as SPIR:

Teaching for Christian Formation

Teaching the Bible

Building Christian Community Through Small Groups

Spirituality and Discipleship in College and Young Adult Settings

Teaching for Christian Formation

Teach Christian Formation

Introduction to Christian Spirituality

Foundation of Youth Ministry

Spirituality and Discipleship in College and Young Adult Settings

Spirituality and Discipleship in College and Young Adult Settings

Spirituality and Discipleship in College and Young Adult Settings

Spirituality and Discipleship in College and Young Adult Settings
CF 560 Adult Formation and Discipleship
CF 565 Empowering the People of God
CF 580 Formation Seminar
Any CF course

Persons with a strong background in Christian education in their undergraduate work and students with particular goals for ministry or particular denominational requirements may design an individualized program in consultation with the director of the department. Practical learning experiences have been built into this program to provide opportunities to apply academic information to ministry settings. Faculty Coordinator: Dr. Julie Gorman.

Youth Ministries. The concentration in youth ministries is designed to prepare the student for ministries in churches and parachurch organizations. It develops the future youth specialist as a minister to the adolescent population with a knowledge of and commitment to the family system, as well as an understanding of an ever-changing youth culture, the dynamics of the urban setting, and the need for Christian networking to influence the culture for Christ. In addition to the basic requirements for the concentration format listed above, the curriculum for this concentration in the M.A. in Theology program includes eight courses (32 units) in youth ministry. Faculty Coordinator: Dr. Chapman Clark

Required:
CF 556 Leadership in Youth Leadership
EV 558 Youth Outreach and Evangelism

Select one (4 units) of the following:
CF 532 Introduction to Family Ministry
CF 572 Asian American Family and the Church
CN 538 The Changing Family
Other family ministry or counseling course with prior approval of the faculty coordinator

Select one (4 units) of the following:
CF 500 Teaching for Christian Formation
CF 504 Formational Bible Study
CF 505 Teaching the Bible

Select one (4 units) of the following:
CF 507 Building Christian Community Through Small Groups
CF 514 Small Group Bible Study
Other teaching or equipping course with prior approval of the faculty coordinator

Select three (12 units) of the following:
CF 529 Ministering to Troubled Youth
CF 540 Philosophy and Models of Youth Ministry

Family Life Education. The erosion of marriage and family life is of great concern to the church and the community at large. Response to this national crisis has largely been through therapy for victims, while procedures for assisting healthy families have often been deferred. In order to reinforce and assist the church in its ministry to and for the family, Fuller Theological Seminary is offering training in family life education through the combined resources of the School of Theology and the Marriage and Family Division of the Graduate School of Psychology. The objectives of this concentration are:

1. To provide Christian leaders to work in and through the church in response to the needs in marriage and family life;
2. To equip those leaders with theological, psychological, sociological and educational knowledge regarding the educational ministries of the church;
3. To provide those leaders with viable preventative strategies for the support of healthy families;
4. To assist those leaders in the identification and referral process for unhealthy families.

In addition to the basic requirements for the concentration format described above, the curriculum for the Master of Arts in Theology with a concentration in Family Life Education includes eight courses (32 units) in ministry and family life education. Faculty Coordinator: Dr. David Augsburger.

Ministry (select 12 units from the following):
CF 501 Teaching and Leading in the Church
CF 507 Building Christian Community Through Small Groups
CF 530 Christian Formation of Children
CF 536 The Family and the Church
CF 543 Dynamics of Adolescent Development
CO 500 Communication (2 units)
Field Education (FE) or CPE (2 or 4 units)
Family Life Education.

Required:
FL 501 Family Life Education
CN 504 Family Therapy and Pastoral Counseling

Select 12 units from the following:
CF 532 Introduction to Family Ministry
CN 538 The Changing Family
CN 547 Models of Korean Family Ministry
CN 548 Building Healthy Korean Families
FS 500 Introduction to Family Systems
FS 501 Gender and Sexuality
FS 505 Child and Family Development
FS 511 Cultural and Ethnic Issues
FS 515 Value Formation in Family Intervention

Old Testament. The Master of Arts in Theology with a concentration in Old Testament has been designed for the student who seeks a program which allows a broad investigation of biblical studies and Hebrew, theology and church history, and ministry, while providing an opportunity to specialize in the study of the Old Testament scriptures. Faculty Coordinator: Biblical Division.

Within the outline of the concentration format described above, the M.A. in Theology with a concentration in Old Testament has the following requirements:

Old Testament Studies (32 units)
Biblical Hebrew (8 units)
Biblical Studies (16 units)
Theology/Church History (28 units)
Ministry, Spirituality, Globalization (12 units)

New Testament. The Master of Arts in Theology with a concentration in New Testament has been developed for the student who desires a program of study that is broad enough to encompass biblical studies and Greek, theology and church history, and ministry, while allowing for specialization and in-depth investigation of the New Testament scriptures. Faculty Coordinator: Biblical Division.

Within the outline of the concentration format described above, the M.A. in Theology with a concentration in New Testament has the following requirements:

New Testament Studies (36 units)
New Testament Greek (12 units)
Biblical Studies (8 units)
Theology/Church History (28 units)
Ministry, Spirituality, Globalization (12 units)

Evangelism. The Master of Arts in Theology with a concentration in evangelism is designed for people who wish to develop their understanding and skills in evangelism as they prepare for service in a local church, or a parachurch organization, or as an independent evangelist. It offers a range of courses ensuring an adequate biblical and theological foundation with some preparation in the art of communication. It provides insights into the nature of evangelism from a biblical, theological, historical, and practical point of view so as to enable students to critique and design programs of outreach that are sensitive to various cultures and settings. The importance of equipping local churches to be effective in their evangelism within a variety of contexts is emphasized. Faculty Coordinator: Dr. Richard Peace.

In addition to the basic requirements of the concentration format described above, the M.A. in Theology with a concentration in evangelism requires the following 32 units:

Each of the following:
EV 500 The Art of Evangelism
EV 525 Modern Culture and Evangelism
FE 578 Evangelism Practicum

Three of the following (12 units):
EV 511 Small Group Evangelism
EV 513 Campus Evangelization
EV 514 Urban Evangelism
EV 518 Evangelism in the American-African Church
EV 519 Evangelismo entre Hispánicos
EV 523 Evangelism and Media Culture
EV 526 Evangelism Among Intellectuals
EV 542 Evangelizing Nominal Christians
EV 552 Conversion
EV 558 Youth Outreach and Evangelism
EV 590 Directed Study in Evangelism
MP 521 Culture, The Self, and Conversion

Select 4 units:
CO 500 Communications (2) and CO 503 Advanced Communications (2), or one of the following:
PR 500 Homiletics (4)
PR 501 Preaching in the African-American Tradition (4)
PR 502 Predicación Hispana (4)

Select one:
Any NE, NS, or NT Christology course

Multicultural Ministries. The Master of Arts in Theology with a concentration in multicultural ministries is designed to enable all students, regardless of ethnic background, to prepare for ministry in an increasingly ethnically pluralistic church and society. The emphasis of the M.A. in Theology program on a strong biblical, histori-
cal, and theological core of course work is strengthened by a component of six courses with a particular ethnic emphasis. A range of curricular offerings which specialize in issues uniquely relevant to the African-American and/or Hispanic church and community is available as a resource for this concentration. Students who anticipate pastoral ministry in the African-American church or Hispanic church, or ministry in Southern California or wherever the population is richly varied in its ethnic diversity, will benefit from selection of this concentration.

Normally, four of the six courses in the multicultural component of this concentration will be taken from the offerings of the Ministry Division, and two from the offerings of the Biblical and/or Theological Divisions. Selection of appropriate course work compatible with the interests of this concentration may be made in consultation with the appropriate academic advisor. A list of some of the courses available may be found under the listing for this concentration in the Master of Divinity section. Faculty Coordinator: Dr. Glen Stassen.

Ethics. The study of ethics and systems of morals and values is a worthwhile pursuit for students called to ministry in the contemporary marketplace as well as in the church. The concentration in ethics within the Master of Arts in Theology is comprised of courses in biblical studies, theology, church history and ministry. Up to 36 units of courses in the field of ethics are available to students specializing in this field of study. Faculty Coordinator: Dr. Glen Stassen.

Within the outline of the concentration format described above, the M.A. in Theology with a concentration in philosophy requires the following 36 units:

Each of the following:
- ET 501 Christian Ethics
- PH 500 Reasoning in Religion

Select one:
- PH 504 Christian Worldview and Contemporary Challenge
- MB 525 World View and World View Change
- MB 583 Methods of Discovering World View
- GM 560 Historia y Cultura Hispánicos

Select one:
- PH 512 Christianity and Western Thought
- PH 516 Philosophical Theology

Select five:
- NS 521 New Testament Ethics
- NS 550 Lifestyle and Ethics in Paul
- CH 579 Church in Modern Society
- PH 505 Theories of Human Nature
- GM 521 Christian Lifestyle
- ST 572 Bonhoeffer: Life and Thought
- Any ET (Ethics) course

Children's Ministry Format

The Master of Arts in Theology with a concentration in children's ministry is designed to equip men and women with the skills, philosophy, biblical, and theological basis for the church's ministry to its children. This emphasis is for those called to oversee and pastor children and for those called to lead and develop others who serve in this nurture ministry. Thus while called "children's ministry," the participant must primarily work with adults conveying information about children.

This program is designed to foster learning in the focused areas of 1) general children's ministry (for the beginning minister), 2) administration and curriculum development, 3) family life education and enrichment, and 4) crisis...
intervention. This design allows for wide relevance, appealing to the beginning minister, the practitioner who has been in this field of ministry for some time and desires further insights and biblical and theological foundations, and the credentialed person who wants to go on for further study in focused areas of interest. **Faculty Coordinator: Dr. Julie Gorman.**

<table>
<thead>
<tr>
<th>Biblical Studies (20 units)</th>
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<td>Old Testament (8 units)</td>
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<td>New Testament (12 units)</td>
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| Theology/Church History (20 units) |          |
| Church History (4 units)           |          |
| Theology (8 units)                 |          |
| Ethics (one ETH core course)       |          |
| PH 508 Issues in Apologetics or    |          |
| PH 510 Christian Apologetics       |          |

| Ministry/Spirituality/Globalization (select 20 units) |          |
| GM 503/504/505 Foundations for Ministry 1/2/3 |          |
| GM 520 Foundations for Spiritual Life |          |
| CH 565 History and Practice of Christian Spirituality in the West |          |
| HE 505 Leadership and Character Development |          |
| HE 507 Leadership and Diversity: Gender, Multicultural, and Ethnicity |          |
| ML 523 Mentoring |          |

| Practica (4 units) |          |
| FE 501 Nine-month Part-time Church Internship (2 units) and one elective internship (part-time or full-time) |          |

| Children’s Ministry (32 units): |          |
| Each of the following:          |          |
| CF 500 Teaching for Christian Formation |          |
| CF 505 Teaching the Bible       |          |
| CF 528 The Spirituality of Children |          |
| CF 530 Child Formation          |          |

| Select 16 units from the following (additional courses by petition): |          |
| Family Life Enrichment and Education |          |
| CN 504 Family Therapy and Pastoral Counseling |          |
| FL 501 Family Life Education         |          |
| FS 515 Value Formation in Family Intervention |          |

| Administration and Equipping |          |
| CF 504 Formational Bible Study |          |
| CF 565 Empowering the People of God |          |
| ML 523 Mentoring              |          |

**Crisis Intervention**
- CN 503 Personality, Theology, and Pastoral Counseling
- CN 520 Pastoral Counseling
- FS 507 Family Stress and Crisis Intervention

**General Studies**
- FS 505 Child and Family Development
- CF 554 Spirituality and Discipleship in College and Young Adult Settings
- CF 560 Adult Formation
- CF 580 Formation Seminar

**Spirituality/Spiritual Direction Format**

The Master of Arts in Theology with a concentration in spirituality/spiritual direction is an introduction to the concepts and skills of spiritual direction. This degree is not intended as preparation for a person to become a “professional” spiritual director. It is a concentration which is intended for three specific populations: 1) to introduce spiritual direction as a possible call; 2) to further equip those who are already doing spiritual direction; and 3) to add the knowledge of spiritual direction to those entering the pastorate, either ordained or nonordained. This program is neither a licensing nor an accrediting program for spiritual directors.

**Distinctives of the Program**

**Hands-on experience.** There is an emphasis on the actual experience of giving and receiving spiritual direction. For this program to be of value it must have at its heart a strong experiential basis. In the same way that a psychologist learns his or her craft via supervision and concurrent personal therapy, a spiritual director will learn the craft by observation of skilled practitioners, by the experience of being in spiritual direction, and by the actual practice of giving spiritual direction in a supervised setting.

A Protestant biblical and theological focus based on classic spirituality. There is yet to be worked out a thoroughgoing Protestant theology of spirituality, much less spiritual direction. In fact, it is more likely that such an endeavor will emerge out of specific Protestant traditions rather than develop as a consensus understanding. A reformed spirituality will most likely look different from a Methodist spirituality much less a Charismatic spirituality. One of the challenges of the program will be to assist students to remain loyal to their ecclesiastical traditions, to develop a theology of spirituality arising from that tradition, even while such theologies are being developed here at Fuller.

**Small group direction.** Most spiritual direction these days is given one-on-one in the context of a liturgical community. While this is
ideal, the reality for many people (and churches) is that such pursuits are more likely to happen in a small group. Small group direction also has the advantage of group accountability.

Admission Requirements. Admission for this program is only in Fall Quarter, with a cohort of 24 students (roughly 12 from within Fuller, 12 new students to Fuller). In addition to the usual application for the Master of Arts in Theology, applicants for this concentration are also required to submit written responses to several additional questions. A personal interview may be required.

Program Requirements. Students are required to remain with their cohort class, taking a minimum of four units a quarter with their cohort class. Some courses can be earned by transfer credit or through extension sites, but the concentration courses can only be completed on the Pasadena campus. Students will be required to be under the spiritual direction of an approved director throughout the program. Students may also be required to do psychological testing during their first year. The interpretation of these tests will be available to the students and to their faculty advisor. Faculty Coordinator: Dr. Richard Peace

Biblical Studies (24 units)

Required:
- OT 508 Old Testament Literature
- NS 502 New Testament Literature
- NE 503 Biblical Interpretation

Recommended:
- NS 559 New Testament Spirituality
- NS 542 God of the Gospels
- OT 570 Job and Human Suffering

Theology/Church History (24 units)

Required:
- M.Div. core Systematic Theology courses STA, STB, STC
- CH 517 Western Spirituality
- CH 565 History and Practice of Christian Spirituality in the West
- PH 504 Christian Worldview
- PH 508 Issues in Apologetics
- PH 529 Philosophy of Spirituality

(CH 501 Patristic Theology may be substituted for CH 517 or CH565)

Concentration courses

To be taken with cohort group (28 units):
- SP 501 The Spiritual Life
- SP 502 The Art of Spiritual Direction
- SP 507 Spiritual Direction in Small Groups

GM 514 Pursuit of Wholeness
SP 581-586 Practica in Spiritual Direction

Additional concentration courses (12 units)

Select one of the following:
- MN 529 Spirituality and Urban Mission or TM 505 Multiculturalism Today or SP 590 Directed study in cross-cultural spirituality.

Two courses in counseling

Electives (8 units)

MASTER OF ARTS IN CHRISTIAN LEADERSHIP

The Master of Arts in Christian Leadership is a 72-unit program designed to provide a graduate theological education for women and men who are called to nonordained leadership roles. It seeks to develop lay leadership which is informed both theologically and practically. It provides an opportunity for those who are currently in service to enhance their ministry and leadership skills.

Purpose

The Master of Arts in Christian Leadership seeks to prepare women and men who are called to intentional, nonordained leadership roles within the church, parachurch organizations, and the marketplace. The leadership in view is that which has a primary focus on organization or administration, articulating the mission and developing strategies, rather than on instruction or teaching, though the latter may well be a dimension of it.

The program is intended for lay people who are called to specialized positions such as youth pastors or campus ministers, and facilitators of lay or marketplace ministry.

The program can be used as a basis for engaging in further professionally and vocationally oriented study, but is not intended as a basis for further academic study in Bible, theology and ministry.

The objectives of the M.A. in Christian Leadership incorporate and affirm the specific goals outlined in the guidelines of the Association of Theological Schools for professional master’s degrees:

"Primary goals for this kind of degree program include: (1) the capacity for critical and constructive theological reflection regarding the content and processes of the area of specialized ministry; (2) skill in the design, implementation, and assessment of ministry in these specialized..."
areas; (3) an understanding of the various disciplines that undergird the area of specialized ministry; and (4) growth in personal and spiritual maturity.” (Association of Theological Schools, Standards of Accreditation, Bulletin 43, Part I, page 102)

Fuller Theological Seminary seeks to fulfill these goals not only through the content of the course work, but through the methods utilized in the classes. Many of the courses for the M.A. in Christian Leadership incorporate the following components:

1. Small groups to help students work harmoniously together and see the potential for lay people equipping each other;
2. Personal exercises involving journaling and meditating to facilitate their learning greater vocational discernment;
3. Practicum opportunities where students can develop gifts and skills in a hands-on way;
4. Action/reflection assignments encouraging the application of what is being learned to specific areas of ministry.

Students who desire positions with a primary focus on teaching in a church or parachurch setting (e.g. ministers of Christian formation and discipleship, faculty in Christian colleges and directors of lay education) will be strongly advised to pursue the Master of Arts in Theology program, which has a broader theological base and allows them to take more courses in their chosen area of concentration. Students who are training for the general pastorate or specialized ministry as a staff minister and completing requirements for ordination should pursue the Master of Divinity degree.

Admission Requirements

Admission and academic standards are generally the same as those established for the Master of Divinity degree. General standards for admission to Fuller Theological Seminary may be found in the second section of this catalog.

The Master of Arts in Christian Leadership program is designed for individuals with previous experience in the area of concentration. Those applying to the program with a concentration in the ministry of the laity will be expected to have prior experience working with youth in the church or a parachurch organization.

Residence Requirements and Transfer Credit

A minimum of 12 courses (48 units) must be earned at Fuller Seminary. By special request and upon approval of the director of academic advising, an applicant may be granted a maximum of 24 quarter units of transfer credit for accredited graduate biblical or theological studies done elsewhere if they are relevant to the degree program and area of concentration. The degree may be earned through course work taken on the Pasadena campus or at Fuller’s Extended Education sites. However, not all courses, especially those required for a particular concentration, may be readily available at all off-campus sites.

Time Limit for Completion of Degrees

In order to ensure that a degree, when granted, represents education that is current and reasonably focused (not acquired a little at a time over an unreasonably long period), all credit applied to the degree must be earned within a certain period of time. For the Master of Arts in Christian Leadership degree at Fuller, this period has been set at ten years. This includes all credit earned elsewhere and applied to the degree, as well as all credit earned at Fuller.

If there is more than a two year lapse in the course progression, the student will need to reapply to the degree program and will be required to comply with any new curriculum requirements at the time of reentry.

Degree Requirements

The curriculum of the Master of Arts in Christian Leadership consists of 72 units divided among four basic components:

1. Four courses (16 units) in biblical studies;
2. Four courses (16 units) in theology and church history;
3. Six courses (24 units) in ministry with a leadership focus (including two practica), and
4. Four courses (16 units) in an area of concentration.

The following courses will meet the requirements of the first three components of the program. Other courses may be added to this list from time to time by the various divisions.

The term “core course” in the following outline refers to courses that are listed in this catalog or a published schedule as meeting M.Div. core requirements.

Biblical Studies (16 units)
Select one from each of the following groups:

1. Old Testament Core: OT 508 Old Testament Literature, or any OT core course
2. New Testament Core: NS 502 New Testament Literature, or any NT1 or NT2 core course
3. NE 503 Biblical Interpretation or any NTT or OT theme course

4. Bible Elective

Church History and Theology (16 units)
Select one from each of the following groups:
1. Church History: Any CH core course
2. Systematic Theology: Any ST core course
3. Philosophy: Any PH core course
4. Ethics: Any course with an ET prefix

Leadership Ministry (24 units)
Select one from each of the following groups:
1. Leadership Foundation I: Any course in spirituality with a GM prefix
2. Leadership Foundation II:
   HE 505 Leadership and Character Development, or
   Any basic course in community building, communication, counseling, or Christian formation
3. Leadership Foundation III:
   HE 507 Leadership and Diversity or
   GM 525 Liberating the Laity Across Cultures
4. Leadership Elective
5. Leadership Practica: Two courses (8 units)

The program can be completed in two years of full-time study, or may be extended over a longer period of time. Upon admission, studies may begin in any of the four academic quarters. Many classes are scheduled on evenings or weekends. In addition, a number of courses are offered in intensive two-week formats during the summer months, and occasionally at other times during the year.

Concentration Requirements
Two concentrations are offered at the present time: ministry of the laity and youth ministry. A special concentration in integrative studies within the Master of Arts in Christian Leadership has been designed specifically for School of Psychology doctoral students, and is described in that section of this catalog.

Ministry of the Laity. This concentration is designed for people who wish to become coordinators of lay ministry in local churches; staff workers in parachurch organizations, denominations, or Christian organizations resourcing any of the ministries of daily life; tentmakers involved in a church or world-related form of ministry; resource people to Christians who also work in the marketplace or professions; and part-time lay pastors in a local church with diverse administrative and other responsibilities. The program aims to give participants (1) a solid and relevant base of developing lay ministry; (2) a grasp of basic theological and ethical principles, including the contribution of lay Christian thinkers; (3) a vision for, spirituality of, and servant approach to the full potential of the people of God; and (4) a Christian perspective on modern world views, popular culture, the city, and the workplace.

Faculty Coordinator: Dr. Nathan Feldmeth.

Required:
1. CF 565 Empowering the People of God
2. Select three from the following (other courses by petition):
   GM 518 Introduction to Urban Studies
   GM 519 Christian Perspective on Popular Culture
   GM 521 Christian Lifestyle
   GM 526 Influential Lay Christian Thinkers
   ET 518 Ethics of Everyday Life
   ET 527 Values in the Workplace
   CN 516 Training Lay Counselors in the Church
   CN 561 Developing Lay Counselors in the African-American Church
   EV 525 Modern Culture and Evangelism
   CF 504 Formational Bible Study
   CF 514 Small Group Bible Studies
   ST 539 Theology and Film
   ST 543 Theology and Art
   ST 565 Theology and Contemporary Literature

Youth Ministry. This concentration is designed for people who wish to serve in ministerial positions which target adolescents from early adolescence to college. The program seeks to provide students a broad understanding of 1) the adolescent world and culture; 2) psychological, familial and developmental issues that impact ministry to adolescents; and 3) biblical and theological foundational concepts which drive a ministry targeted toward adolescents. This concentration is primarily designed for those working in the context of parachurch organizations,

Certificate
The Certificate program offers a wide range of courses in the areas of youth ministry, Christian education, and missions. It is designed for people who wish to work in these areas but do not necessarily want to pursue a full degree. The program is offered on a part-time basis and is flexible enough to accommodate the schedules of busy professionals.

Admission
Applicants must have a bachelor's degree from a regionally accredited institution. They should also have a strong commitment to Christian ministry, a desire to work with youth, and a willingness to learn and grow in their skills and knowledge. For more information, please visit the School of Psychology's website or contact the Admissions Office.
but is also designed to address the goals of someone desiring church-based ministry as well. It is offered both through the Institute of Youth Ministry ( Fuller in Colorado) and the Pasadena campus. Faculty coordinator: Dr. Chapman Clark

Select one course (4 units) of the following:
- CF 503: Foundation of Youth Ministry
- CF 515: Introduction to Youth Ministry (Young Life only)
- GM 511: Foundations for Youth Ministry (Young Life only)

Select one course (4 units):
- CF 529: Ministry to Troubled Youth
- CF 559: Urban Youth Ministry
- CF 576: Communicating Christ to the Adolescent Culture
- EV 500: The Art of Evangelism
- EV 501: Theology of Incarnational Witness
- EV 525: Modern Culture and Evangelism
- EV 558: Youth Outreach and Evangelism

Select two courses (8 units):
- Any youth, family, teaching, communication, or counseling ministry course

Certificate of Christian Studies

The Certificate of Christian Studies offers students an opportunity to complete a personalized, short-term nondegree program to meet a wide range of goals, from training for a specific church or parachurch ministry to personal and spiritual enrichment. It can be designed as a focused course of study or a sampling of master’s-level courses from the Schools of Theology and World Mission. By enrolling in convenient daytime or evening courses at any Fuller location, or in any of the courses available through Fuller’s Distance Learning Programs, or any combination of these, students pursuing the certificate can gain an introduction to theological, biblical, or missiological basics at the graduate level. The program may help students assess the possibility of pursuing a seminary degree. Although the certificate is not awarded to students already admitted to degree programs, all courses earned toward a certificate can be credited toward a degree program upon later admission to that program (if appropriate to the curriculum, and subject to certain degree requirements, such as residency or distance learning limits).

Admission standards for the Certificate of Christian Studies are the same as for admission to a master’s degree program. The Certificate of Christian Studies requires the completion of six master’s-level courses (24 units) and an integrative essay. A certificate may be awarded with a particular focus if at least four courses (16 units) are taken in one of several established areas, such as Christian formation and discipleship, ministry of the laity, New Testament, youth ministry, or evangelism.

Certificate in Youth Ministry

The Certificate in Youth Ministry provides youth ministers in church and parachurch organizations with practical and theological training foundational to effective youth ministry. This unique nondegree program can be completed with a minimum of time away from ministry commitments. Although the certificate is not awarded to students already admitted to degree programs, all courses earned toward a certificate can be credited toward a degree program upon later admission to that program (if appropriate to the curriculum, and subject to certain degree requirements, such as residency or distance learning limits).

Admission standards for the Certificate in Youth Ministry are the same as for admission to a master’s degree program. The Certificate in Youth Ministry requires the completion of six master’s-level courses (24 units) essential for effective youth ministry, including two nine-month field education practica conducted in each student’s home ministry area under the supervision of a qualified mentor. In addition to the practica, courses include:
- Introduction to Youth Ministry
- Youth Outreach and Evangelism
- Leadership in Youth Ministry
- New Testament 1: Gospels

The introductory course is offered in connection with the Youth Specialties’ National Youth Workers Convention each fall. The other three courses may be taken at any of Fuller’s extension locations or the Pasadena campus. Two of the courses are also available through the Individualized Distance Learning (IDL) Program in the convenience of one’s home or office.

DOCTOR OF MINISTRY

The Doctor of Ministry is a professional degree. The program is designed to serve the needs of pastors, missionaries, and other ministry professionals for an experience of continuing education which renews the personal life of faith, further develops professional competence and stimulates continued growth in biblical and theological foundations for ministry. Using the resources of all three schools, a program of study has been developed which provides a ministry
focus in the following areas: 1) leadership and management; 2) preaching/teaching and worship; 3) evangelism and mission; 4) discipleship and building the body of Christ; and 5) care and counseling. Specialized programs in Christian Spirituality, Youth and Family Ministry, and Korean ministries are also available.

Participants in the program are afforded the opportunity for continuing education while remaining active in their local ministries. The program of study combines a critical assessment of experience with a peer group-learning situation under guidance of leaders who have expertise in developing and sustaining effective ministry.

The English language Doctor of Ministry program of the School of Theology is administered by the Horner Center for Lifelong Learning. A Korean language Doctor of Ministry program is administered by the School of Theology. Further information on either degree program may be found in the Horner Center for Lifelong Learning section of this catalog.

THE CENTER FOR ADVANCED THEOLOGICAL STUDIES

The Graduate Studies Program at Fuller Theological Seminary traces its beginnings to a rigorous Th.M. program which was initiated in the 1950s. Later, a full doctoral program was instituted. In 1988, the Program was reconstituted as the Center for Advanced Theological Studies (CATS). The Center seeks primarily to prepare women and men for ministries as teachers and educators. The CATS program, with its diverse and international group of students, engages in graduate work at the highest levels of scholarship, research, and reflection. This takes place in a community of scholars committed to such study within the context of evangelical faith aimed at serving the varied and worldwide Church of Jesus Christ. The CATS program is also dedicated to contributing significantly to theological scholarship in general and to evangelical scholarship both in academic and church settings. The Center is served by a Graduate Faculty of full and associate professors who have special designated responsibilities in theological research and graduate education. It is staffed administratively by an associate dean and the program director. The Graduate Faculty consists of scholars who have distinguished themselves in research, publication, and graduate level teaching and supervision. In addition to the Full and Associate Members of the Graduate Faculty, the Center is also served by contributing Members of the resident faculty in their capacity as mentors and course supervisors, and by auxiliary members from other institutions who contribute their expertise in specialized fields. The work of the Center is supervised by a faculty committee.

The Center offers programs leading to the degrees of Doctor of Philosophy (Ph.D.) and Master of Theology (Th.M.). These programs are offered in the following concentrations of Christian studies: Old Testament, New Testament, church history, historical theology, theology, ethics, philosophy of religion, philosophical theology, and interdisciplinary studies (in conjunction with the Schools of Psychology and World Mission) available only at the Ph.D. level.

Doctor of Philosophy (Ph.D.) Degree

The degree of Doctor of Philosophy is the highest academic degree awarded by Fuller Seminary. The Ph.D. is a foundational degree program for a vocation in teaching at the university, seminary and college level. The School of Theology Ph.D. is designed to prepare its graduates for a vocation in theological teaching and scholarship by equipping them with the essential tools for high-level scholarship, by guiding them in a major research project in the area of their major concentration, and by supporting the development of skills in teaching. The Ph.D. is awarded upon successful completion of three areas of requirements (for their equivalent if majoring in practical theology), course work consisting of nine seminars or directed reading courses, Comprehensive Examinations, and a scholarly dissertation based on research in the area of the student's major concentration. An oral defense of the dissertation is not normally required.

Admission Requirements. General standards for admission to Fuller Theological Seminary may be found in the second section of this catalog. Graduate students who seek admission to the Ph.D. program of the center should possess demonstrated academic gifts, and should be committed to a Christian calling in a life of scholarly research and theological reflection, leading to teaching and publication. Admission to the Ph.D. program is based on superior intellectual ability as demonstrated by the applicant's grade point average and Graduate Record Examination scores, and a first theological degree (Master of Divinity) or its educational equivalent from an accredited institution.

An M.A. degree from an accredited institution, comparable to Fuller's M.A. in theology with a concentration in biblical studies and theology, is also considered acceptable for admission except for the concentration in practical theology, for which the M.Div. (or its educational equivalent) is required. If the student's previous study has not included the study of

92
program. Enrollment in a major concentration is contingent upon completion of a master's-level degree program with that concentration. Applicants wishing to have their transcripts evaluated officially should contact the Office of Admissions for details. In addition, for the concentration in practical theology, a minimum of two years of prior vocational experience is required.

An overall grade point average of 3.5 or above from master's-level study is required for admission to the Ph.D. program. Native speakers of English must have taken the Graduate Record Examination (GRE) within the last five years. A combined (verbal, qualitative, and quantitative) GRE score of 1600 is normally considered a minimum entrance requirement, with preference given to those with verbal scores in excess of 600. The GRE Writing Exam is recommended (required beginning with applicants for Fall 2001), with preference given to those scoring 5 or better.

Applicants whose native language is not English must have taken the Test of English as a Foreign Language (TOEFL) with a minimum score of 250 (600 on the paper test). Test scores must not be more than five years old. Applicants who have completed an M.A. or M.Div. degree with an acceptable grade point average at an institution where English is the language of instruction may petition to have the TOEFL requirement waived if they entered the previous program with a minimum TOEFL score of 600. Students who may have entered a master's-level degree program at such an institution without taking the TOEFL, or with a score below 600, must take the examination before they are eligible for admission to the program.

Applications for admission must be received by January 15. Application files, including transcripts, references, GRE or TOEFL scores, and a specimen of scholarly work, must be completed by February 15. Notification of a decision is sent out by April 15. During the application process applicants are encouraged to contact faculty members with whom they would like to work to discuss their interests. Decisions concerning acceptance and appointment of mentors are made by the CATS Committee (a School of Theology faculty committee). Once admission has been granted for a particular quarter, deferment of matriculation for more than six months is not normally permitted.

Graduate Assistantships and Fellowships. Financial aid covering part of the tuition cost is available to graduate students in the form of research and teaching assistantships, where remuneration is given for academic assistance offered to faculty members, and teaching fellowships, where advanced students are allowed to offer courses in the seminary curriculum. Teaching fellowships in the biblical language program are also available to qualified students.

A number of tuition fellowships are awarded annually to Ph.D. students. Awards are based on merit, with GRE scores and GPA used as a basis for evaluation for incoming students and progress and GPA in the program used as a basis for evaluation for returning students. There are several awards made each year, some requiring Teaching or Research Assistant hours. Awards are also given specifically to international students. Dilworth Fellowships and Stassen Fellowships are awarded annually to international students who intend to work in their country of origin. The George Gay Memorial Fellowships are awarded annually to Hispanic students. Inquiries regarding CATS fellowships should be directed to the CATS office.

Concentrations and Fields. Upon admission, students are assigned by the CATS Committee to a primary mentor. A student's primary mentor is normally a professor working in the major field of the student's research. A second mentor, not necessarily chosen from the major field, is selected by the student's mentor following Comprehensive Examinations to provide further supervision, and to serve as the second internal reader of the dissertation. Under the guidance of the primary mentor, and with the approval of the CATS Committee, the student designs a program of nine eight-unit courses. These courses consist of seminars and directed readings. Major research papers are a component in all seminars and directed readings. In some concentrations there are core courses which all students in that concentration must take in Stage One (first five courses) of the Ph.D. program. All courses selected must contribute to the dissertation topic or the areas of the Comprehensive Examinations.

The major field of study is chosen from one of the nine concentrations offered by the Center: Old Testament, New Testament, church history, historical theology, theology, ethics, philosophy of religion, philosophical theology, and practical theology. A concentration in interdisciplinary studies (in conjunction with the Schools of Psychology and World Mission) is also available. In addition to a major concentration, students also choose a minor field of study. Students are required to take no fewer than five courses in their major field and at least three courses in minor fields. Courses in minor fields are selected from one or more of the other concentrations under the guidance of the student's primary mentor.

Students wishing to pursue the Interdisciplinary Studies option will take their major concentration in one of the existing CATS doctoral concentrations and their minor courses in the School of World Mission or School of Psychology, subject to the approval of those Schools.
The primary mentor will be a member of the CATS Graduate Faculty, and the secondary mentor will normally be a member of the School of World Mission or the School of Psychology.

**Language Requirements.** In order to engage in high level research both in their degree program and in their future careers, students must be proficient in research languages that relate to their field of study. In addition to New Testament Greek and biblical Hebrew, which are prerequisites for admission to the program, Ph.D. students must demonstrate knowledge of two or three research languages. Specific requirements differ according to the concentration; details are available from the CATS office. Two research language requirements must be satisfied by the beginning of the second year of study, and all research language requirements must be met before the Comprehensive Exams are taken. Students may take up to three graduate seminars or directed readings while completing their first two research language requirements.

Students majoring in Old Testament must take eight units of Semitic languages as a part of their major concentration. The Semitics component of the Old Testament concentration is composed of four units of Ugaritic and four units of Akkadian. Old Testament majors may choose to do a Semitics minor consisting of 24 units of Semitic languages. In this case, the curriculum for the Old Testament major would not include the additional Semitics component.

Students who have already studied a research language for credit may petition to have the examination waived with respect to that language. Official transcripts reflecting the language courses taken must be submitted with the petition. In cases where another language is more relevant to the field of research or the dissertation topic, students may petition to be examined in that language instead of one of the standard prescribed languages.

**Course Work.** The Ph.D. program is divided into two stages, with the Comprehensive Examinations placed between the stages. Stage One consists of five graduate seminars. In Stage One, students normally take three courses in their major concentration and two courses in their minor concentration. Stage One must include a methods seminar or foundational course in the student's major concentration, and preferably a methods seminar in the student's minor concentration. Some major concentrations have additional core requirements which should be taken in Stage One.

When a graduate seminar is offered in the field of a student's studies, the student is expected to enroll in the designated seminar. Students may select a paper topic within the general framework of the seminar which relates to their dissertation topic. Students in Stage One of the program may also take directed reading courses with the approval of their mentor if no relevant seminar is offered.

Upon satisfactory completion of five graduate seminars or directed reading courses, the student’s performance will be subject to review by the CATS Committee and he or she will take four Comprehensive Examinations. Failure to pass one or two Comprehensive Examinations will lead to retaking the examinations not passed. If no satisfactory result is forthcoming, a terminal Th.M. degree will be awarded upon completion of an approved thesis. Passage of the Comprehensive Examinations and approval by the CATS Committee advances students to candidacy (Stage Two) in the Ph.D. program.

Inasmuch as dissertations frequently need some adjustment of method, revision of topic, or narrowing of scope after a student has done preliminary research, the development of this second stage will involve reflection on the dissertation project between student and mentor and the student’s submission of a formal dissertation proposal to the primary mentor and the CATS office. All four courses of this second stage will generally be directed reading courses, designed to round out and bring closure to the student’s research. Successful completion of the final course in Stage Two leads to the final gathering of material, and the writing and editing of the dissertation.

Each graduate seminar or directed reading course taken will receive a letter grade. No grade below B will count toward the Ph.D. (B- is considered below B and does not count). Students who receive three or more B grades in the first five courses (Stage One) of their program will be deemed not to have reached a sufficiently high standard to qualify for entrance to Stage Two of the program, and will be referred to the CATS Committee for transfer to the Th.M. program.

Students who are unable to complete the work for a seminar or directed reading course in the quarter in which they registered for the course may receive a grade of Hold from the professor. A Hold allows a maximum of two additional quarters in which to complete their work (the summer is considered one quarter as well). In some cases, the student may not be permitted to register again until the work is completed.

The residency requirement for the Ph.D. program is defined as at least two years of full-time study (or in the case of part-time students, at least five eight-unit seminars or directed readings) on the Pasadena campus. Students in Stage One may petition the CATS Committee to take up to three seminars or the equivalent of a full school year at an accredited graduate school in the United States or another country.

**Comprehensive Examinations.** Comprehensive examinations are taken following the completion of the first 40 units and the research language requirements. Three examinations will be taken in each of the first two stages. Each examination consists of a written examination in two parts. Part I consists of an essay on a topic related to the student's research. The essay must reflect a substantial body of research and a precise understanding of the material. Part II consists of a set of problems designed to test the student’s ability to analyze and respond adequately to research data. Each examination is supervised by a member of the School of World Mission faculty. When a graduate seminar is offered in the field of a student's studies, the student is expected to enroll in the designated seminar. Students may select a paper topic within the general framework of the seminar which relates to their dissertation topic. Students in Stage One of the program may also take directed reading courses with the approval of their mentor if no relevant seminar is offered.

Upon satisfactory completion of five graduate seminars or directed reading courses, the student’s performance will be subject to review by the CATS Committee and he or she will take four Comprehensive Examinations. Failure to pass one or two Comprehensive Examinations will lead to retaking the examinations not passed. If no satisfactory result is forthcoming, a terminal Th.M. degree will be awarded upon completion of an approved thesis. Passage of the Comprehensive Examinations and approval by the CATS Committee advances students to candidacy (Stage Two) in the Ph.D. program.

Inasmuch as dissertations frequently need some adjustment of method, revision of topic, or narrowing of scope after a student has done preliminary research, the development of this second stage will involve reflection on the dissertation project between student and mentor and the student’s submission of a formal dissertation proposal to the primary mentor and the CATS office. All four courses of this second stage will generally be directed reading courses, designed to round out and bring closure to the student’s research. Successful completion of the final course in Stage Two leads to the final gathering of material, and the writing and editing of the dissertation.

Each graduate seminar or directed reading course taken will receive a letter grade. No grade below B will count toward the Ph.D. (B- is considered below B and does not count). Students who receive three or more B grades in the first five courses (Stage One) of their program will be deemed not to have reached a sufficiently high standard to qualify for entrance to Stage Two of the program, and will be referred to the CATS Committee for transfer to the Th.M. program.

Students who are unable to complete the work for a seminar or directed reading course in the quarter in which they registered for the course may receive a grade of Hold from the professor. A Hold allows a maximum of two additional quarters in which to complete their work (the summer is considered one quarter as well). In some cases, the student may not be permitted to register again until the work is completed.

The residency requirement for the Ph.D. program is defined as at least two years of full-time study (or in the case of part-time students, at least five eight-unit seminars or directed readings) on the Pasadena campus. Students in Stage One may petition the CATS Committee to take up to three seminars or the equivalent of a full school year at an accredited graduate school in the United States or another country.

**Comprehensive Examinations.** Comprehensive examinations are taken following the completion of the first 40 units and the research language requirements. Three examinations will be taken in each of the first two stages. Each examination consists of a written examination in two parts. Part I consists of an essay on a topic related to the student's research. The essay must reflect a substantial body of research and a precise understanding of the material. Part II consists of a set of problems designed to test the student’s ability to analyze and respond adequately to research data. Each examination is supervised by a member of the School of World Mission faculty. When a graduate seminar is offered in the field of a student's studies, the student is expected to enroll in the designated seminar. Students may select a paper topic within the general framework of the seminar which relates to their dissertation topic. Students in Stage One of the program may also take directed reading courses with the approval of their mentor if no relevant seminar is offered.

Upon satisfactory completion of five graduate seminars or directed reading courses, the student’s performance will be subject to review by the CATS Committee and he or she will take four Comprehensive Examinations. Failure to pass one or two Comprehensive Examinations will lead to retaking the examinations not passed. If no satisfactory result is forthcoming, a terminal Th.M. degree will be awarded upon completion of an approved thesis. Passage of the Comprehensive Examinations and approval by the CATS Committee advances students to candidacy (Stage Two) in the Ph.D. program.

Inasmuch as dissertations frequently need some adjustment of method, revision of topic, or narrowing of scope after a student has done preliminary research, the development of this second stage will involve reflection on the dissertation project between student and mentor and the student’s submission of a formal dissertation proposal to the primary mentor and the CATS office. All four courses of this second stage will generally be directed reading courses, designed to round out and bring closure to the student’s research. Successful completion of the final course in Stage Two leads to the final gathering of material, and the writing and editing of the dissertation.

Each graduate seminar or directed reading course taken will receive a letter grade. No grade below B will count toward the Ph.D. (B- is considered below B and does not count). Students who receive three or more B grades in the first five courses (Stage One) of their program will be deemed not to have reached a sufficiently high standard to qualify for entrance to Stage Two of the program, and will be referred to the CATS Committee for transfer to the Th.M. program.

Students who are unable to complete the work for a seminar or directed reading course in the quarter in which they registered for the course may receive a grade of Hold from the professor. A Hold allows a maximum of two additional quarters in which to complete their work (the summer is considered one quarter as well). In some cases, the student may not be permitted to register again until the work is completed.

The residency requirement for the Ph.D. program is defined as at least two years of full-time study (or in the case of part-time students, at least five eight-unit seminars or directed readings) on the Pasadena campus. Students in Stage One may petition the CATS Committee to take up to three seminars or the equivalent of a full school year at an accredited graduate school in the United States or another country.

**Comprehensive Examinations.** Comprehensive examinations are taken following the completion of the first 40 units and the research language requirements. Three examinations will
cover subject matter in the student's major concentration and one examination will cover subject matter in a minor concentration. The examinations are normally given three times a year, during the third and fourth week of October, the first two weeks of February, and the first two weeks of April. Students are advanced to candidacy or admitted to Stage Two of their course work when they have successfully completed their Comprehensive Examinations. They may register for their sixth course while awaiting the outcome of their Examinations, but all examinations must be passed before further coursework is begun.

Dissertation. A scholarly dissertation must be presented and approved as the final requirement for graduation. The following rules apply to Ph.D. dissertations:

1. The dissertation topic, in the area of the student's major field, is normally selected at the outset of the program in consultation with the primary mentor and with the approval of the CATS Committee. At the beginning of Stage Two, the student will prepare a formal dissertation proposal. This shall not exceed 20 pages in total length, including bibliography, and shall be submitted to the CATS office for approval by a review committee. Further details may be found in the CATS Student Handbook. The topic is subject to revision as the student's research proceeds. Changes of topic must be supported by the primary mentor and be given approval by the CATS Committee.

2. Dissertations are expected to make use of the required languages, where appropriate, and incorporate the results of coursework and general reading.

3. The primary and secondary mentors supervise the preparation of the dissertation.

4. The length of the dissertation is limited to 90,000 words, or roughly 350 pages, including text and notes. It is understood that some topics lend themselves to shorter length. The minimum length for the dissertation is approximately 200 pages.

5. No research for which credit has already been given toward a degree either at Fuller or any other institution may qualify to be recognized for the School of Theology Ph.D.

6. There will be two internal examiners (normally the primary and secondary mentors) and an external examiner appointed by the CATS Committee upon the recommendation of the student's primary mentor.

7. Dissertations will normally be read by the three readers in sequence, rather than simultaneously. Manuscripts must be submitted to the CATS office, which will forward them with an evaluation form to the readers. Following the evaluation by the two internal readers, the student will have opportunity to make revisions to the dissertation. The dissertation will then be sent to the external examiner. No dissertation will be sent to the external examiner until cleared by the primary mentor.

8. The program makes use of the following distinctions in the evaluation of dissertations: Pass (either as Superior or Adequate), Resubmit, and Inadequate. Candidates whose dissertations are graded as Superior by all readers are deemed to have passed "with distinction." In cases where any one of the three examiners assesses a dissertation as not showing "adequate knowledge of the field of study," or as not showing "adequate evidence of independent research and originality in making a contribution to knowledge," or as not being satisfactory in its format or literary presentation, the dissertation must be graded Resubmit or Inadequate. Dissertations which are graded Inadequate may not be resubmitted.

9. In all cases where a reader grades a dissertation Resubmit the original recommendations of the readers will be reviewed following the resubmission of the dissertation. Candidates will be required to pay an additional fee of $500.00 if the dissertation receives a Resubmit evaluation. This fee covers costs incurred by reexamination of the dissertation.

10. Three copies of the dissertation in its final form will be presented to the office of the Center for Advanced Theological Studies. Two copies must be on 100 percent rag paper for binding. The third copy will be sent to University Microfilms International for microfilming and may be reproduced on bond paper. Students may not graduate until the three copies of the dissertation in final form have been submitted. Students are responsible for all fees related to these copies of the dissertation.

Master of Theology (Th.M.) Degree

The Master of Theology (Th.M.) degree is designed to enable qualified graduates in theology to broaden and deepen their theological knowledge and competencies beyond the M.Div. level. This goal is achieved by providing an opportunity to take a limited number of courses in areas not previously included in their degree work, and also to pursue studies at an advanced level in a field of specialization.

Admission Requirements. General standards for admission to Fuller Theological Seminary may be found in the admissions section of this catalog. Applicants should possess an M.Div. degree or its educational equivalent, or an M.A. degree comparable to Fuller's M.A. in Theology with a concentration in biblical studies and theology, from an accredited school, with an overall GPA (grade point average) of at least 3.0, and a competency in at least one biblical language (or depending on the concentration chosen, two languages) to the level required by the Fuller M.Div. degree. Students who do not have a biblical language already may make this up as
part of their Th.M. course work. In addition, for the practical theology concentration, a minimum of two years of prior vocational experience is required. Native speakers of English are encouraged to take the Graduate Record Examination (GRE) within the last five years (mandatory beginning with Fall 2001 applicants). A combined GRE score (verbal, qualitative, and quantitative) of 1600 is normally considered a minimum entrance requirement, with preference given to those with verbal scores in excess of 600. The GRE Writing Exam is also recommended (required beginning with Fall 2001 applicants), with preference given to those scoring 5 or better. Applicants whose native language is not English must have taken the Test of English as a Foreign Language (TOEFL) with a minimum score of 250 (600 on the paper test). Test scores must not be more than five years old. Applicants who have completed an M.A. or M.Div. degree with an acceptable grade point average at an institution where English is the language of instruction may petition to have the TOEFL requirement waived if they entered the previous program with a minimum TOEFL score of 600. Students who may have entered a master's-level degree program at such an institution without taking the TOEFL, or with a score below 600, must take the examination before they are eligible for admission to the program.

Applications for admission must be received by January 15. Application files, including transcripts, references, and GRE or TOEFL scores, must be completed by February 15. Notification of a decision is sent out by April 15. During the application process, applicants are encouraged to contact faculty members with whom they would like to work to discuss their interests. Decisions concerning acceptance and appointment of mentors are made by the CATS Committee (a School of Theology faculty committee). Once admission has been granted for a particular quarter, deferment of matriculation for more than six months is not normally permitted.

Areas of Concentration. The Th.M. is offered in the following areas of concentrations: Old Testament, New Testament, church history, historical theology, theology, philosophical theology, ethics, philosophy of religion, and practical theology. The Th.M. requires students to identify an area of concentration and to take at least half of their course work (24 units) in that area of concentration. Students are required to take an eight-unit methods seminar or foundation course in the area of concentration. The purpose of this seminar is to introduce the student to the field and methods of research in a given area. As such, it lays a foundation for the advanced work required in the thesis. A second eight-unit course in the area of concentration or a related field of study is also required. A significant function of the seminars is to provide opportunity for mutual stimulus and criticism within a community of scholars. Students are required to write a thesis (eight units) on an approved topic in their area of concentration as their final course in the program.

Program Design and Duration. The program consists of 48 units of academic study. Students take up to 24 of the 48 units through four-unit (500-level) courses, and the remaining units through eight-unit (800-level) courses. The four-unit courses allow students to extend their basic theological knowledge and competencies in one or more areas. The eight-unit courses are designed to deepen knowledge and competencies in a specialized area and provide opportunity for participation in doctoral seminars. Subject to the availability of places in seminars, students may elect to take all their courses from those offered at the eight-unit level. Students are required to take at least half of their course work (24 units) in the designated field of concentration. This may be achieved through a combination of requisite eight-unit and four-unit courses.

The 48-unit program may be completed in one calendar year of full-time study, or its equivalent, with careful planning. In order to allow the program to be completed within one year of full-time study, Th.M. students are permitted to take an eight-unit course concurrently with a four-unit course, but may not normally take two eight-unit courses concurrently.

Students may take up to six four-unit courses, drawn from the M.Div./M.A. curriculum, and the remaining three eight-unit courses from the CATS graduate studies curriculum. In the case of a student who takes the maximum number of four-unit courses, the program structure will be as follows:

- Six 4-unit courses drawn from the M.Div./M.A. curriculum;
- One 8-unit Methods Seminar in the area of the student’s concentration;
- One 8-unit seminar or directed reading course in the area of the student’s concentration or a related field;
- One 8-unit course devoted to the writing of a thesis on a topic in the student’s area of concentration.

All courses in a student’s Th.M. program are chosen under the advice of the mentor.

Course Credit. Credit is given only to the approved courses which a student successfully completes as a registered student in the Th.M. program. All courses must be taken for credit, and no course which receives a grade lower than B may count toward the degree (B- is considered below B, and will not count). No four-unit course for which credit has been given toward another degree may count toward the Th.M. Students are not permitted to duplicate previous course work, or transfer credit from other programs. In order to encourage breadth and also to utilize the rich diversification of the seminary’s course offerings, Th.M. students are permitted...
Language Requirements. Students who wish to specialize in Old Testament or New Testament must have Hebrew and Greek to the level required by the Fuller M.Div. All other students must have either Hebrew or Greek to the level required by the Fuller M.Div. Students may take Hebrew or Greek for credit as a part of their Th.M. course work. A maximum total of 16 quarter units of language study (biblical and research languages combined) may be applied toward the Th.M. degree requirements.

The Th.M. requires competence in a research language in addition to the biblical languages. In order to fulfill this requirement, students may take courses in the following languages for credit as part of their course work (subject to the 16 unit limit described above and with the approval of the mentor): Theological German; Theological French; Theological Latin. These courses will include the reading of theological texts, and an examination given by the teacher of the course. Fees for language courses will be the same per unit as for other 500-level courses. It is expected that the thesis will show some knowledge of theological literature in the designated language as evidence of a student’s ability to engage in advanced study.

Students may petition the CATS Committee to be allowed to take a written examination in lieu of taking a language course. In such cases, in addition to passing the examination, the student must still take a total of 48 units of course work. Students who have taken a foreign language for credit in another degree program may petition the CATS Committee for a waiver of this requirement. Students may also petition the CATS Committee to substitute a different language for a language course. In such cases, in order to then fulfill this requirement, students specializing in Semitic languages (subject to the needs of the student’s concentration) to take any four-unit course offered on the Pasadena campus or at Fuller’s other sites in fulfillment of their degree requirements. All eight-unit courses must be taken on the Pasadena campus, and be supervised by a resident member of the Graduate Faculty.

Relation to Other School of Theology Degree Programs. The Th.M. is designed as a self-contained terminal degree. However, the Th.M. may be viewed as a complement to the D.Min. program, in view of the fact that the latter concentrates on competence in the practice of ministry in such areas as church growth, counseling, preaching, management, etc. The Th.M. provides an opportunity for pastors and others to pursue advanced study in theological disciplines, as well as to extend their knowledge and competence in the wide variety of courses offered by Fuller on the Pasadena campus and at its other sites.

Master of Theology students who wish to earn the Ph.D. do not transfer directly to the Ph.D. program. A new application for admission to the Ph.D. must be submitted as one nears graduation from the Th.M. program. Entrance to the Ph.D. program is subject to meeting the entrance requirements in effect at the time of application in competition for available places. Only students who have earned a cumulative GPA of 3.7 or higher for their Th.M. work will be considered for admission to the Ph.D. program. Students with a Th.M. from Fuller (or another accredited school) who are admitted to the Ph.D. program may petition to be granted 16 units of advanced standing. The advanced standing means that they are required to take only seven Ph.D. courses instead of nine.
Students in the Ph.D. program may transfer to the Th.M. as a terminal degree, either for personal reasons or because their performance in the Ph.D. program does not warrant continuance in it. If they have completed Stage One of the Ph.D. program (the first five eight-unit courses, language examinations, and comprehensive examinations), they may present a thesis on the basis of this course work. Their language study is deemed sufficient to cover the outstanding units required for the Th.M. Students in the Ph.D. program who transfer to the Th.M. prior to taking the comprehensive examinations may complete course work for the Th.M. by taking further eight-unit and four-unit courses in fulfillment of their degree requirements.

For more information on the Th.M. degree and its policies, please refer to the CATS Students' Handbook.

Time Limit for Completion of Degrees

The normal upper limit for completion of the Ph.D. is eight years, and five years for the Th.M. degree, dated from the first quarter the student is enrolled in the program in any way. This time limit may only be extended in special circumstances by petition to the CATS committee.

Continuation Fees

Students in the Ph.D. and Th.M. programs must register each Fall, Winter, and Spring Quarter. Students who do not register for course work or language study are required to pay a continuation fee as well as any applicable seminary registration fees. The continuation fee is automatically billed to a student’s account, unless the student has formally withdrawn from the CATS program or been granted a formal leave of absence by the CATS Committee. Students who do not register for three successive quarters (not including summer quarter) may be dropped from the program. In order to reenter the program, the student must reapply for admission.

Course Listings

Graduate seminars and directed reading courses offered in the Ph.D. and Th.M. programs are designated by 800 numbers. The four-unit courses which Th.M. students may take as a part of their curriculum are designated by 500 numbers. A list of 500-level (four-unit) courses may be found in the Courses of Study section. A list of 800-level graduate seminars and graduate-level language classes may be found at the end of the Courses of Study section. A partial list of research areas covered by the directed reading courses and a list of the specific graduate seminars to be offered in the coming year are available from the office of the Center for Advanced Theological Studies.

SPECIAL AND COOPERATIVE PROGRAMS

Fuller Theological Seminary is committed to meeting the needs of churches and of those who seek to serve them. In the School of Theology, a number of special institutes, programs and cooperative relationships have been developed which seek to make the resources of theological education available to those engaged in work and ministry, and to gather educational resources to focus on specific needs of churches and of those preparing for specialized ministries. To accomplish this, these various special and cooperative programs:

1. Employ alternate systems for the delivery of education, such as extension classes, distance learning, convocations, seminars, symposia, and workshops;
2. Join theology with other disciplines to address specific areas of ministry, such as cross-cultural ministries and family life education;
3. Utilize the professional expertise of parachurch ministries, such as Young Life;
4. Join with other specialized educational entities, such as the Consortium of Associated Schools of the Jerusalem University College;
5. Make nondegree study available to those involved in ministry.

The histories, philosophies, aims and general curricula of these programs are described below. Specific information on degrees or concentrations offered through these programs may be found under the respective degree program sections.

Family Life Education

The erosion of marriage and family life is of great concern to the church and the community at large. Response to this national crisis has largely been through therapy for victims, while procedures for assisting healthy families have often been deferred. In order to reinforce and assist the church in its ministry to and for the family, Fuller Theological Seminary is offering training in family life education through the combined resources of the School of Theology and the marriage and family therapy division of the Graduate School of Psychology. The objectives of this concentration are:

1. To provide Christian leaders to work in and through the church in response to the needs in marriage and family life;
2. To equip those leaders with theological, psychological, sociological and educational knowledge regarding the educational ministries of the church;

3. To provide those leaders with viable preventative strategies for the support of healthy families;

4. To assist those leaders in the identification and referral process for unhealthy families.

A concentration in family life education is available in both the Master of Divinity and Master of Arts in Theology degree programs of the School of Theology.

Cross-Cultural Studies Program

The Cross-Cultural Studies Program of the School of World Mission exists to prepare men and women for ministry in cross-cultural situations. This program provides a foundation for involvement in mission through biblical, historical and theological studies as well as through the social and behavioral sciences. A curriculum in cross-cultural studies has been designed for the Master of Divinity degree program in the School of Theology, and a Master of Arts in Cross-Cultural Studies may be pursued in the School of World Mission. Combining the resources of the School of Theology and the School of World Mission, the cross-cultural studies program provides preparation for:

1. Future missionaries;
2. Men and women who plan to accept short-term missionary assignments and continue afterward in church ministry;
3. Persons who do not plan to go overseas but are highly committed to the missionary task and want the mission component as a part of their preparation;
4. People in a variety of professions who hope to share their faith cross-culturally;
5. Those who anticipate ministries in the United States among ethnic groups different from their own.

Faculty and academic advisors in both schools will help tailor the program to individual goals for ministry and to the specific geographic area of service.

African-American Studies Program

Designed to further equip African-American men and women who have expressed a call to minister to their community and beyond in pastoral and academic arenas, the African-American Studies Program ascribes to the three-fold purpose of admissions advocacy, degree development and commitment to enhancing African-American student's experience within the Fuller community and encouraging involvement in the larger church community. The larger goal of the African-American Studies Program is to empower African-American congregations for the transformation of their communities.

Degree development includes offering courses toward the M.Div. or M.A. degree. These courses, taught by African-American professors, address theological and pastoral issues from an African-American perspective.

As much as African-American students are encouraged to participate in all areas of student life in the Fuller community and beyond, the program is sensitive to the spiritual and social needs particular to these students. The program offers special events and administrative support, and acts as a community liaison to meet the diverse requests for fellowship, guidance, and ministry opportunities. It seeks to provide links between the Fuller community and African-American churches throughout the Los Angeles area.

Admissions advocacy is also available for prospective African-American students who do not have a baccalaureate degree, but who are over 35 years of age, have a proven five-year track record in ministry, and demonstrate the ability to perform at the graduate school level. Upon completing admissions requirements, applicants may be accepted as special nondegree students, and after successfully completing 48 units may be admitted to a master's degree program. Admission is only considered for the Spring and Fall quarters. Deadlines for applications may be found in the second section of this catalog.

Hispanic Church Studies Department

The Hispanic Church Studies Department for pastors and ministers has been designed for the theological preparation of Christian leaders already involved in significant areas of ministry among Latino people.

The Hispanic Church Studies Department contributes significantly to the M.Div and M.A. in Theology degrees for the greater Hispanic and non-Hispanic communities by offering:

1. Leadership development and mentoring.
2. Over 34 core and concentration courses taught in Spanish by an internationally known Latino or Spanish speaking faculty.
3. Urban ministry courses for inner city leaders.
4. A growing Hispanic Resource Center for discussion, study and research in Hispanic church life, family, and community.
6. Employment opportunities in various denominational Hispanic ministries.
7. An internationally connected nerve center for Protestant evangelical ministry in the Southwest.
There is also a special program for those people whose gifts and calling have been verified by the Church but who have not been able to complete a college education. Requirements for this program are: 1) be at least 31 years of age; 2) have five years of ministerial experience or Christian leadership; 3) be a legal resident of the United States; 4) be able to read and write in Spanish and English; 5) have an interview with the Hispanic Advisory Committee and receive its recommendation. Upon successful completion of 48 units, the student may be admitted to a master’s degree program.

El Departamento Hispano para Estudios Ecclesiasticos ha sido diseñado para equipar en la preparación teológica y ministerial a pastores y líderes cristianos en ministerios hispanos. El Programa Hispano ofrece la mayoría de las clases en español. El programa académico se divide entre cursos de Biblia y teología, idiomas Bíblicos y cursos orientados hacia las necesidades y los recursos específicos del ministerio, de la iglesia y de las comunidades hispanas. El programa está dirigido hacia una Maestría de Artes en Teología o una Maestría en Divinidades.

También hay un programa especial para personas cuyos dones y llamamiento han sido comprobados por la iglesia, pero que no han completado un programa universitario. Los requisitos para la entrada a este programa Hispano son: 1) Tener 31 años de edad. 2) Tener 5 años de experiencia ministerial o liderazgo cristiano significativo. 3) Ser residente legal de los E.E.U.U. 4) Poder leer, escribir y hablar en español y en inglés. 5) Una entrevista personal con miembros del Comité Asesor Hispano. A los estudiantes cuyo primer idioma no es inglés, les es requerido aprobar el “examen de inglés como idioma extranjero” (TOEFL). Con un promedio de calificaciones superior a 2.5/4.0 el estudiante puede continuar al programa de Maestría de Artes en Teología. También pueden continuar hacia una Maestría en Divinidades aquellos quienes la requieran para la ordenación o para otras metas ministeriales.

Hay de ayuda financiera disponible para los nuevos estudiantes que califiquen.

Fuller After Five

A comprehensive evening program is offered on the Pasadena campus. Master’s-level courses in all core areas are scheduled after five p.m. during Fall, Winter, and Spring Quarters on a two-year rotation plan. Occasionally, Saturday morning courses are also made available on campus.

In most cases, by attending as few as two evening courses per quarter, the Master of Arts in Christian Leadership degree can be earned in 3-4 years, the Master of Arts in Theology degree can be earned in 4-5 years, and the Master of Divinity degree in 5-6 years. Degree programs can be accelerated by including summer courses and/or two week intensives. Not all concentrations in the M.A. in Theology or M.Div. programs can be completed by taking only evening courses.

Further information may be obtained from the School of Theology academic advising office.

Distance Learning Program

The Distance Learning Program, administered by Fuller’s Horner Center for Lifelong Learning, consists of two distinct delivery systems, Individualized Distance Learning and Fuller Online.

Individualized Distance Learning. The Distance Learning Program (IDL), administered by Fuller’s Horner Center for Lifelong Learning, is a flexible, self-directed program offering core and elective courses from the School of Theology and School of World Mission which allow students who are unable to study in a residential setting to complete several graduate-level courses.

Students interested in a master’s degree in the School of Theology may take up to four courses, with no more than one core course in any department and no more than two courses in any one division (Biblical, Theology, or Ministry; World Mission classes are considered Ministry Division for this purpose). Students may complete an entire Certificate of Christian Studies with IDL classes, but these limits will apply if they do enter a degree program. Other institutions may have their own limits on course work delivered in this manner. Students taking IDL classes with the intention of transferring units to other schools should check with those schools regarding their policies on credit earned by distance learning.

Individualized Distance Learning courses provide convenient part-time study while in a full-time job or ministry and can be taken for credit, or on a noncredit basis for personal development. Students can begin their study at any time. IDL is a study method which allows students to study when and where it is most convenient and at their own pace. The media learning package for each course includes class lectures (on audio and/or video tapes), the course study guide along with additional resources and required textbooks. The course professor or teaching assistant is available to assist students in their studies. Course assignments are returned to the IDL office for evaluation and grading. Depending on when they register, students residing in the United States have approximately six months to complete all assignments, and those outside the United States have approximately twelve months.

Fuller Online. A second delivery option of Fuller’s Distance Learning Program is called...
Fuller Online. This program is highly participatory and interactive. Fuller Online allows students the opportunity to take accredited graduate-level courses via the internet from virtually anywhere in the world.

The online courses are offered in ten-week quarters and will require interaction using a computer over the World-Wide Web (WWW). More information on the program, including an up-to-date list of the courses currently available, is available on the Fuller Online site at www.fulleronline.org. Application for admission and registration for online courses is also handled on this website.

Extended Education Program

Fuller Theological Seminary Extended Education seeks to serve local churches by providing opportunities for theological education for ministry within a local church context. Extended Education seeks to provide educational experiences in off-campus, nontraditional settings which will enable students to discover, develop and improve their gifts for service and ministry within the scope of the church’s overall mission. Extended Education:

1. Provides theological education for the development of lay persons for leadership in ministry in the local church and community while beginning their studies and testing their callings, and

2. Extends resources to pastors for the development of local church educational programs and for personal and professional enrichment.

The process of theological education for ministry in extension is implemented by going to the student, being close to the location of ministry and being close to the life and task demands of the participants.

Fuller Theological Seminary has made these resources available in several extension areas in response to the church’s need for an equipped and mobilized laity. Laypersons, future pastors and pastors learn together in this program.

Curriculum. Courses offered in extension on a quarterly basis are equivalent to those offered at the Pasadena campus. Full-time faculty and local adjunct professors provide instruction. Courses are taught at convenient times in local facilities, and library resources are arranged.

Programs. A student may complete all requirements for the Master of Arts in Theology degree (general program format) in Seattle, Menlo Park, Phoenix, Colorado Springs, and Orange County in Southern California. Up to 96 units may be taken toward the Master of Divinity degree program at extension sites. The Master of Arts in Christian Leadership degree is offered through Fuller’s Extended Education program as well, although not all courses required for each concentration may be readily available in each extension area. The School of Theology recently inaugurated a special program which enables selected students to complete the Master of Divinity degree in its entirety in Seattle. In all locations, courses completed in extension may be applied toward an M.A. in Theology, M.A.C.L., or M.Div. degree upon admission to that program. All requirements for a Certificate of Christian Studies may be completed in any area.

Further information regarding the Extended Education program may be found in the Horner Center for Lifelong Learning section of this catalog.

Pacific Association for Theological Studies

In 1991, Fuller Seminary joined with Regent College of Vancouver, British Columbia, Seattle Pacific University, and a number of churches in the Pacific Northwest to form What is now called the Pacific Association for Theological Studies. This association exists to enable churches and theological schools in the Pacific Northwest area to maximize each other’s unique strengths by working together to develop innovative, shared approaches to theological education. One of the results of this partnership is a unique program, approved by the Association of Theological Schools, that enables selected students to complete the entire Master of Divinity program in the Seattle area. This program utilizes several distinctive formational and educational approaches, such as involving pastors and lay people in mentoring relationships and learning support groups with the M.Div. students, and has attracted a great deal of attention as having significant potential as a new model for churches and schools to work together to provide theological education. For further information, see the Horner Center for Lifelong Learning section of this catalog.

David du Plessis Center for Christian Spirituality

Inaugurated in 1985, the Center has for its aim the study of Christian spirituality over the broad range of ecumenical diversity. Included in such investigation are the literature, practices, institutions and movements of spirituality. These may include, for example, the mystical tradition in Eastern Orthodoxy, the role of women in spirituality, charismatic renewal and ministry, and the origins of the Pentecostal movement.

The Center was named for the renowned “Mr. Pentecost,” whose ministry over half a
century bridged three significant Christian movements—ecumenical, charismatic and Pentecostal. Its first major project consists of the establishment of an archival collection of Pentecostal and charismatic resources based on the library and personal papers of David J. du Plessis, which have been permanently donated to Fuller Seminary. Related materials from others are actively sought, and an archive now exists within the seminary library.

The Du Plessis Center will sponsor selected courses and conferences designed to deepen the understanding of Christian spirituality as expressed in the various denominational families. Limited support for visiting research will be available to scholars seeking access to the archive.

Global Research Institute

The Global Research Institute was established at Fuller Seminary to provide a fellowship opportunity for scholars from the Two-Thirds World. The institute offers a place in which library resources, a quiet center for study, and interaction with Fuller faculty members and other scholarly colleagues enable scholars to carry out research and write texts and monographs for their own national churches and schools. From three to six fellowships will be available each year. International scholars who apply for the fellowships must have completed their doctoral studies and have been engaged in subsequent ministries for at least five years in their home churches. Applicants must send a letter of application and proposal for research, together with recommendations by a local pastor and two academic colleagues, no later than April 1 for tenure commencing September 1 of that year. The institute's director, Dr. G. Walter Hansen, and faculties of the Schools of Theology and World Mission will make the selections. Fuller will provide these fellowships for three, six or nine months. Each fellowship will include necessary funds for scholars’ travel to and from the United States. It will also cover the expenses of residence at Fuller, food and incidentals, and administrative support, including library access. Fuller will supply these provisions according to individual need. A minimum of two books each year are expected to be published through the efforts of the institute. In addition, materials prepared by scholars may be presented in classes and seminars. Scholars will also be available to enrich Fuller’s academic programs through guest lectures or adjunct teaching.

Study in Israel

Fuller Seminary belongs to the Consortium of Associated Schools of the Jerusalem University College (formerly known as The Institute of Holy Land Studies). The College is an evangelical Protestant Christian university-level institution located on Mount Zion in Jerusalem, Israel. The school offers full year and short-term programs, including the master’s degree in several biblically related disciplines, covering such subjects as the geography, history, languages, and archeology of biblical lands. Whether these courses would meet the requirements of Fuller’s various degree programs, or will function only as elective credit, will depend upon the requirements of each specific degree program. The student is advised to check with academic advising and the faculty member responsible for each degree program to determine whether or not the college’s courses meet specific Fuller degree requirements. Faculty Coordinator: Dr. Joel Hunt

COURSES OF STUDY

This section contains descriptions of the courses which constitute the curriculum of the School of Theology. This curriculum is subject to change through normal academic channels. Changes in course offerings and course content are initiated by the appropriate departments, divisions or programs and approved by the School of Theology faculty. A schedule of courses and expanded course descriptions are published in advance of each quarter. The information in these publications supersedes the information in this catalog.

The following key designates the departmental prefixes, course numbering system and common abbreviations used in the School of Theology.

Prefix indicates:
CF Christian Formation and Discipleship
CH Church History and History of Doctrine
CN Counseling
CO Communication
DP Denominational Polity
ET Ethics
EV Evangelism
FE Field Education
GM General Ministry
HE Christian Higher Education
LG Language
MU Church Music
NE New Testament Exegesis
NS New Testament Studies
NT New Testament (800-level courses)
OT Old Testament
PH Philosophy
PM Pastoral Ministry and Theology
PR Preaching
SP Spirituality/Spiritual Direction
ST Theology
Theology (800-level courses)  
Missions

Course numbering indicates:
500-599 Graduate-level courses (M.A., M.Div., Th.M.)
700-799 Professional doctoral level (D.Min.)
800-899 Academic doctoral level (Th.M., Ph.D.)

Common abbreviations and terms that appear in certain course descriptions are explained below:

M.Div. core: OTC. Master of Divinity core. The capitalized letters that follow indicate the core area which the course meets in the Master of Divinity curriculum. Refer to the complete list of these core area abbreviations in the Master of Divinity Degree Program section of the catalog. These abbreviations also appear in quarterly class schedules.

M.A.: SPIR. Meets a requirement in one of four areas of certain M.A. degrees: SPIR (Spirituality), GLBL (Globalization), MINF (Ministry Foundations), or IDPL (Interdisciplinary). These abbreviations also appear in quarterly class schedules.

CFD. Christian Formation and Discipleship Program

Crosslist: For the course description, locate the course number that follows in the Doctor of Philosophy/Master of Theology course listings at the end of the School of Theology section.

MASTER OF DIVINITY AND MASTER OF ARTS

The following courses are offered in support of the Master of Divinity and Master of Arts programs in the School of Theology.

DIVISION OF BIBLICAL STUDIES

Faculty
Leslie C. Allen, Professor of Old Testament
John Goldingay, David Allan Hubbard
Professor of Old Testament
Donald A. Hagner, George Eldon Ladd
Professor of New Testament
Seyoon Kim, Professor of New Testament
Arthur G. Patzia, Professor of New Testament
David M. Scholer, Professor of New Testament
Russell P. Spittler, Professor of New Testament
Marianne Meye Thompson, Professor of New Testament Interpretation
Frederic W. Bush, Senior Professor of Old Testament
Daniel P. Fuller, Senior Professor of Hermeneutics
James T. Butler, Associate Professor of Old Testament
Richard J. Erickson, Associate Professor of New Testament
G. Walter Hansen, Associate Professor of New Testament
Joel H. Hunt, D. Wilson Moore Associate Professor of Near Eastern Studies
Pamela J. Scalise, Associate Professor of Old Testament
Richard C. Beaton, Assistant Professor of New Testament
Mignon R. Jacobs, Assistant Professor of Old Testament

Biblical Language Studies (LG)

The teaching of Hebrew and Greek is under the supervision of the Old Testament and New Testament Departments. The beginning courses are taught by resident or adjunct faculty and by Graduate Teaching Fellows—graduate students pursuing the Th.M. or Ph.D. degrees who are committed to the teaching and use of Greek and Hebrew.

Biblical Hebrew. A knowledge of biblical Hebrew that is sufficient to begin exegesis in the Old Testament is a prerequisite for the required Old Testament book study (designated OTBE or OTCE in the quarterly course schedule). LG502 Beginning Hebrew (8 units) is designed to give a student this ability. Students who have already acquired a knowledge of biblical Hebrew, either by course work or self-study, may meet this requirement by passing a reading examination in biblical Hebrew and may then substitute electives of their choice. This exam will be arranged upon request.


Reading knowledge means a knowledge of Greek vocabulary and grammar that is sufficient to begin exegesis work in the New Testament. LG512 Beginning Greek, an intensive course (12 units), designed to give a student this ability, is offered each quarter, including the summer. It is also offered in a less intensive format over three quarters, beginning in the fall. Students who have already acquired a knowledge of New Testament Greek, either by course work or by self-study, may meet this requirement by passing the Greek Waiver Examination,
which will be arranged upon request. The examination is designed to test the student's ability to read and translate the New Testament in Greek, to recognize and identify common words and forms, and to explain the more common syntactical constructions. Students who pass this exam receive a waiver for the triple course (12 units) requirement in New Testament Greek in the M.Div. curriculum and may substitute electives of their choice. Passing of the exam also meets the Greek prerequisite for New Testament courses requiring Greek. In any case, no credit is granted for passing the exam.

In order to help students ascertain their level of competency and areas of weakness, a trial examination comparable in scope, difficulty and format to the entrance exam is made available to the applicant for self-administration. The exam may be requested from the Theology Academic Advising office. An answer key is provided with the exam so that the student may grade the exam and determine the areas where review or further study is needed.

The Divided Course Option. Normally, Beginning Hebrew and Beginning Greek will also be offered as divided courses, spread over two or three quarters respectively for four units per quarter. This option is provided for part-time students, students with low language aptitude, those whose schedules preclude taking the intensive course, those who wish to extend their study of a biblical language over a longer period of time, or those who wish to take other classes at the same time. Students taking Hebrew or Greek in the divided course option must continue in the sequence with the same section (same instructor and meeting time) in subsequent quarters.

LG 502 Beginning Hebrew. The elements of Hebrew vocabulary, morphology and grammar. Offered as a two-quarter course, four units per quarter. Also offered as an intensive course in one quarter. Also taught in Spanish. 8 units. M.Div. core: HEB. Jacobs

LG 506 Advanced Hebrew Grammar. A study of Hebrew grammar for exegesis. May be repeated once for credit. Prerequisite: LG502 and permission of instructor. Hunt

LG 507 Hebrew Reading. Readings from Old Testament narrative passages and poetry designed to enable students to read extended passages with facility and understanding. Prerequisite: LG502.

LG 512 Beginning Greek. The elements of New Testament Greek vocabulary, morphology and grammar, along with concentrated experience in reading from the Greek New Testament. Offered as a one-quarter intensive course or over three quarters. Also taught in Spanish. 12 units. M.Div. core: GRK.

LG 517 Greek Reading. Selected readings in biblical Greek designed to enable students to read extended passages with facility. Course can be repeated one time for credit as LG518. Prerequisite: LG512.

LG 518 Greek Reading. Same course as LG517 but with a different selection of readings. Course can be repeated one time for credit as LG517. Prerequisite: LG512.

LG 525 Biblical Aramaic. The elements of biblical Aramaic learned through study of the Aramaic portions of Ezra and Daniel. May be followed by LG526 Syriac. Prerequisite: LG502.

LG 533 Beginning Ugaritic. Readings in the mythological texts from Ugarit, with emphasis upon linguistic phenomena and other matters of importance to Old Testament studies. Prerequisite: LG502. Hunt

LG 534 Advanced Ugaritic. Continuation of LG533. Devoted to wide reading from transliteration. Hunt

LG 535 Beginning Akkadian. An inductive study of the Akkadian language (Old Babylonian period) based on the Code of Hammurapi, which will be read from the original cuneiform. Hunt

LG 536 Advanced Akkadian. Continuation of LG535. Hunt

LG 546 Northwest Semitic Texts. Introduction to the more important remains of the Northwest Semitic sphere from the first millennium B.C. Prerequisites: LG502 and LG525. Hunt

LG 590 Directed Study in Language. Advanced study or special projects may be arranged through the language department.

New Testament Exegesis (NE)


NE 503 Biblical Interpretation. This course surveys the practice of interpretation from the first century to the present, examines the methods of interpretation for the different genres of the Old Testament and the New Testament, and applies the results of interpretation to worship, theology, teaching, and spiritual formation. Hansen

NE 505 Biblical Hermeneutics and Counseling. Designed to enable counselors to use the Bible accurately and effectively in their profession. Reviews foundational issues in biblical interpretation, evaluates the worldviews of counselors and various psychological disciplines which inform their understanding of the biblical text. Will attempt to develop biblical models for the role of the counselor. School of Psychology students only. Jacobs, Scholer, M. Thompson

NE 506 Gospel of Matthew. Exegesis of selected portions of the Greek text with special attention to Matthew’s theology as determined by redaction-critical analysis. Prerequisites: LG512, NE502, and NS500. M.Div. core: NTE. Erickson, Hagner


NE 506 Romans. Detailed exegesis of portions of the Greek text of the epistle, with special attention to the background of the letter, its theological teaching and its relation to other Pauline letters. Prerequisite: LG512, NE502, and NS500. M.Div. core: NTE. Spittler, Patzia

NE 506 1 Corinthians. Detailed exegesis of the Greek text of 1 Corinthians. Focus on the sociological makeup and theological orientation of the Corinthian church, Paul’s view of the church and the world, life in the Spirit, the meaning of the cross for Christian spirituality, and the eschatological hope. Prerequisites: LG512, NE502, and NS500. M.Div. core: NTE. Spittler

NE 506 2 Corinthians. This course is primarily exegetical and seeks to throw light on this New Testament letter using translation, comment and setting, with a view to determining the letter’s message then and now. Use of scripture in ministry will be highlighted. Prerequisites: LG512, NE502, and NS500. M.Div. core: NTE. Spittler

NE 506 Galatians. Exegesis of the Greek text of the epistle, with special attention to Paul’s authority, the Pauline gospel, and Paul’s view of the Law. Prerequisites: LG512, NE502, and NS500. M.Div. core: NTE. Hagner, Scholer

NE 506 Ephesians. An exegetical study of the epistle with consideration given to the central issues of the authorship, teaching and significance of the document. Prerequisites: LG512, NS501, and NE502. M.Div. core: NTE. Hagner, Patzia

NE 506 Philippians. An exegetical study of the Greek text of Philippians, with special attention to the historical context of the letter, its literary structure and its theological teaching. Prerequisite: LG512, NE502, and NS500. M.Div. core: NTE. Hansen

NE 506 Colossians. Exegesis of the Greek text of the epistle with special attention to its understanding of Jesus and salvation against its historical context and the implications for Christian discipleship. Prerequisites: NS501, LG512, and NE502. M.Div. core: NTE. M. Thompson

NE 506 Colossians and Philemon. Exegesis, interpretation, and application of the books of Colossians and Philemon. Some attention will be given to related background to the two books, such as Hellenistic cosmic philosophy and slavery in the Roman period. Practice in methods of biblical study, enhancement of abilities using Greek, and consideration of critical questions such as authorship. Prerequisites: LG512, NS501, and NE502. M.Div. core: NTE. Spittler, Patzia

NE506 1 Thessalonians. Exegesis of the Greek text of the epistle, with special attention to the historical context and literary structure, to Paul’s missionary and pastoral practice, and to his theological development. Prerequisites: LG512, NS501, and NE502. M.Div. core: NTE. S. Kim

NE 506 Pastoral Epistles. A careful exegetical study in Greek of 1 and 2 Timothy and Titus. Special attention is given to the placing of these letters in the history of the early church. Prerequisites: LG512, NE502, and NS501. M.Div. core: NTE. Hagner

NE 506 1 Peter. An exegetical study of the epistle with a view toward understanding its message to the church, both past and present. Prerequisites: LG512, NE502, and NS501. M.Div. core: NTE. Benton

NE 506 Revelation. A study of this New Testament apocalypse with attention to issues of genre, socio-historical setting, purpose, cultural-religious contexts, and the variety of interpretations in the Church. The theology of Revelation and suggestions for preaching will also be covered. Prerequisites: LG512, NE502, and NS501. M.Div. core: NTE. Scholer

NE 516 Acts. This course is an exegetical study of the Acts of the Apostles, based on the English text. The aims of the course are 1) to illuminate the purposes and structure of the book; 2) to explicate its major themes (such as the fulfillment of Old Testament prophecy, the message and mission of the early church, the work of the Holy Spirit, the inclusion of the Gentiles in the people of God, and the life and organization of the church); and 3) to evaluate the historical and permanent value of Acts. Hansen

NE 518 Romans. A study, based on the English text, of Paul’s exposition of the gospel to the church at Rome, giving special attention to selected passages and themes and to issues facing the apostle.


NE 526 1 Corinthians. An exegetical study of this letter, based on the English text, and an exercise in applied hermenuetics, seeking to address these questions: What did the author intend when he wrote this letter? How may contemporary Christians apply its teachings? What principles and resources best allow the student of Scripture to link the ancient author’s intention with the contemporary reader’s application? Spittler

NE 534 Ephesians. A study of the epistle, based on the English text, with consideration given to the central issues of the authorship, teaching and significance of the document.

NE 542 The Prison Epistles of Paul. Philemon, Colossians, Ephesians, Philemon. A course devoted to understanding Paul’s theology and pastoral ministry in the light of these four letters. Christology and social concern are prominent features.
NE 546 Hebrews. Interpretation of this creative book against the backdrop of first-century Jewish literature and institutions. Spiritual values for personal growth and sermon preparation. Hagner, Spittler

NE 554 James and 1 Peter. An exegetical study of the English translations with a view to determining the books' message then and now.

NE 556 The Revelation of John. A study of this New Testament apocalypse with attention to issues of genre, socio-historical setting, purpose, cultural-religious contexts, and the variety of interpretations in the Church. The theology of Revelation and suggestions for preaching will also be covered. Scholer

NE 565 Interpretive Strategies for Understanding the New Testament. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. Crosslist: NT865. Prerequisite: Permission of instructor. Martin

NE 590 Directed Study in Hermeneutics or New Testament Exegesis.

New Testament Studies (NS)


NS 502 New Testament Literature. A first course intended for students with no prior university-level study of Scripture. Teacher and students alike will seek increased familiarity with each book of the New Testament, watching particularly for how literature rises from history. This approach leads to the development of an exegetical instinct. The overall aim is to prepare students for a lifetime of informed, fruitful study of the New Testament. Spittler

NS 509 Life of Jesus. A study of the Gospels which focuses on the content of Jesus' message, the events of his life and his understanding of his mission. Prerequisite: NS500. M.Div. core: NT1. M. Thompson


NS 512 Jesus and the Kingdom of God. A study of the central message of Jesus. His proclamation of the Kingdom of God is examined together with his actualization of it in his ministry. His Kingdom parables receive a special treatment, but his attitude to the law and the Temple is also examined. The course is focused on the question of Jesus' self-understanding and his aim expressed in his Kingdom preaching, and it climaxes with an exploration of the relationship between Jesus' Kingdom preaching and the apostolic gospel. Prerequisite: NS500. M.Div. Core: NTT. S. Kim

NS 521 New Testament Ethics. The ethics of Jesus, early Judaism and Christianity as disclosed in the New Testament and related documents from antiquity. Special attention is given to key ethical matters as they arise from the texts and their bearing on issues in our contemporary world. Prerequisite: NS500 or NS501 or NS502. M.Div. core: NTT. Also taught in Spanish. Hansen

NS 524 Johannine Theology. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. Crosslist: NTR824. Prerequisites: NS500, NS501, NS502 and permission of the instructor. M. Thompson

NS 527 Baptism in the Holy Spirit. A study of the major biblical texts, coupled with the reading of significant theological treatments and ecclesiastical statements of the theme. The aim is to formulate a doctrine of the baptism in the Holy Spirit consistent with both the Scriptures and the churchly commitments of each student. Conducted as a seminar. Prerequisites: LG512, NS550, NS501 and permission of instructor. M.Div. core: NTT. Spittler

NS 528 The Holy Spirit in Early Christianity. Analyzes the early Christians' understanding of the Holy Spirit in the life of Jesus; the churches associated with Paul's ministry; and the churches following the destruction of Jerusalem. Prerequisite: NS501. M.Div. core: NTT.

NS 531 Pauline Theology. A study of Paul's theology against his Jewish and Hellenistic background and in the light of his life and missionary situations. The course concentrates on a systematic exposition of Paul's doctrine of salvation, in-corporating significant theological treatments and ecclesiastical statements of the theme. Yet Paul's relationship to Jesus-tradition and the pre-Pauline tradition, his use of Scripture, and his response to the needs in his mission fields are also examined in order to delineate the development of his theology and to understand his method of theologizing. Also taught in Spanish. Prerequisite: NS501. M.Div. core: NTT. S. Kim, Martin

NS 533 Aspects of Pauline Soteriology. A study of significant aspects of Paul's doctrine of salvation, including the role of the law, the death of Christ and its benefits, the salvation of Israel, perseverance and falling away, and universalism. Prerequisite: NS5501. M.Div. core: NTT.

NS 539 Early Christologies. A study of the forms and developments of christological thought in the New Testament with attention to the Jewish and Greco-Roman contexts and to the history of scholarship on this issue. Prerequisites: NS500 and NS501. M.Div. core: NTT. S. Kim, Scholer

NS 540 New Testament Apocrypha. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. Crosslist: NTR822. Prerequisites: NS500, NS501, and permission of instructor. Scholer
NS 542 God of the Gospels. This seminar focuses on the character of God implicit in the message and proclamation of the Gospels. Prerequisite: Permission of instructor. M.Div. core: NTT. M. Thompson

NS 543 Jesus and Paul. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. Crosslist: NT843. Prerequisite: Permission of instructor. S. Kim

NS 544 Gospel of the Kingdom: Ladd’s Theology. A survey and discussion of the work of George Eldon Ladd, beginning with his early books on eschatology, through his well-known book *Jesus and the Kingdom*, down to *A Theology of the New Testament*. Ladd’s contribution to New Testament scholarship will be put in the context of developing evangelicalism and the history of Fuller Seminary. The potential of Ladd’s theology for the twenty-first century will also be assessed. Prerequisite: NS 500. M.Div. core: NTT. Hagner

NS 545 The First Urban Churches. This course looks at the way the first urban communities were founded, nurtured and matured, with a special emphasis on the way all members undertook pastoral, counseling and missionary leadership. The focus of the course is on the work of the apostle Paul. Prerequisite: NS501 or NS502. M.Div. core: NTT.

NS 546 Community and Leadership in Paul. The content of this course is similar to NS545, except that it does not assume an introductory knowledge of the New Testament and therefore gives more attention to basic Pauline ideas and background.

NS 548 Paul the Missionary and Theologian. A study of Paul for what he really was, a missionary and theologian. The course concentrates on three main areas: the origin of his gospel and apostleship, the interrelationship between his theology and his mission, and his missionary goals, strategies, and praxis. The course should yield some practical lessons for our mission today. Prerequisites: NS501 and Korean. M.Div. core: NTT. S. Kim


NS 553 Spiritual Gifts. Exegesis of relevant biblical texts on spiritual gifts, with attention to the history of their interpretation and application. Pursuit of a constructive theology of spiritual gifts in view of the varied ecclesiastical traditions. Prerequisites: NS500 and NS501. M.Div. core: NTT. Spillett, Robbeck

NS 556 Effects of Apocalyptic Literature on New Testament Thought. This course seeks to determine the extent to which the views of Jewish apocalyptic literature shape the earliest New Testament documents, i.e., the Synoptics and Paul. Prerequisites: NS500, NS501. M.Div. core: NTT.

NS 557 The Jesus Quest. This course covers the major trends and developments in the first, second and third quests for the historical Jesus. It also discusses the main issues raised in the quest.

NS 558 Liturgical Elements in the New Testament. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. Crosslist: NT858. Prerequisite: Permission of instructor. Martin

NS 559 New Testament Spirituality. This course investigates the spirituality reflected in the New Testament, in the same way that New Testament theology, history and criticism explore the text according to their own purposes and discipline. Prerequisites: NS500 and NS501. M.Div. core: NTT.

NS 561 Women, the Bible, and the Church. A thorough exegetical, historical, and hermeneutical study of the role and status of women in the early church. Scholer

NS 564 Second Temple Judaism. Provides an introduction to the emergence of formative Judaism in the postexilic period, the era of the second temple. Explores the variety of Judaism of this period through primary and secondary sources with special attention to its relation to Christianity and the Judaism of the Mishnah and Talmuds. Hagner

NS 565 Archaeology and the New Testament. Surveys the geographic, historical, sociopolitical and economic contexts of Graeco-Roman Late Antiquity through its material history and texts.

NS 576 New Testament Ethics Seminar. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. Crosslist: NT876. Prerequisites: NS500, NS501, NE502 and permission of the instructor. Hansen

NS 578 Paul and Judaism. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. Crosslist: NT838. Prerequisite: Permission of instructor. Hagner

NS 579 Greco-Roman Backgrounds to the New Testament. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. Crosslist: NT879. Prerequisite: Permission of instructor. Martin

NS 585 Theology of Ministry in 2 Corinthians. This course seeks both to understand and to appropriate Paul's theological reflections on the nature of his ministry in 2 Corinthians. What is the ministry of the new covenant? How can the quality of our ministry be enhanced in the context of our weakness? What is the ministry of reconciliation? How can we appeal for financial support for our ministry? How should we respond to those who hinder our ministry? These are some of the questions addressed in this course as we engage theologically and practically with Paul's description of his own ministry. Prerequisites: NS500 and NS501. M.Div. core: NTT.

NS 590 Directed Study in New Testament Theology.

Old Testament (OT)

OT 501 Pentateuch. The contents and theology of the first five books of the Old Testament. Primary atten-
tion will be given to literary nature and structure and theological message. Theories of origin and genetic development will also be covered. Also taught in Spanish. M.Div. core: OTA. Butler, Goldingay, Jacobs, P. Scalise

OT 502 Hebrew Prophets. The content and literary qualities of the Former and Latter Prophets in light of their historical background and their developing theological content. Messianic doctrines receive special attention. M.Div. core: OTB. Allen, Goldingay, Jacobs, P. Scalise

OT 504 Writings. A study of the books of Hagiographa with special attention to the nature of Hebrew poetry, the literary structure and importance for biblical theology of the wisdom writings. Exegesis of representatives passages. M.Div. core: OTC. Allen, Butler, Goldingay, P. Scalise

OT 508 Old Testament Literature. A survey of the Old Testament, emphasizing information and skills that are necessary for an informed reading and faithful theological appropriation of this portion of scripture. Attention will be given to the literary, historical, cultural and theological dimensions of the text. Thematic continuities will be traced between the particularities of the different witnesses, and broader connections with the New Testament will be suggested. Also taught in Spanish. Butler, Goldingay

OT 515 Isaiah (Hebrew text). Exegetical study of selected passages with attention to the various kinds of forms and the theological themes of these passages. Prerequisite: LG502. M.Div. core: OTBE. Allen, Goldingay


OT 519 Joshua, Judges, Samuel, Kings. A survey of Israel's history from conquest to exile as portrayed in these books. Special investigation into the relationship between Israel's historical traditions and its theological appropriation of those traditions around such themes as election, law, the land and leadership. Prerequisite: LG502. M.Div. core: OTBE. Butler

OT 520 Hosea. A book study emphasizing literary form and structure, theological content and exegesis of important passages. Allen


OT 524 Proverbs. Exegesis of selected passages with attention to the forms and content of wisdom teaching. Prerequisite: LG502. M.Div. core: OTC.

OT 525 Biblical Wisdom Literature. Analysis of the chief techniques and important themes of biblical wisdom literature with some attention to apocryphal wisdom and the impact of wisdom literature on the New Testament. Prerequisite: LG502. M.Div. core: OTC. Butler

OT 526 Psalms. An exegetical and kerygmatic study of some of the Psalms. Prerequisite: LG502. M.Div. core: OTCE. Allen, Goldingay, P. Scalise

OT 528 Job. An exegetical survey of the book, with attention to its literary structure, the interpretation of problematic passages, and its theological contributions to the literature of doxogy in Israel and the ancient Near East. Discussion is given to implications for Christian understanding of and approaches to suffering. Prerequisite: LG502. M.Div. core: OTCE. Butler

OT 531 Historical Geography. A study of the physical and historical geography of Palestine as a necessary background to Old Testament interpretation. Slides will be used to illustrate the terrain and topography. Bush


OT 535 Methods in Old Testament Interpretation. The Old Testament is a diverse corpus of materials from various historical settings, genres and theological perspectives. The nature of the texts presents the modern reader with challenges of understanding the content of the materials and observing the constraints that the text place on the interpreter. Through case studies, this course explores various exegetical, theological, and hermeneutical methods used in understanding Old Testament texts. It further explores the significance of these methods for the application of their results. Prerequisite: Good standing. Jacobs

OT 536 Issues in Old Testament Theology. Reading and critical discussion of selected literature in the area of Old Testament theology with focus on the analysis of selected themes of the Old Testament and to an exposition of their significance for Christian faith and practice. Butler

OT 538 Lamentations. A study of Lamentations in the Hebrew text. Attention will be paid to exegesis, structure, form, setting, and canonical value. Prerequisite: LG502. M.Div. core: OTCE. Allen

OT 539 Zechariah. A study of the book of Zechariah in Hebrew, including its literary forms and structure, theological content, historical background and significance in the canon of Scripture. Exegesis of representative passages. Prerequisite: LG502. M. Div. core: OTBE. P. Scalise

OT 543 Micah. This course will study the Hebrew text of the book of Micah. Form, structure, historical context and authorial setting will all be used to elucidate the purpose and teaching of the prophetic oracles of the book. A brief introduction to and survey of the prophetic literature of the Old Testament will also be presented. Prerequisite: LG502. M.Div. core: OTBE. Jacobs

OT 559 Ruth and Esther. A study of the books of Ruth and Esther in Hebrew, including their literary forms and structure, theological content, historical background and significance in the canon of Scripture.
Exegesis of representative passages. Prerequisite: LG502. M.Div. core: OTCE. P. Scalise

OT 565 Isaiah (English text). Exegetical study of selected passages (English text) with attention to the various kinds of forms and the theological themes of these passages. Goldingay

OT 566 Qumran, the Dead Sea Scrolls and the Bible. A basic introduction to the field of Qumran studies examining the history and the beliefs of the sect that compiled these documents as well as how the study of these texts has impacted our understanding of the Old Testament and Christian origins. Selected Qumran documents will be read in the original Hebrew language and interpreted.


OT 572 Spirituality of the Psalms. A descriptive study of the integration of theological truths and the realities of human experience illustrated in the Psalms, with opportunity for discussion of its prescriptive validity. Allen

OT 583 Ancient Near Eastern History, Literature, and Culture. This course surveys the history and culture of the ancient Near East from the earliest periods to the death of Alexander the Great in 323 B.C. Hunt

OT 585 The Old Testament as Theological Literature. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master’s-level students. Crosslist: OT885. Prerequisite: Permission of instructor.

OT 588 Old Testament Critical Approaches. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master’s-level students. Crosslist: OT801. Prerequisites: LG502; OTA; OTB and OTCE or OTBE and OTC; and permission of instructor. Allen

OT 590 Directed Study in Old Testament

DIVISION OF THEOLOGY

Faculty
Ray S. Anderson, Professor of Theology and Ministry
James E. Bradley, Geoffrey W. Bromiley
Professor of Church History
Colin Brown, Professor of Systematic Theology
William A. Dyrness, Professor of Theology and Culture
Robert K. Johnston, Professor of Theology and Culture
Richard J. Mouw, Professor of Christian Philosophy

Nancy Murphy, Professor of Christian Philosophy
Cecil M. Robeck, Jr., Professor of Church History and Ecumenics
Glen H. Stassen, Lewis B. Smedes Professor of Christian Ethics
John Dickason, Associate Professor of Theological Bibliography
Charles J. Scalise, Associate Professor of Church History
John L. Thompson, Associate Professor of Historical Theology
Nathan P. Feldmeth, Assistant Professor of Church History

Church History and Doctrine of Church History


CH 502 Medieval and Reformation History. The further development of the church, especially in the West, from Gregory the Great through the Reformation. Also taught in Spanish M.Div. core: CHB. Bradley, Detros, Robeck, C. Scalise

CH 503 Medieval and Reformation Theology. A survey of doctrinal development in the West emphasizing the Augustinian heritage both of the medieval scholastics and of the Reformers, from the fifth to the 16th century. M.Div. core: CHB. J. Thompson

CH 504 Modern Church History. A survey of the shaping of modern movements and churches from the Reformation to the Ecumenical Movement and Council of Vatican II. Also taught in Spanish. M.Div. core: CHC. Bradley, Detros, C. Scalise


CH 506 American Church History. A survey of the American church from Puritanism to the present, outlining significant issues affecting the history of the American church. M.Div. core: CHC. Bradley, Robeck, C. Scalise

CH 508 Historiography. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master’s-level students. Crosslist: CH1808. Prerequisite: Permission of instructor. Bradley

CH 512 Early Christian Prophecy. A study of the gift of prophecy in the New Testament and patristic pe-
The rapid growth of the Korean church in a relatively short period of time. The future of the Korean church will also be explored. Taught in Korean.

CH 565 History and Practice of Christian Spirituality in the West. This course is intended to explore the history and practice of Christian spirituality. It will combine lectures on various aspects of the history of Christian spirituality, lectures on the spiritual disciplines, and small group discussions. The participants will also become acquainted with devotional literature.

CH 571 History of Pentecostal-Charismatic Movements. Survey and analysis of the theological, social and historical factors which have contributed to the rise of Pentecostalism and the charismatic movement and their impact on the contemporary church. Robeck.

CH 575 Women in Church History and Theology. This course seeks to explore the experiences and contributions of women in the church from the post-apostolic period through the Protestant Reformation, together with the theological and presuppositions which sometimes supported but more often discouraged their full participation in church and religious life. J. Thompson.

CH 579 The Church in Modern Society. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. Crosslist: CH829. Prerequisite: Permission of instructor. Robeck.
ET 513 Perspectives on Social Ethics. An exploration of the sociopolitical implications of biblical faith, with reference to such topics as political authority, the task of the state, and the ground of Christian political involvement. Differing Christian perspectives will be examined. M.Div. core: ETH. Mouw

ET 514 Cross-Cultural Ethics: Christian Ethics in a Global Church. This course probes some of the underlying influences that result in sincere differences among Christians on issues as divergent as political justice, sexual morality, and business ethics. The course will seek to discover how horizons of meaning, culture and traditions, views of authority and revelation, personality types and styles of communication affect both understandings and practices of Christian ethics around the globe. M.Div. core: ETH. Mouw

ET 518 Ethics of Everyday Life. Analyzes several central aspects of modern urban life, e.g. mobility, pressure of time, consumerism, and suburbia, and reflects in a practical, theological and ethical way upon them.

ET 520 Biblical and Practical Peacemaking. This course addresses the topic of Christian peacemaking through an examination of both theological rationales and practical techniques. Differing Christian ethical approaches to peace and war will be discussed, as well as strategies for nonviolence in the context of contemporary culture and its challenges. Stassen

ET 525 Ethics of Bonhoeffer. A concentrated address to Bonhoeffer's ethics as a means of understanding how Jesus Christ can be served in the conflicts of this world. M.Div. core: ETH. Mouw

ET 527 Values in the Workplace: Ethics From 9 to 5. Explores, through case studies, a range of conflicts, dilemmas and pressures that arise in any occupation, along with the role of vocation, integrity, priorities, community and social responsibility in the workplace. Stassen

ET 529 Human Rights and Religious Freedom. Examines trends of Christian persecution, surveys the history of, and current views of, religious freedom within a context of a Christian theory of human rights. The course also considers persecution around the world and what remedies are available.

ET 531 Creative Solutions to Urban Problems. This course addresses the issues of violence, economic dislocation, deteriorating housing, addiction, inferior education and health care in urban America, and considers some pragmatic approaches that church-based ministries have found most effective.

ET 532 Method for Concreteness in Christian Ethics. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. Crosslist: ET832. Prerequisite: Permission of instructor. Stassen

ET 533 Christian Discipleship in a Secular Society. A study of urgent ethical issues in the church's ministry to persons caught in the crosspressures of secular society with concentration on Bonhoeffer's Cost of Discipleship, family ethics, the economic debate and welfare reform, racism, nationalism, Christian community and an authentically transformationist understanding of the church's mission in the world. M.Div. core: ETH. Mouw

ET 541 Theological Ethics of Reinhold and H. Richard Niebuhr. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. Crosslist: ET841. Prerequisite: one course each in Christian ethics, theology and church history, and permission of instructor. Stassen

ET 548 Love, Justice, Community and Postmodern Ethics. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. Crosslist: ET848. Prerequisite: one course in Ethics and permission of the instructor. Stassen

ET 550 Classics of Christian Ethics. Readings will be primary sources in Christian ethics that have inspired and shaped the Christian life of untold numbers of Christians over the centuries, with emphasis on the Reformation to this century in the West, including Luther, Calvin, Anabaptists, Puritans, Muriel Lester, Frank Benteleman, Reinhold Niebuhr, Martin Luther King, Dietrich Bonhoeffer and Vatican II documents. The course will consider adjacent issues such as conversion experiences, grace as forgiveness and sanctification, love and justice, and the lordship of Christ and the mission of the church in the secular age. Stassen

ET 571 Ethics of Wealth and Poverty in Urban Settings. This course is a consideration of Christian discipleship in the context of the economic realities of the 1990s. These realities include the polarization between the rich and the poor and the deterioration of the quality of life and opportunity in urban America. The course will consider secular and biblical texts that comment on these trends, the response of the church, and examples of hope within the city. M.Div. core: ETH.

ET 572 Toward a First World Theology of Justice and Peace. As the challenges of liberation theology continue to shape the global life of the church, how will North Americans respond? Taking clues from Mark's Gospel, this course will teach "critical literacy" of our own cultural texts and practices.

ET 585 Social Ethics for the African-American Church. This course will investigate ethical problems facing the African-American community and present the insights of Christian ethics as prescriptions for theological praxis. Stassen

ET 590 Directed Study in Ethics.

Theological Language Studies (LG)

Auditing of the following courses is not permitted without transcript evidence of prior study. All courses must be taken for a grade (Pass/Fail is not an option).

LG 557 Theological French I. Credit: 2 units.
LG 558 Theological German I. Credit: 2 units.
LG 559 Theological Latin I. Credit: 2 units.
LG 560 Theological Latin II. Preparation for the graduate language examination through selected texts, reflecting major aspects of theology, church history and the ongoing influence of classical culture. Credit: 2 units. Prerequisite: LG559, or permission of instructor.

LG 561 Theological French II. Builds on a one quarter course in elementary French. Emphasizes the use of the language as a working tool in preparation for the graduate examination. Credit: 2 units. Prerequisite: LG557, or permission of instructor.

LG 562 Theological German II. Builds on a one quarter course in elementary German. Emphasizes the use of the language as a working tool in preparation for the graduate examination. Credit: 2 units. Prerequisite: LG558, or permission of instructor.

LG 563 Theological German III. Builds on previous study to develop skill in reading materials in German as needed for graduate theological research. Credit: 2 units. Prerequisite: LG562, or permission of instructor.

LG 564 Theological French III. Builds on previous study to develop skill in reading materials in French as needed for graduate theological research. Credit: 2 units. Prerequisite: LG561, or permission of instructor.

Philosophy (PH)

PH 500 Reasoning in Religion. A practical course designed with two goals. The first is to sharpen skills in reasoning and writing; the second is to introduce students to the methods used in the theological disciplines of homiletics, systematic theology, ethics, history and biblical studies. M.Div. core: PHIL. Murphy

PH 504 Christian Worldview and Contemporary Challenges. An introduction to basic themes in a Christian perspective on reality, with a focus on the differences between Christian thought and such contemporary movements as secular humanism, the New Age cults, and recent “post-modern” philosophical perspectives. Explores the proper contours of a biblically grounded world-and-life view. M.Div. core: PHIL. Mouw

PH 505 Theories of Human Nature. A survey of some prominent philosophical accounts of human nature. The links between philosophical perspectives and issues which arise in the theological discussion, and in attempts to formulate Christian perspectives on the human sciences, will be explored. M.Div. core: PHIL. Mouw

PH 508 Issues in Apologetics. An examination of assorted challenges to Christian belief, and a survey of resources for meeting those challenges. Sample topics: the problem of evil, challenges from science, the plurality of religions and worldviews. M.Div. core: PHIL. Murphy

PH 510 Christian Apologetics. An introduction to the history and methods of apologetics in a pastoral context. The course includes development of a pastoral method of apologetics and the application of this method to various apologetic problems. M.Div. core: PHIL. Dyrness

PH 512 Christianity and Western Thought. An introduction to philosophical thinking, exploring the historical relationship between Christianity and Western thought. The course is based on a selective study of thinkers and movements from Plato to the present day. M.Div. core: PHIL. Murphy

PH 515 An Evangelical Theology of Culture. Provides an introduction to the major contemporary discussions of the nature of culture and of the relationship between Christianity and culture. Students will be encouraged to understand and articulate a theology of culture that is biblical in dialogue with the tradition, and relevant to contemporary cultural issues. M.Div. core: PHIL. Johnston and Dyress

PH 516 Philosophical Theology. An examination of the manner in which different philosophical systems in the Western world have influenced the development of theology. Prerequisite: 48 units completed. M.Div. core: PHIL. Murphy

PH 525 Constructive Evangelical Theology. Helps students cultivate their capacity to think Christianly. Each student will develop his or her own theological methodology, testing its adequacy in dialogue with other theologians and its relevance with regard to selected theological topics. M.Div. core: PHIL. Johnston

PH 529 Philosophy of Spirituality. This course has two objectives. First, the primary means women of the past have had to contribute to the tradition was through their spiritual writings; this course will examine some of these. Second, the readings will serve as points of departure for a philosophical study of spirituality — questions about knowledge of God, divine action, the soul. M.Div. core: PHIL. Murphy

PH 531 Contemporary Relativism. An exploration of the philosophical problem of relativism as it occurs with regard to rationality and truth, morality, and textual interpretation. Prerequisite: Permission of instructor. Murphy

PH 540 Theology and Science. A consideration of the relevance of the contents of science (physics, cosmology, and evolutionary biology) to systematic theology. Prerequisite: OT501. M.A.: IDPL. Murphy

PH 544 Philosophical Theology II. Explores philosophically a crisis that affects all theologies; whether it is a crisis of faith, morals, or modes of thought is one of the issues to be explored. Is Christian faith reasonable? What about other religions? Can Christians explain suffering? These challenges require rethinking even our deepest convictions. The work is both historical and constructive. Prerequisite: Permission of Instructor. M.Div. core: PHIL. McClendon

PH 548 Theological Uses of Postmodern Philosophy. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master’s-level students. Crosslist: TH806. Permission of instructor. Murphy

PH 552 Methods in Philosophy. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master’s-level students. Crosslist: PH852. Prerequisite: Permission of instructor. Murphy
PH 570 Advanced Theology and Science Seminar. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. Crosslist: PH870. Prerequisite: Permission of instructor. Murphy

PH 580 African-American Culture and World View. African and New World roots of contemporary Black American folk culture with special attention to world view and belief systems, both in the culture of piety and of the street. M.Div. core: PHIL.

PH 590 Directed Study in Philosophy of Religion.

Theology (ST)

ST 501 Systematic Theology I: Theology and Anthropology. The doctrines of revelation and Scripture. The doctrines of God, his attributes and trinitarian mode of existence. The doctrines of creation and providence. The origin and nature of humankind; the doctrines of the fall and sin. Also taught in Spanish. M.Div. core: STA. Brown, Johnston

ST 502 Systematic Theology II: Christology and Soteriology. The doctrine of divine election, the covenant of grace, the person and work of Christ the Mediator. The doctrines of divine calling, regeneration, repentance, faith, justification, adoption and sanctification. Also taught in Spanish. M.Div. core: STB. Brown, Johnston, Shuster

ST 503 Systematic Theology III: Ecclesiology and Eschatology. The doctrine of the church, its nature and authority. The worship of the church, the sacraments and prayer. The doctrine of last things, death and resurrection, the final judgment, heaven and hell. Also taught in Spanish. M.Div. core: STB. Brown, Johnston, Shuster

ST 512 Theological Anthropology and the Revelation of God. The nature of theology, the nature of God and divine revelation, doctrine of Scripture, humanity in the image of God, the true order of humanity as male and female, theology of sexuality and marriage. M.Div. core: STA. Anderson

ST 514 Reconciliation and the Healing of Persons. The place of Christology in the theological curriculum, the incarnation as revelation and reconciliation, the nature of the atonement, the doctrines of justification and sanctification, regeneration and conversion, growth in love as the form of new being in Christ. M.Div. core: STB. Anderson

ST 516 Theology of Christian Community and Ministry. The nature of the church as the people of God; the Holy Spirit; the order, life, and ministry of the church; the church as the mission of Christ in the world; the church as a community of reconciliation. M.Div. core: STC. Anderson

ST 517 Human Nature and Destiny. Focuses on both the assumptions of the contemporary behavior sciences, philosophical and sociological theories, and current theological issues. Includes Biblical doctrine, behavioral, clinical, and practical issues in theology, therapy, and education. Prerequisite: At least three courses in pastoral care or counseling. Augsburger

ST 520 Introduction to Theological Study. A general introduction to the theological curriculum, designed for psychology students. Introduces methods and issues in theology, biblical studies and ethics, as well as certain specialized topics especially relevant to the practice of therapy. School of Psychology students only. Dyrensis/Johnston

ST 522 Orientación para Investigación Teológica. Orientation to the practical matters of theological research, including personal, historical and technical areas of study. Taught only in Spanish.

ST 529 Theological Method. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. Crosslist: ST829. Prerequisites: Courses meeting M.Div. core in the following areas: STA, STB, STC, PHIL, and permission of the instructor. Brown

ST 530 Karl Barth and Evangelical Theology. A seminar designed to introduce students to theological method by examining in depth the theological method and development of Karl Barth's theology. It will include an introduction to Barth's life and thought, examination of his method, central themes in his theology, critical response to Barth by representative American evangelical theologians, and a final appraisal of Barth's contribution to evangelical theology. Selected portions from Barth's Dogmatics will be discussed, dealing with God, election, covenant, reconciliation, ecclesiology, and ethics. Also offered periodically as the 500-level of a doctoral seminar. Anderson

ST 536 Issues and Trends in Theology. Survey of major issues and trends in the development of biblical, historical and systematic theology from the first century to the present, as well as technical terms and the basic methodological perspectives of theology.

ST 539 Theology and Film. This course will consider one particular aspect of a theology of culture, theology and film. The course will view and discuss selected films, provide the student the critical skills helpful for film interpretation, and explore possible theological approaches to film criticism. It will also consider how both history and the novel are portrayed in film. M.A.: IDPL. Johnston

ST 540 Theology Through the Arts. This course will explore and expound Christian doctrine by means of the arts, especially the visual and musical arts. The arts are a unique, God-given means of communication. The participants will discover that Christian truth can be much more deeply understood through the arts; difficult and unfamiliar themes are brought to light and made clearer, and familiar themes are opened up in novel and intriguing ways. M.A.: IDPL.

ST 541 Practical Pastoral Theology. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. Crosslist: ST 841. Prerequisite: Permission of instructor. M.Div.core: MIN6. Anderson

ST 542 The Theology of Worship. Studies the place of Jesus Christ and the Holy Spirit in Christian worship and prayer. Special attention will be given to the doctrine of the priesthood of Christ and of the believer in the light of the New Testament and the Reformation
with a concern to show its relevance for the Christian background of classical aesthetics, exploring the alternative positions Christians have taken. M.A.: IDPL. Dymess

ST 546 Theological Research Orientation I. This course seeks to assist the student in developing reading proficiency and research and writing skills in a theological context.

ST 547 Theological Research Orientation II. This course is designed to acquaint the student with leading contemporary African-American theologians as well as traditional European scholars. Research methods and scholarly presuppositions will be discussed in an attempt to assist the students as they appropriate and develop their own theological resources.

ST 551 The Radical Reformation Heritage. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master’s-level students. Crosslist: TH551. Prerequisite: Permission of the instructor. McClendon

ST 554 The Gospel in Culture. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master’s-level students. Crosslist: ST554. Prerequisite: Permission of instructor. McClendon

ST 564 Contemporary Christology. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master’s-level students. Crosslist: TH564. Prerequisite: Permission of instructor. Brown

ST 565 Theology and Contemporary Literature. This course will explore 1) contemporary attitudes toward religion found in selected American novels, and 2) the means of theological dialogue with them. While debunking or listening, symbolizing or secularizing, arguing or affirming, current American fiction is often found interacting with the religious currents that pervade our culture. As such, it invites dialogue from a theological perspective. M.A.: IDTL. Johnston

ST 566 Theology and Ecology of the Family. The scriptural issues of creation, incarnation and redemption as they relate to the institution of marriage and the family. Anderson

ST 567 The Bible in History and Theology. This seminar will study selected texts of Scripture from an interdisciplinary perspective, drawing on the biblical, historical and theological disciplines. The course will examine several texts using the method in order to reflect on the church’s use of Scripture throughout its history to the present day. Prerequisite: Permission of instructor. J. Thompson/M. Thompson

ST 572 Bonhoeffer: Life and Thought. Traces the development of Bonhoeffer’s theology through the major stages of his life and critically evaluates his contributions to contemporary theology. Anderson

ST 574 Theology of C. S. Lewis. A survey of the entire range of C. S. Lewis’s theological and imaginative writings with a view to his major themes, both apologetic and spiritual.

ST 582 Evangelical Perspectives on Feminist Theology. This course will survey the wide variety of strands within the rapidly expanding field of feminist theology. Students will be introduced to feminist critiques of traditional Christianity through readings and lectures. They will be encouraged to evaluate, wrestle and reflect personally with those critiques, through class discussions, short response papers, journaling, and other assignments.

ST 587 Types of Christian Theology. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master’s-level students. Crosslist: TH587. Prerequisite: Permission of instructor. McClendon


ST 590 Directed Study in Theology.

DIVISION OF MINISTRY

Faculty
David W. Augsburger, Professor of Pastoral Counseling
Richard V. Peace, Robert Boyd Munger Professor of Evangelism and Spiritual Formation
Thomas A. Smail, Arthur DeKruyter/Christ Church Oak Brook Visiting Professor of Preaching
William E. Pannell, Senior Professor of Preaching
Robert N. Schaper, Senior Professor of Preaching and Practical Theology
Chapman R. Clark, Associate Professor of Youth and Family Ministries
Julie Gorman, Associate Professor of Christian Formation and Discipleship
Yea Sun Eum Kim, Associate Professor of Family Counseling and Korean Family Studies
Marguerie Shuster, Associate Professor of Preaching
Ronald J. Kernaghan, Assistant Professor of Presbyterian Ministries and Pastoral Theology
Gregory Ogden, Assistant Professor of Discipleship and Lay Equipping

Christian Formation and Discipleship (CF)

CF 500 Teaching for Christian Formation. An introductory course in developing a biblical philosophy of Christian formation through the practice of personal,

CF 501 Teaching and Leading in the Church. A leadership course on the teaching ministry of the church, including biblical and theological foundations, the role of the pastor, the ministry of the Christian education specialist, the organization, administration and evaluation of formational ministries, and a survey of curricula and programs.

CF 503 Foundation of Youth Ministry. An introduction to youth ministry, for those new to or away from the field for some time. Topics include: characteristics of young people at various age levels; listening, teaching, speaking and program skills; planning and organizing activities; principles of recruiting, training and supervising volunteers. For those who work directly with youth and those who oversee others in youth program leadership. M.Div. core: MIN4. Clark.

CF 504 Formational Bible Study. A course where students learn Bible study methods to enable change in the life of the participants. Designed to equip the student with tools for seeing, studying, applying and teaching the World of God. Gorman.


CF 514 Small Group Bible Study. Using the inductive Bible study paradigm, the nature and process of small group Bible study is explored with an eye to producing capable Bible study leaders who have the ability to adapt and/or write their own materials. Peace.

CF 515 Introduction to Youth Ministry. This course gives an overview of youth ministry philosophy, models and theology while providing an opportunity for interaction with a wide variety of youth ministry leaders and organizations. Offered in conjunction with the Youth Specialties Convention; students will be exposed to a specifically identified and personally tailored experience in order to enhance their ministry training and expertise. Prerequisite: Acceptance into the Youth Ministry Certificate Program. M.Div. core: MIN4. Clark.

CF 525A Transitioning into Ministry I. This course to be taken in combination with Transitioning into Ministry II seeks to reduce the percentage of seminary graduates who experience ministry “fallout” by mentoring students through formational learning experiences. These include developing the inner person, discovering leadership style, learning how to “read” one’s ministry, finding and preparing for a ministry after Fuller. The intended outcome is that the student’s ministry values and habits will become more formation in nature and will translate into ministry which fosters spiritual development. Credit: 2 units. Prerequisite: Two courses in Christian Formation and Discipleship or permission of the instructor. Gorman et al.

CF 525B Transitioning into Ministry II. This course continues and completes the educational goals of Transitioning into Ministry I. Credit: 2 units. Prerequisite: CF525A. M.Div. core: MIN6 (upon successful completion of CF525A and CF525B) Gorman et al.

CF 527 Youth Ministry Communication. This course is designed to help students understand and analyze the development of youth disciples within the context of communication theory and praxis. It provides an understanding of Christocentric communication in four primary youth ministry contexts: evangelism, small groups/discipleship, instructional teaching, and biblical preaching to an adolescent audience. Special emphases will be placed on integrating elements of the contemporary youth subculture, family dynamics that affect youth’s receptivity to the gospel, and expanded training implementation for volunteer youth leaders.

CF 528 The Spirituality of Children. This course explores the role and influence of spirituality in the life of the child ages two to eleven. It seeks to understand how the spiritual life of the child forms and how adults in the faith community can enhance that formation. Drawing upon classic interview and research into the child’s awareness of God even in the very early years, this course invites students to do further research into how children relate to God. Gorman et al.

CF 529 Ministering to Troubled Youth. This course considers the heart of the present youth crisis — especially the violence which produces homicide and suicide among so many young people. It will consider the causes and response to such violence from the standpoint of the youth leader. The course deals with systemic as well as individual and cross-cultural factors.

CF 530 Christian Formation of Children. The biblical and educational perspectives of the foundational years, including needs, skills and abilities of the child; the basis for moral and value training; factors in building self-esteem and socialization in the person of the child. Recommended background: CF500 or CF501 or CF510. M.Div. core: MIN4. Gorman.

CF 532 Introduction to Family Ministry. This course presents an analysis of the current understandings and “modes” of “family ministry” over against a theological, sociological and developmental understanding of the contemporary culture. Various models of family ministry will be examined, and through the use of case studies, lectures and research, students will learn how to create a family ministry that best suits the needs and vision of a given church or ministry organization. M.Div. core: MIN4. Clark.

CF 540 Philosophy and Models of Youth Ministry. An examination of adolescent development from junior high through college age with special focus on the church’s ministry with youth.

CF 547 Developmental Strategies for Incarnational Youth Ministry. An overview of the theory and prac—
tice of developing incarnational youth ministry. Top-
ics include the developmental process of adolescents,
partnerships with the church and parachurch, work-
ing with parents of adolescents, and new models of
camping experiences for discipleship and outreach.

CF 550 Adolescent Culture. Components of youth
culture influencing adolescent behavior, value sys-
tems and attitudes will be studied. The course will
include lectures with case studies and research.

CF 554 Spirituality and Discipleship in College and
Young Adult Settings. Exploration of the spiritual life
and equipping ministry of those involved in working
with collegians.

CF 556 Leadership in Youth Ministry. Strategies for
implementing a youth ministry: recruitment, budget-
ning, administration, planning. Clark

CF 559 Urban Youth Ministry. Begins with a defini-
tion of urban and the need for middle class investiga-
tors to be sensitized to poverty, racism, and classism.
Analyzes urban realities and the subcultures of urban
youth and considers issues of gangs, drugs, crime,
pregnancy, and welfare before dealing with social
strategies and responses of youth leaders.

CF 560 Adult Formation and Discipleship. A biblical
focus on ministering to adults, with a survey of adult
psychological and developmental theories, goals in
adult formation, developing adult learning designs,
and discipleship models of adult enablement. Recom-

CF 565 Empowering the People of God. Explores
practical ways in which all Christians can assist each
other to understand their faith, deepen community,
engender mutual ministry and integrate faith and life,
and considers the implications of these for developing
a lay spirituality and restructuring the church. M.Div.
core: MIN4. Banks

CF 566 Ministry to Single Adults. A presentation of
both proven and experimental methods of developing
an effective ministry, through the church, to the single
adult. Recommended background: CF500 or CF560.

CF 572 Asian-American Family and Church. This
course seeks to understand how Asian-American
church structures mirror Asian-American family
structures. It examines the ways in which Buddhism and
Confucianism have influenced family structures, the
psychological and cultural dimensions of shame in the
Asian family, the challenge of preserving and
transformation of the family and church, and the
practice of formation of the person within these struc-
tures.

CF 573 Adolescent Counseling and Support Minis-
try. This course is intended to provide a practical
overview of several major struggles (or potentially
problematic areas) facing youth, and then to examine
the role of the youth worker in helping young people
and families deal with each struggle. These struggles
or areas are: identity and self-esteem; divorce; child
molestation and abuse; sexuality (sexual identity, het-
erosexual relationships, and homosexuality); AIDS
and other sexually transmitted diseases; problem preg-
nancy; substance abuse (alcohol and drugs); eating
disorders; and suicide. Also covered will be some of
the legal responsibilities placed upon ordained and
nonordained youth workers, finding and using commu-
nity resources, and basic counseling skills.

CF 574 Adolescent Spirituality and Worship.

CF 580 Formation Seminar. An integration seminar
for students who have taken CFD courses and desire
to bring together biblical, theological, ministry, and
personal concerns. Provides opportunity for reflec-
tion on experiential learning. Credit: 2 units. Prerequi-
tes: two CF courses or permission of instructor. Gorman et al.

CF 581 Formation Seminar II. Continues and com-
pletes the integration seminar for students begun in
CF580. Credit: 2 units. Prerequisite: CF 580. Gorman et al.

CF 590 Directed Study in Christian Formation and
Discipleship.

Counseling (CN)

CN 503 Personality, Theology and Pastoral Counsel-
ing. The development of personality, a theology of
human nature, and the study of religious experience
will be examined as a theoretical, theological, experi-
mental, and practical base for pastoral caregiving and
pastoral counseling. The work of Freud, Jung, Adler,
Klein, Horney, Erikson, Miller, Gilligan, Piaget,
Kohlberg, Fowler, and others will be critiqued by and
correlated with theology and Christian experience.
M.Div. core: MIN5. Augsburger

CN 504 Family Therapy and Pastoral Counseling.
Family therapy, theology and therapeutic interaction
will be integrated as the student explores his or her
multigenerational family system. M.Div. core: MIN5. Augsburger

CN 506 Conflict and Conciliation. Conflict in per-
sonal, familial, congregational, and communal life are
continuing problems and possibilities in Christian
ministry. This course offers an experiential, clinical,
theological, and pastoral approach to the manage-
ment, resolution, transformation, and utilization of
conflict in both personal and pastoral perspectives. As
an interdisciplinary approach it will draw on commu-
nication theory, therapeutic process, conflict studies,
and mediation skills. Prerequisite: 96 units completed.
Augsburger

CN 516 Training Lay Counselors in the Church. This
course will provide an overview of a biblical approach
to lay counseling, and will detail a model
developed by the course instructor for training and
using lay Christian counselors in the church. Other lay
training models and programs in Christian counsel-
ing and relevant literature on lay pastoral care in
general will also be briefly reviewed. Tan

CN 520 Pastoral Counseling. Treats the individual,
marital and family problems normally confronting
the pastor as counselor. M.Div. core: MIN5. Augsburger

CN 522 Basic Counseling Skills. Examines the rela-
tional aspects of counseling with particular emphasis
on the practice and attainment of relationship skills

118
within the context of the local congregation. M.Div. core: MIN5.

CN 523 Intervention Counseling. A continuation of CN522 providing models and strategies for behavioral change. Application is made to specific problem areas such as depression, phobias and anxiety. Prerequisite: CN522.

CN 525 Pastoral Counseling in the African-American Church. Provides basic counseling skills for pastors working in Black churches. M.Div. core: MIN5. Gooden

CN 531 Theology of Faith and Human Development. Provides a psychological interpretation of human development in our culture with an emphasis upon moral and religious development through the life span and the implications of this study for the minister or Christian educator. M.Div. core: MIN5.

CN 533 Recovery Ministries in the Local Church. The theological foundations of recovery ministry, the personal dynamics of recovery (with particular reference to pastors), and the practical concerns and how-to's of developing a local church-based recovery ministry.

CN 535 Grief, Loss, Death and Dying. These major crises of life will be explored experientially, psychologically and culturally. The focus will be on personal growth as the preparation for pastoral presence, caregiving and counseling. M.Div. core: MIN5. Augsburger

CN 538 The Changing Family. This course seeks to provide a biblical, theological, sociological, psychological and historical understanding of the family. Through lecture, discussion, reading, personal reflection and research, each student is encouraged to see how their own understanding and experience of family and other related systems affect who they are and how they operate. This process in turn will equip the students to be more effective in serving people in the name of Christ in a variety of ministry settings. Clark

CN 543 Psicologia Pastoral. Designed to equip the pastor and other leaders with fundamental psychological skills to deal knowledgeably and effectively with the growing marital, family and individual problems that are affecting the church. Taught only in Spanish. M.Div. core: MIN5.

CN 547 Models of Korean Family Ministry. The objectives of this course are to explore the interplay of family, culture and theology, to understand the Korean family in transition, to explore the various possibilities of developing family ministry for Korean churches, to review family life education programs and family counseling models developed in the U.S.A., and to propose contextualized models of family life education and family counseling for Korean churches. Taught in Korean. M.Div. core: MIN5. Y. Kim

CN 548 Building Healthy Korean Families. The purpose of this course is to enable church leaders to understand their own and their congregation's family dynamics and to lead various family ministry programs in their church settings. The major areas to be covered are family ministry to Korean congregations, Christian families, functional and dysfunctional families, family life cycle, Korean families, conjugal conflicts, anger management, stress management, family communication, conjugal sex life, intimacy, child raising and problems of the aged. Taught in Korean. M.Div. core: MIN5. Y. Kim

CN 550 Family Perspectives in Counseling. An overview of the major approaches to family counseling. Students will also gain an understanding of their own families of origin and the impact of their family history on their approach to counseling and ministry. Offered only at Fuller in Colorado for Young Life staff.

CN 560 Pastoral Counseling Across Cultures. A seminar for the advanced student for examination of major issues in cross-cultural pastoral counseling and psychotherapy. The interface of psychological anthropology, pastoral care and counseling, and transcultural theological reflection will be explored and an appreciation of what is universal, cultural, and individual will be achieved. Prerequisite: Two prior courses in basic counseling, personality, conflict, or significant ministry or cross-cultural experience. This course is for second- or third-year students or those with ministry experience. M.Div. core: MIN5. Augsburger

CN 590 Directed Study in Counseling or Psychology.

NOTE: Certain courses in the School of Psychology are open each quarter to qualified theology students

Communication (CO)


CO 503 Advanced Communication. Further nurturing of communication skills in public speaking. Credit: 2 units. Prerequisite: CO500.

CO 517 Comunicación Interpersonal. A study of communication skills, counseling methodologies, and small group communication in the Hispanic culture. Taught only in Spanish. M.Div. core: MIN2.

CO 518 Creative Arts and the Bible. This course provides a biblical foundation for the use of the arts in contemporary worship and witness, and also includes training in practical ministry skills such as liturgical dance, drama, mime, clowning, and storytelling. Practical parish management strategies for incorporating the arts into regular church life will also be discussed.

CO 590 Directed Study in Communication.

Denominational Polity (DP)

Fuller Seminary is committed to offer whatever courses in denominational distinctives are required for a student's ordination. These courses are offered under the instruction of officially appointed denominational representatives.

In addition to the courses listed in this section, see the following related courses offered in the Church History Department:
CH 549  Presbyterian Creeds
CH 551  American Presbyterian History and Programs
CH 571  History of Pentecostal-Charismatic Movements
CH 583  History of Armenian Christianity


DP 502 Wesleyan Tradition. A historical and comparative survey of the primary theological movements within the United Methodist Church from John Wesley to the present. Ellington

DP 503 Reformed Church Creeds. A contextual study of the confessional statements of the Reformed Church in America designed to enable the student to gain the theological ethos of the Reformed Church. Van Engen

DP 504 Reformed Worship. This course focuses on the theology, history and practice of worship in the reformed tradition. Helps develop an awareness of worship from a biblical, incarnational and trinitarian perspective and traces the development of Reformed worship patterns from the Reformation to the present. Explores issues related to the ministry of worship in Presbyterian and Reformed congregations, including the sacraments, prayer, hymnody, weddings, funerals, children and youth in worship, and personal devotion. M.Div. core: MIN6. Kernaghan


DP 509 American Baptists Today. An introduction to the denominational structure, ministerial support systems, Christian education, missions, and stewardship and program resources of the American Baptists.


DP 513 United Methodist History. A survey of the events, issues, doctrines and key persons in the development of the United Methodist Church from its origins in England and America to the present. Ellington

DP 514 Nazarene Polity and Doctrine. Rise and development of the denomination, organizational patterns and functions, ordination requirements, and the Nazarene understanding of Wesleyan doctrine will be discussed in preparation of candidates for minister's license and ordination in the Nazarene Church.


DP 531 Theology of the Armenian Orthodox Church. Apostolic, Protestant and Catholic positions on key issues will be discussed. Special attention given to future directions of Armenian theology.

DP 533 History of the Armenian Evangelical Movement. Survey of the history of the evangelical (Protestant) Armenian church, with attention given to present status and future goals.

DP 535 The Mission of the Vineyard Movement. This course is a study in applied theology and focuses on the mission, values, and vision of the Association of Vineyard Churches. It is designed for emerging pastors and leaders who seek to serve in the Vineyard.

DP 590 Directed Study in Denominational Polity.

Evangelism (EV)

EV 500 The Art of Evangelism. A foundational course which explores a biblical, theological, historical, and practical vantage point as it seeks to equip students for creative and effective outreach in a variety of settings. M.Div. core: MIN3. Peace

EV 501 Theology of Incarnational Witness. The doctrines relevant to evangelism as derived from their biblical roots Offered only at Fuller in Colorado for Young Life staff.

EV 503 Foundations for Communicating the Gospel. This foundational course is designed to establish a theological basis, spiritual dynamic and practical guidelines for evangelistic effectiveness in today's world. It is concerned with the need both to live out and to articulate the gospel. The classes provide opportunities in small group settings to develop skills in sharing personal faith stories and in presenting the gospel in ways appropriate to particular groups and individuals. M.Div. core: MIN5.

EV 509 Spirituality and Creativity for Evangelism and Worship. This course focuses on the need for
effective evangelization in today's church, and the opportunities and challenges of the contemporary cultural context in which Christians minister. Its basic premise is that worship is fundamental to the evangelistic enterprise, and consequently the affirmation and renewal of congregational spirituality will be a vital component in effective sharing of faith. This course includes practical exploration of new ways in which this can be facilitated, based on an awareness of the present crisis in modernity, and incorporating insights from the New Testament as well as the experience of the world church, and reflecting current debates on the theology of creativity and the arts and related discussions of creation-centered spirituality and the impact of New Age thinking on the Christian community.

EV 511 Small Group Evangelism. Small groups are the ideal vehicles for communicating the essence of Christian faith to Baby Boomers and the X Generation. In this hands-on course, students will learn both how to do small group outreach and to train lay Christians in this art. M.Div. core: MIN3.

EV 513 Campus Evangelization. Communicating the good news of the gospel to the collegiate world. The setting, models, theory and content of this ministry, with field trips to campuses. M.Div. core: MIN3.

EV 514 Urban Evangelism. Concentrates on the city as the locus for ministry at the close of the century. Emphasis will be placed on the peculiar ethos of the city, the church's approach to the urban milieu, and models of current ministry in urban settings. Includes field trips and exposure to persons from urban ministries. M.Div. core: MIN3. Pannell


EV 519 Evangelismo entre Latinos. The nature, methods and approaches of evangelism in relation to the nature, problems and needs of urban Hispanic communities. Taught only in Spanish. M.Div. core: MIN3.

EV 523 Evangelism and Media Culture. This class aims to design a theology of evangelism that acquires an appreciation for and a selective appropriation of our media culture. The class will provide a creative environment to discern the communication patterns in the biblical text and learn from contemporary technologies of communication. M.Div. core: MIN3.

EV 525 Modern Culture and Evangelism. By blending together communication theory and cultural analysis, the process of evangelism is considered from the point of view of the one being evangelized. Reaching baby boomers and Generation X will be a special focus. M.Div. core: MIN3. Peace

EV 526 Evangelism Among Intellectuals. Explores the crucial dimensions of the evangelism mandate for the stimulating context of intellectuals in North American culture. The course will consider the nature of intellectuals and why it is important to communicate the Gospel to this group. There will be exposure to a theology of evangelism utilizing scripture, church traditions, and current experiences in reasoning. M.Div. core: MIN3.

EV 542 Evangelizing Nominal Christians. Nominality is defined, its extent and progress recognized, and approaches to deal with the problem are discussed. Nominality is considered with regard to the individual's personal relationship with God, the institutional church, and the impact of the secular world. M.Div. core: MIN3.

EV 552 Conversion. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. Crosslist: EV852. Prerequisite: Permission of instructor. Peace

EV 558 Youth Outreach and Evangelism. This course explores the biblical mandate to "go and make disciples" as it relates to the adolescent subculture. Students will learn how to articulate and pass on to others the biblical and theological view of evangelism and outreach. Through readings, lecture, projects, and discussion, students will learn how to design an incarnation as well as relational ministry program which takes seriously Christian care and evangelism with unbelieving students. Issues covered are: the content and message of the Gospel as it relates to an age-specific population, contemporary models of youth evangelism, and the partnership and networking of local parishes and the parachurch. M.Div.core: MIN3. Clark

EV 590 Directed Study in Evangelism.

Field Education (FE)

Students desiring to receive credit for field education must first (1) enroll with the office of Field Education, which coordinates approved positions in churches and other organizations; (2) register for academic credit within regular quarterly registration deadlines; and (3) complete a preparatory workshop. The completion of the part-time local church internship course yields two units of core credit. This course also requires participation in a theological reflection group which meets during the second quarter of the three quarter internship, and attendance at a minimum of four Ministry Enrichment seminars. A second course, selected from the variety of experiences offered, in a setting approved by the Office of Field Education, is required for the M.Div. degree and also earns two units of credit. Additional field education courses may be taken as electives.

Students and their respective pastors/supervisors must complete quarterly evaluation reports and submit them to the Office of Field Education. At the request of the student, these reports will be forwarded to designated authorities to meet the requirements of certain denominations. Students are also required to meet with a member of the staff of the Office of Field Education for an half-hour interview during the first quarter of their internship.
Field Education courses FE501-556 are graded only on a "Pass/Fail" basis, and are also offered in the Extended Education Program.

**FE 501 Nine-Month Part-time Church Internship.** A planned, supervised and evaluated practical experience for nine months (three consecutive quarters) in a church setting with pastoral supervision. M.Div. core: MIN7.

**FE 502 Full-Time Church Internship.** An approved, planned, supervised and evaluated practical experience under the supervision of a pastor/supervisor in a church, institutional or mission setting for one quarter.

**FE 503 Part-Time Internship.** An approved, planned, supervised and evaluated practical experience for nine months (three consecutive quarters) in a church, institutional or mission setting.

**FE 546 Hospital Internship Practicum.** Orientation and experience in a medical or psychiatric hospital setting under the supervision of the hospital chaplain.

**FE 556 Correctional Institution Internship Practicum.** A practical ministry experience in a correctional institution, either juvenile or adult, under the direct supervision of a chaplain.

**FE 560 Urban Ministries Practicum.** Practicum in the basic methods of evangelistic youth outreach in the urban setting. Offered only at Fuller in Colorado for Young Life staff. Credit: 4 units.

**FE 561 Leadership I: Foundations for Incarnational Youth Ministries.** Practicum in the basic methods of evangelistic youth outreach, emphasizing the development of personal relationships with young people through relevant forms of group ministry. A portion of the course focuses on the recruitment, training and ongoing enabling of volunteers for outreach ministries to youth. Offered only at Fuller in Colorado for Young Life staff. Credit: 4 units.

**FE 562 Leadership II: Building Resources for Incarnational Youth Ministries.** This course is designed to build the skills of people in youth ministry as well as their ability to train others in the areas of discipleship, adult ministry, camping, and fundraising. Offered only at Fuller in Colorado for Young Life staff. Credit: 4 units.

**FE 563 Leadership III: Strategic Planning for Incarnational Youth Ministries.** Practicum in the development and implementation of a strategy for Young Life ministry in an area including contact with relevant institutions and agencies, committee development and establishment of a support base. Offered only at Fuller in Colorado for Young Life staff.

**FE 577 Urban Ministry Practicum.**

**FE 578 Evangelism Practicum**

**FE 590 Directed Study in Field Education.**

**General Ministry (GM)**

**GM 500 Foundations for Ministry.** The practice of ministry as defined by the Great Commandment. The course focuses on the nature of ministry, the minister as a person, and the spiritual disciplines as a foundation for ministry.

**GM 503 Foundations for Ministry I.** The practice of ministry as defined by the Great Commandment. The course focuses on the nature of ministry, the minister as a person, and the spiritual disciplines as a foundation for ministry. First course of a three-quarter sequence (completion of GM503-504-505 is required for M.Div. MINI or M.A. MINF). Credit: 1 unit. Peace and Clark

**GM 504 Foundations for Ministry 2.** Second course of a three-course sequence. Credit: 1 unit. Peace and Clark

**GM 505 Foundations for Ministry 3.** Final course in a three-course sequence. Credit: 2 units. M.Div. core: MINI; M.A.: MINF. Peace and Clark

**GM 507 Social Analysis and Urban Ministry.** This course will focus on models of urban ministry that reflect varying relationships with and analyses of community and cultural contexts. Following discussion of historical and sociological analyses of urban ministry and culture, in combination with the important studies currently emerging in the field of congregational studies, the class will work to identify both the variety and the trajectory of urban ministry models, and focus on how their diagnoses of community and culture lead to certain expressions of ministry in cities. M.Div. core: MINI; M.A.: GLBL.

**GM 514 The Pursuit of Wholeness.** The image of the Christian life as a goal-oriented pilgrimage is used to explore the nature of wholeness in six areas: the cognitive, the affective, the behavioral, the relational, the physical, and the spiritual. The emphasis will be on structuring growth-oriented experiences in the church context. The skills of spiritual journaling and spiritual autobiography will be taught. M.A.: SPIR. Peace

**GM 515 Introduction to Christian Spirituality.** An introduction to the classic disciplines of the spiritual life, examined biblically, historically and experientially, with special reference to the responsibilities of ministry. M.A.: SPIR.

**GM 517 Spirituality and Everyday Life.** Focuses on family life, work, friendship and leisure as spiritual disciplines, and on the home, workplace, neighborhood and creation as sacramental spaces. M.A.: SPIR.

**GM 518 Introduction to Urban Studies.** This course is designed to introduce students to the complexity of urban studies. Students will interact with professionals who are involved in urban life. Such persons will be guest lecturers and panelists who will integrate social responsibility and religion from various points of view. Perspectives will include politics, business and economics, health and human services, law enforcement, race relations, immigration, and arts and leisure. M.Div. core: MINI; M.A.: GLBL

**GM 519 Christian Perspective on Popular Culture.** A sociologically and theologically informed critique of
the world view and values presented by film and television today, together with an estimation of their impact and the development of a proactive Christian response. Integration Seminar for School of Psychology students. J.O. Balswick

GM 520 Foundations for Spiritual Life. The maintenance of vital faith and personal devotion in the face of the pressures and problems of Christian service today, with a focus on prayer. M.A.: SPIR.

GM 521 Christian Lifestyle. Authentic response to the gospel as it relates to attitudes toward people, material, leisure, economics and the institutions to which we belong; current expressions of Christian lifestyle. Pannell

GM 525 Liberating the Laity Across Cultures. Explores on a biblical and historical basis contemporary models for developing the full potential and ministry of the people of God in the church and the world, in several cultural settings.

GM 526 Influential Lay Christian Thinkers. Explores the contribution of several 20th century lay theologians who grappled creatively with the challenges posed to Christianity by the modern world, and analyzes why they were such highly effective communicators with people inside and outside the church.

GM 544 Ministry to the Urban Poor. This course should serve as a practical guide for urban ministry among the poor and homeless that is both compassionate and thoroughly rooted in the gospel. Instruction will focus on the comprehension of the biblical basis for urban ministry, the examination of the characteristics of the poor and the factors contributing to their deprivation, and the operations of social service programs in local communities.

GM 547 Christianity and Urban Culture. An overview of the biblical and theological basis for ministry in the urban setting. Students will also look at the impact of racism, class structure, ethnicity, culture, and the civic and religious structures which influence communicators with people inside and outside the church.

GM 552 Growing Asian-American Ministries. This course is designed to inform and equip the person to minister to the growing number of marginal Asian Americans who are beyond the reach of most existing churches.

GM 556 Korean Culture and Church. This course is a missiological survey and analysis of Korean churches within Korean culture. The purpose is to approach the study of Korean culture anthropologically in order to appreciate theological issues in Korean churches. It is designed for overseas Koreans and others who desire to understand Korean felt needs and theological issues in Korean churches anywhere in the world.

GM 559 African-American Spirituality. Beginning with the religion of slaves, surveys the influence of African-American women, the music of the Black church, and the writings of poets and preachers upon African-American spirituality. Compares the themes of community, connectedness, and prayer in the lives and writings of Howard Thurman and Martin Luther King, Jr. and explores contemporary themes in African-American spirituality. M.A.: SPIR.

GM 560 Historia y Cultura Hispana. Focuses on the history and culture of the Hispanic community and the role of the church. Taught only in Spanish.

GM 568 La Iglesia y La Familia. A study of the sociocultural, psychological and spiritual dimensions of the Hispanic family and its relationship to the church. Taught only in Spanish.

GM 577 African-American Church and Community. Assists the seminary community in gaining a better understanding of the role of the pastor and the meaning and use of power in society.

GM 578 Latino Urban Church. A christological/sociological analysis of the urban milieu in order to create an awareness of realities and needs of the Hispanic community. On that basis, the course will explore roles of the Hispanic church in effective social changes—including some roles of the Hispanic churchmen and churchwomen as change agents. M.Div.: core: MIN8.

GM 579 Preparando al Pueblo de Dios para el Ministerio. Explores the biblical, pedagogical, and cultural bases for lay formation in the Hispanic/Latino Church and provides students with skills for evaluating and choosing or designing a discipleship/lay leadership training program for use in his or her church. Taught only in Spanish.

GM 586 Lay Leadership and Development Church Practicum. A supervised experience connected with a student's work in a congregation in development of leadership skills in lay ministry. Prerequisite: CF565 or GM525.

GM 587 Lay Leadership and Development World Practicum. A supervised experience connected with a student's work in the marketplace in development of leadership skills in lay ministry. Prerequisite: CF565 or GM525.

GM 588 Christian Witness in Public Policy. Helps students reflect on the meaning and direction of their public responsibility by examining the roles of local government and the church in the formation of public policy. Instructors will advance a theological-social-ethical framework for dealing with public policy and suggest goals in several areas of urban concern today.

GM 589 Introduction to Spiritual Theology. Examines the principles of spiritual formation as part of a coherent structure with special reference to the Asian context. Focuses on the theological basis of spiritual practice rather than on practical lips with equal emphasis given to the individual and corporate aspects of the Christian life.

GM 590 Directed Study in General Ministry, Christian Higher Education (HE)

HE 505 Leadership and Character Development. This course takes a general look at leadership theory and
practice from the light of spirituality and character formation. Additionally, the course looks at the practice of leadership with a focus on self insight, giftedness, personality and styles of leadership. Students produce personal mission statements that allow them to place their leadership contexts in perspective. M.A.: MINF.

HE 507 Leadership and Diversity: Gender, Multicultural, and Ethnicity. This course will provide an overview of the different dimensions and sensitivities that frame the leadership context. Gender, multicultural and ethnicity issues will be explored in relationship to leadership style and practice. Students will be challenged to consider their own blocks to effective leadership in diverse settings. M.A.: MINF.

HE 590 Directed Study in Christian Higher Education.

Church Music (MU)

MU 502 Theology and Practice of Music and Worship. This course consists of a study of the place of music in the context of corporate worship, from a theological and practical point of view. This study is set in four wider contexts: a biblical, systematic theology of worship, a theology of the arts in general, a consideration of the place of music in contemporary Western culture, and recent developments in the use of music in the worship of non-Western churches.

MU 505 Music in Contemporary Worship. This course is a survey of the purpose and place of music in contemporary corporate worship. Worship practices in contemporary churches will be examined. Theological, historical, and cultural foundations for the wide variety of worship styles will be scrutinized. Biblical standards of worship and the use of music in worship will be explored.

MU 540 African-American Sacred Music Styles. This course is a study of the various facets of African-American sacred music styles and the social history that helped to shaped them. Music literature will be reviewed and the ministry of African-American sacred music will be examined.

Pastoral Ministry and Theology (PM)

PM 500 Foundations of Pastoral Ministry. An introduction to the various aspects of pastoral ministry in a congregational setting. Interaction with those proficient in pastoral ministry. M.Div. core: MINF.

PM 501 Theology of Pastoral Care. Purposes and practices of shepherding as described in the Bible and in moral and systematic theology, with special emphasis upon the application of theology to specific pastoral problems. M.Div. core: MINF.

PM 502 Ministry to the Dying and Bereaved. A study of the psychological and theological aspects of dying and bereavement in relationship to the pastor, psychologist and layperson.

PM 503 Pastoral Theology. Theology of the ministry, theology and conduct of worship, liturgy, hymnody, parish responsibilities and procedures, church administration, community relations and ministerial ethics. M.Div. core: MINF. Kernaghan.

PM 507 Equipping Pastor. Principles and dynamics useful to the pastor who seeks to enable lay renewal, nurture and ministry in a congregational setting. M.Div. core: MINF. Ogden.

PM 511 Person and Practice of Ministry. Intergroups the practice of ministry from spiritual, practical, and psychological perspectives. The focus of the course is on the person of the developing minister. M.Div. core: MINF.

PM 517 African-American Church Administration and Leadership. This course is designed to enhance the leadership and administrative skills of those who are called to lead Black congregations. M.Div. core: MINF.

PM 520 Church Management. The process of planning and implementing administration in accordance with theological and denominational purposes of the church; leadership styles for pastor and people. M.Div. core: MINF.

PM 527 Teologia Pastoral. This course seeks to develop an awareness in students of the nature and forms of ministry. To that end, the course deals with a theology of church and ministry, reviews concepts and styles of leadership and enabling, and seeks to continue a process of the development of skills and resources for ministry. Taught only in Spanish. M.Div. core: MINF.

PM 529 Pastoral Staff Relationships. Explores issues and roles involved in being on a pastoral staff. Examines personal assets and develops perspectives, philosophy of ministry, and offensive strategies for strengthening and surviving as a team. German et al.

PM 580 Leadership Development. Introduces students to dimensions of leadership including character development, spirituality, styles of leadership, and organizational context, as well as theological and philosophical reflections on leadership. Offered only at Fuller in Colorado for Young Life staff.

PM 590 Directed Study in Pastoral Ministry and Theology.

Preaching (PR)

PR 500 Homiletics. Both theological and practical questions about the nature of preaching are explored and discussed. A practicum element is an essential part of this course. Also taught in Spanish. Prerequisites: LG512 and NE502. M.Div. core: MINF2. Pannell, Shuster, Small.

PR 501 Preaching in the African-American Tradition. Focuses on written and oral communication in the Black church, with particular attention to the preparation and delivery of sermons.
PR 502 Predicación Hispana. The nature, methods and channels of communication in contemporary preaching in relation to the nature, problems and perspectives of the Hispanic community. Taught only in Spanish.

PR 505 Advanced Preaching Seminar. An advanced course for those who have already shown special aptitude for the preaching ministry. Prerequisite: PR500. M.Div. core: MIN2. By invitation of professor only. Pannell, Shuster.

PR 509 Perspectives of the Hispanic Community. Theology of mission. Emphasis on the cultural context of the Hispanic community and the challenge of communicating the Gospel within its framework. Taught only in Spanish.


PR 590 Directed Study in Preaching.

Spirituality and Spiritual Direction (SP)

SP 501 The Spiritual Life. An introduction to the concepts and contents which underlie a mature spiritual life. The course will focus on developing a conceptual foundation for understanding and approaching the spiritual life, will identify and develop some of the major topics of the spiritual life area, and ask students to apply these topics to their own lives. It will also deal with the implications of these understandings for spiritual directors and for spiritual friendship. Limited to students admitted to the Spirituality/Spiritual Direction concentration.

SP 502 The Art of Spiritual Direction. This course offers an introduction to the principles and practice of spiritual direction through a combination of lecture/discussion of course readings, guest speakers who present a variety of approaches to direction and applied work. It is taken in conjunction with SP 584, 585, 586, Advanced Practicum in Spiritual Direction. Limited to students admitted to the Spirituality/Spiritual Direction concentration.

SP 507 Spiritual Direction in Small Groups. While spiritual direction is generally thought of in one-to-one terms, in fact there is a tradition of group spiritual direction. This course will explore how small groups can be used as a tool for spiritual direction. The aim is to develop skills which can be used in a wider church context. In addition to the focus on discernment in the group context, students will learn small group leadership skills. Limited to students admitted to the Spirituality/Spiritual Direction concentration. Peace.


SP 581 Practicum in Spiritual Direction. A practicum course covering the application of the concepts of spiritual direction to field settings. To be taken in conjunction with SP501 The Spiritual Life. Limited to students admitted to the Spirituality/Spiritual Direction concentration.

SP 582 Practicum in Spiritual Direction. A practicum course covering the application of the concepts of spiritual direction to field settings. To be taken in conjunction with SP501 The Spiritual Life. Limited to students admitted to the Spirituality/Spiritual Direction concentration.

SP 583 Practicum in Spiritual Direction. A practicum course covering the application of the concepts of spiritual direction to field settings. To be taken in conjunction with SP501 The Spiritual Life. Limited to students admitted to the Spirituality/Spiritual Direction concentration.

SP 584 Advanced Practicum in Spiritual Direction. An advanced practicum required of second-year students in the concentration in Spirituality/Spiritual Direction, taught in conjunction with SP502 The Art of Spiritual Direction, which applies the concepts in practicum settings. Students will do both individual and group spiritual direction. Limited to students admitted to the Spirituality/Spiritual Direction concentration.

SP 585 Advanced Practicum in Spiritual Direction. Continues the work of SP584. Limited to students admitted to the Spirituality/Spiritual Direction concentration.
Sp 586 Advanced Practicum in Spiritual Direction.
Continue the work of sp585. Limited to students admitted to the spirituality/spiritual direction concentration.

Missions (TM)

TM 505 Multiculturalism Today. The purpose of this course is to explore the varied experiences of multietnic, multicultural people groups, to learn from their historical journeys, and to develop cultural sensitivities. Initial foci for this study will center on the African-American, Hispanic American, Korean American, and Chinese American experiences. M.Div. core: MINS. Faculty team

TM 506 Contemporary Evangelism and Mission. Engages the student in the theology of evangelism and mission, the current discussions over the relationship between evangelism and social responsibility in mission, and the relationship between the gospel and culture in the church’s evangelistic task. Attention is given to motivating local congregations to participate in the evangelistic and missiological tasks. M.Div. core: MINS. Pannell

Note: Several School of World Mission courses are also available for M.Div. core: MINS. See the M.Div. core listing earlier in this section of the catalog for a list.

Doctor of Ministry

The courses offered by the School of Theology in support of its Doctor of Ministry degree program, including a Korean language Doctor of Ministry program, may be found under that heading in the Horner Center for Lifelong Learning section of this catalog.

Doctor of Philosophy and Doctor of Theology

The following classes and seminars are offered in support of the School of Theology’s Doctor of Philosophy and Master of Theology programs, through the Center for Advanced Theological Studies. Unless otherwise noted, all seminars are offered for 8 units of credit.

Division of Biblical Studies

Semitic Language Courses

For course descriptions of the following Semitic language classes, see the 500-level course listings under Biblical Language Studies.

LG 806 Advanced Hebrew Grammar (2 units)
LG 807 Advanced Hebrew Reading (2 or 4 units)

LG 833 Beginning Ugaritic (2 units)
LG 834 Advanced Ugaritic (2 units)
LG 835 Beginning Akkadian (2 units)
LG 836 Advanced Akkadian (2 units)
LG 837 Readings in Akkadian (2 units)
LG 846 Northwest Semitic Texts (2 units)
LG 850 Readings in Semitics (2 units)
LG 851 Elementary Egyptian (2 units)
LG 852 Qumranic Hebrew (2 units)

NT 801 New Testament Research Methods. This seminar focuses on the methods, the bibliographic resources and the cultural/historical contexts for advanced research in the New Testament; matters of writing, developing a thesis, constructing an argument, citation of sources and footnotes also receive attention. The various methods used in historical research and their appropriate functions in New Testament studies are considered, including an overview of the current state of New Testament studies. Bibliographic resources are identified, used and evaluated. Selected, relevant primary source writings—Jewish apocrypha, pseudepigrapha, Dead Sea Scrolls, Josephus, Philo, rabbinical texts, Greco-Roman religious and philosophical texts; historical, political and cultural texts—and early Church (Apostolic Fathers, Justin Martyr, Nag Hammadi texts and other second century literature)—are read and evaluated for their use and importance in New Testament studies. The value and use of nonliterary sources (archaeology, papyri, coins) are also identified and discussed. Scholer

NT 802 History of New Testament Scholarship. This seminar entails a survey of critical New Testament studies from the eighteenth century to the present with emphasis on the major movements and their leading proponents. Requirements will include extensive reading in the works that have proved to be watershed in the discipline. Hagner

NT 819 Exegetica: Selected Texts in New Testament Study. This seminar is designed to assist students in exegetical method. The texts chosen will be relevant to the students’ interests and themes of investigation, and should prove helpful for the writing of dissertations on biblical topics. Martin

NT 821 Apostolic Fathers. This seminar is a literary, historical and theological study of the corpus of early Christian literature known as the Apostolic Fathers. The texts included will be: 1 Clement, 2 Clement, the Letters of Ignatius, the Letter of Polycarp to the Philippians, the Martyrdom of Polycarp, the Didache, Barnabas, the Shepherd of Hermas, the Epistle to Diognetus and the fragments of Papias. Scholer

NT 822 Apocryphal New Testament. This seminar is a literary, historical and theological study of the corpus of early Christian literature known as the Apocryphal New Testament. Emphasis will be given to the Apocryphal Gospels and the Apocryphal Acts, but the Apocryphal Epistles and Apocalypses will receive some consideration. Special attention will be given to the critical textual problems of this literature, to the place and function of this literature in second century Christianity and to the history of scholarship on this literature. Scholer

NT 823 Apocalypse. This seminar is designed to assist students in the study of the Apocalypse, its place and function in second century Christianity and to the history of scholarship on this literature. Scholer
DIVISION OF THEOLOGY

CH 801 Church and State Seminar. This seminar examines the political thought of leading twentieth-century theologians, including Barth, Bonhoeffer, Moltmann, Cone and Segundo, with emphasis on questions of authority, natural rights, equality, and liberation. Bradley

CH 808 Historiography. Designed as a seminar for graduate students in the fields of church history, historical theology and systematic theology. The theory and method of historical study will be examined in order to facilitate graduate level scholarship. On the theoretical side, students will be asked to think through issues of form and structure, of pattern and meaning; to recognize a distinction between “fact” and interpretation, primary datum and derivative account. On the side of method, the course will endeavor to acquaint students with a wide variety of historical tools. In addition, the question of method in research, compilation and final formulation of historical and theological theses will be addressed with a view to aiding students in their work on dissertations and subsequent scholarly publications. Bradley

CH 829 Ecclesiology in Historical Perspective. How the church conceives of itself inevitably leads to what the church perceives its role to be. Its self-understanding informs and dictates its mission in the world. Throughout its history, various leaders and theologians have suggested different working models of the church. Some of these models have been more successful than others in motivating people to actions, or in preserving the significance of the church in society. In this course, students will survey a number of these models with particular attention being given to their theological bases as well as their intended and utilitarian purposes. Students will be led through a series of discussions on the development of ecclesiological thinking and will be encouraged to explore a particular model of the church and its usefulness as an expression of God’s purpose in the world. Robeck

CH 839 Texts and Topics in Reformation Theology. A seminar designed to allow graduate students in all fields to explore the historical roots of their interests at the point where Catholic and Protestant parted company. Texts and topics vary annually. J. Thompson

CH 853 Seminar on Calvin and Calvinism. An introduction to the thought of John Calvin in his sixteenth-century context by reading and analyzing his Institutes and other selected works. J. Thompson

CH 858 Contemporary Ecumenical Issues. This course will explore several of the critical issues which currently divide the church. Recent discussions on baptism, eucharist, ministry, sexuality, Mary, the meaning of apostolicity, and racism will be among the items considered. Texts and topics vary annually. J. Thompson

CH 863 Evangelical Theology and History. A cross-disciplinary study of the historical roots, theological formulation and current practice of American evangelicalism. Bradley/Johnston
CH 879 Church in Modern Society. This course surveys pivotal crises in the Church and society since the Enlightenment, particularly in Britain and North America, with attention given to leading theories of secularization. Bradley

ET 832 Method for Concreteness in Christian Ethics. A systematic and comparative analysis of essential ingredients in an ethical method adequate for developing Christian character and grappling with concrete issues. An analytical model of essential ingredients will be used to compare representative methods in Christian ethics. Stassen

ET 841 Theological Ethics of Reinhold and H. Richard Niebuhr. A careful, critical, common reading and analysis of eight books by the two most influential Christian ethicists in the United States in this century; comparison and critical assessment of their approaches to theological and social ethics in their historical context and current importance. Themes include the meaning of revelation, responsible selfhood and human nature, historical relativism and postmodernism, Christian realism, church practice, understanding of God's action in history, love and justice. Stassen

ET 848 Love, Justice, Community and Postmodern Ethics. The seminar will confront some constraints and constructive directions suggested by a postmodernist and communitarian criticism of Enlightenment influences on modern ethics. Some selected constructive responses to the criticism will be analyzed and compared, focusing on their normative definitions of love, justice and community. The seminar will seek to develop a constructive, historically situated understanding of love and justice that gives concrete guidance to community formation. Stassen

PH 850 Issues in Theological Higher Education. This seminar will examine issues that have been discussed in recent literature regarding the aims and purposes of theological education: What does it mean for the leadership of the Christian community to be "capacitated theological"? What goes into a well-formed theological curriculum? What is the most plausible way of formulating the relationship between seminary and church? Special attention will be given to issues that are important for the evangelical community. Mouse

PH 852 Methods in Philosophy. The aims of this course are, first, to familiarize students with changing conceptions of the nature of philosophy and a philosophy of methods since the beginning of the Modern period; and, second, to investigate the consequence of methodological changes for philosophy of religion, philosophical theology (i.e., theological method), and apologetics. In the historical section of the course, Cartesian rationalism, empiricist foundationalism, Kantian critical method, and Hegelian idealism are examined, followed by consideration of four current options: analytic philosophy, continental philosophy, pragmatism, and Maclntyre's tradition-constituted inquiry. Required of all CATS students in the areas of philosophical theology and philosophy of religion. Murphy

PH 870 Advanced Theology and Science Seminar. This course will examine the various ways in which the theory of evolution relates to Christian theology: doctrinal implications (creation, sin); ethical implications (sociobiology); worldview implications; concepts of divine action. Reading material will be drawn largely from research in progress at the Vatican Observatory and the Center for Theology and the Natural Sciences; however, the content and direction of the course are open to shaping by the interests of students who enroll. Murphy

ST 829 Theological Method. A critical examination of competing methodologies in contemporary theology based on a study of recent writing. The seminar will examine such topics as types of ethic theology, feminism, and liberation theology, forms of modernity, the nature of doctrine, and models of constructive theology. Required of Theology majors. Brown

ST 830 Karl Barth and Evangelical Theology. This seminar is designed to introduce students to theological method by examining in depth the theological method and development of Karl Barth's theology. It will include an introduction to Barth's life and thought, examination of his method, central themes in his theology, critical response to Barth by representative American evangelical theologians, and a final appraisal of Barth's contribution to evangelical theology. Selected portions from Barth's Church Dogmatics will be discussed, dealing with God, election, covenant, reconciliation, ecclesiology, and ethics. R. Anderson

ST 833 The Politics of Jesus. This advanced seminar is designed to investigate the politics of Jesus in the context of social, economic, political and religious life in Second Temple Judaism under the Romans. Attention will be paid to primary sources including the Gospels, Josephus, and the Dead Sea Scrolls, in light of contemporary research. The purpose of the seminar is to promote a deeper understanding of Jesus and the politics of his day for students working in the fields of christology, New Testament and ethics. Brown

ST 841 Practical Pastoral Theology. This seminar provides an experience of theological reflection on critical issues related to questions about the nature of God, divine providence, the problem of evil, and human suffering. It develops a foundation for practical theology based on a trinitarian theology of ministry with special emphasis on the issues and needs which arise in the church's pastoral ministry to persons who experience broken relationships, the trauma of tragedy, crises of faith, the problem of evil, as well as general issues related to pastoral care and spiritual formation. Anderson

ST 850 The Quest for Community. Community has resurfaced as a major theme in contemporary life. As current religious and social scientific surveys suggest, there is an increasing search for community in both the church and the world. A focus on community is also present in some of the biblical, systematic and pastoral theologians, as well as in some writings on ethical, social and political thought. The seminar will examine a number of these works, concentrating on definitions, dimensions and dynamics of community in congregational and everyday life.

ST 854 The Gospel in Culture. The seminar will explore the way in which the Christian gospel informs, is sometimes distorted by, and sometimes enriches the cultures in the lands in which it appears. McClendon
TH 805 Philosophical Theology Seminar II. Explores philosophically a crisis that affects all theologies; whether it is a crisis of faith, morals, or modes of thought is one of the issues to be explored. Is Christian faith reasonable? What about other religions? Can Christians explain suffering? These challenges require rethinking even our deepest convictions. The work is both historical and constructive. McClendon

TH 806 Theological Uses of Postmodern Philosophy. An examination of recent changes in English-language philosophy that provide valuable resources for rethinking such issues as the nature of apologetics, theological method, and theological language. Murphy

TH 809 Healing and Pastoral Theology. The interrelationship between reconciliation, forgiveness, and healing will be explored in depth utilizing theological, ethical, anthropological, and psychological fields of study and reflection on human alienation and brokenness. Particular attention will be paid to dynamics of alienation and our therapeutic response, including areas such as prejudice, racism, ethnocentrism, hatred, psychic abuse, and nationalism, war, and genocide. Augustburger

TH 851 The Radical Reformation Heritage. Beside Catholic and Protestant, there is a third historic ecclesial type, often named Baptist. This type recurs over the centuries, but its characteristic theology remains little examined and often unknown. To remedy this lack, this seminar seeks the central features of baptismal theology. The goals of the seminar are to locate this third type in the Christian spectrum and to identify its vision. McClendon

TH 861 Contemporary Christology. An examination of selected topics based on current literature. The focus of the seminar and the works selected change annually. Brown

TH 887 Types of Christian Theology. Since the mid-twentieth century, Christian theology has taken new forms that break the old (liberal vs. conservative, mainline vs. fringe, Catholic vs. Protestant). This seminar will examine current types of Christian theology from the vantage point of a radical biblical perspective. McClendon

DIVISION OF MINISTRY

CN 831 Sexuality, Intimacy and Integrity. The nature of human sexuality—gender, development, orientation, function and dysfunction—and the experience of human intimacy—relational, covenantal, communal—will be explored theologically, psychologically, sociologically, ethically to extend the participants' understandings of how sexuality and spirituality interrelate in the search for integrity. Augustburger

EV 852 Conversion. An advanced seminar which examines the phenomenon of conversion from seven different vantage points: the biblical, theological, historical, psychological, sociological, anthropological, and experiential (personal documents). The aim of the course is to understand better the process of Christian transformation by using the experience of conversion as an extended case study. Peace

PM 810 Pastoral Theology and Theological Reflection. This seminar will consider pastoral roles, religious experience, congregational processes and leadership dynamics from the viewpoints of theological understandings in the social/behavioral sciences. The approach could be considered psycho/theological or theo/psychological. Maloney

PM 820 Disorder, Diagnosis and Discernment. Pastoral diagnosis—the process of identifying and defining the various disorders of the human mind and spirit—is an important task in pastoral counseling and psychotherapy. This seminar will carry out dialogue between theories of abnormal psychology, the diagnostic categories of clinical treatment, and the discernment processes of pastoral theological reflection. Augustburger

PM 856 The Shape of Practical Theology. The seminar will introduce students to important recent studies of practical theology and examine its relation to other theological disciplines—especially biblical studies, systematic theology, and Christian ethics. It will also develop a model of practical theology that makes room for reflection of, by and for the people of God. The hermeneutical implications of a praxis-based theology of ministry will be considered, along with reflection upon the normative sources for practical theology that is engaged in God's mission with the church and the world. A Trinitarian approach to spirituality, community, and vocation will form a vital part of these explorations. Anderson

Directed Readings and Independent Studies

Students in the Ph.D. and Th.M. programs design their programs in conjunction with their mentor. The student and the professor whose specialty the student desires to pursue agree together to participate in a directed readings or independent studies course and decide on the contents and requirements of the course before the quarter of study begins. The student must make arrangements for the course with the CATS program director before registration, and must register for academic credit within normal quarterly registration deadlines. The student is responsible to meet with the professor throughout the quarter of study to discuss his or her progress and the completion of the paper. All regular CATS policies and procedures apply to directed readings and independent studies courses.

Auditing of 800-level seminars in SOT will not generally be permitted. Exceptions may be made in the case of those Ph.D. students who have already passed, or are currently taking, Comprehensive Examinations, or for CATS Ph.D. or Th.M. graduates. Such exceptions require approval by the faculty member responsible for the seminar and by the student's mentor. Auditing of combined 800/500 level courses at the 500-level will not be permitted.
Higher Education for Cross-Cultural Mission: Its Character and Purpose
Globalized Missiological Education
Multilingual and Multidisciplinary Research and Publishing
Leadership in Missiology

Admission

Degree Programs
Residence Requirements
Transfer Credit
Concentrations and Specializations
Missiological Integration Seminars
Core Competencies
Master of Arts in Intercultural Studies
Master of Theology in Intercultural Studies
Doctor of Ministry in Global Ministries
Doctor of Missiology
Doctor of Philosophy in Intercultural Studies or Missiology

Special and Cooperative Programs
Certificate of Christian Studies
Cross-Cultural Studies Program
Translation Program
Distance Learning Programs
Program for Mission Executives
Global Research Institute
Partnerships

Curriculum

Courses of Study
School of World Mission Faculty
Course Descriptions
Behavioral Sciences (MB)
Church Growth (MC)
International Development (MD)
Mission History (MH)
Mission Integration (MI)
Leadership Training (ML)
Ministry (MM)
Urban Mission (MN)
Modern/Postmodern Culture (MP)
Religions (MR)
Translation (MS)
Mission Theology (MT)
Higher Education for Cross-Cultural Mission: Its Character and Purpose

We at the School of World Mission and Institute of Church Growth at Fuller Theological Seminary believe that we stand at a critical juncture of the missionary task. Everything in the past 200 years of modern missions has set the stage for a great harvest. Apart from some small ethnic groups in Oceania, Asia, Africa and Latin America, the “discipling of the peoples” (Matthew 28:19) remains to be done. The great populations of Earth—Hindus, Buddhists, Muslims, secularists, animists and nominal “Christians” in the West—have yet to accept Jesus Christ as Lord and Savior and become responsible members of his body and church. Today, God calls Christians of every continent and culture to the task of making Jesus Christ known, loved and believed in throughout the world. As evidence of his call, God grants remarkable responsiveness in many populations. The main task lies ahead, but a new factor has been introduced. Because of the rapidly growing non-Western Christian missionary movement, Christian mission is now the most international, interracial and intercultural movement in history. The School of World Mission aims to be a resource for this growing movement.

Furthermore, Christian mission today is being carried on in the midst of tremendous revolutionary changes affecting every aspect of human life. The guidelines and assumptions under which our ancestors labored have been swept away. Christian mission today has radically new ground on which to operate: advances in knowledge, changed political alignments, greatly increased control of nature, rise of churches in Asia, Africa and Latin America, lessening of ecclesiastical competition and hatred, rising religious relativism, the battle for justice, accelerating religious fundamentalist movements in all of the world’s major religions and a vastly accelerated secularization of life. Education for mission must prepare believers to propagate the Christian faith in this new world.

In the midst of such changes, Jesus Christ is the same yesterday, today and forever. The mission is his, not ours. He remains in charge of his “co-mission.” Since no person comes to the Father but by him, propagating his gospel to the ends of the earth by multiplication of believers and churches is the supreme and controlling purpose of the Christian mission to the world.

However, in each situation the Church is to be shaped in a way that affirms and utilizes the most positive aspects of the culture. New believers should not be torn out of their cultural matrix and forced to become “foreign” in order to become followers of Christ.

The mission, then, of the School of World Mission is to equip leaders for mission in an ever-changing world. Several ways are engaged to accomplish this.

Globalized Missiological Education

The School of World Mission seeks to help prepare and supply missiological leadership by providing advanced graduate-level education for midcareer missionaries and mature international church and mission leaders and by preparing missionary candidates for their ministry in a new language and culture.

In order to be effective, people called to communicate the gospel cross-culturally need insight into theology, history, anthropology, sociology, theory of mission, the biblical base of mission, entics (knowledge of and approach to non-Christian religions), the world church (sometimes called ecumenics), church growth, evangelism, leadership development and the indigenous church. These subjects are all, therefore, to be studied as proper parts of education for mission.

The faculty seeks to accomplish its purpose by developing degree programs and delivery systems that combine academic integrity, professional training and ministry maturation. These balanced delivery approaches include both resident and extension modes that integrate research and field ministry development. The study of mission embraces a vast body of knowledge from a wide range of disciplines. The well-prepared missionary should see it as an integrated whole. In presenting this area of study through experiential learning, lectures, reading and research two dangers are avoided: a frozen intellectual regimen removed from the fast-moving contemporary scene and a smorgasbord of “hot” transient emphases. Advanced education must be validated by advanced degrees in mission, yet the degree program must remain flexible enough to equip the people of God to meet the rapidly changing conditions of the modern world.

Multilingual and Multidisciplinary Research and Publishing

The School of World Mission seeks to facilitate multilingual and multidisciplinary missiological research to support the mission of the church. The school seeks to encourage and facilitate the publication of the findings of this research not
only in English, but in the languages where the research is done.

Though the discipling of the nations is a chief and continuing goal of Christian mission, much remains to be discovered about how individuals and their specific societies are discipled and formed into reproductive, serving churches. In most lands, some churches have broken through to great growth and engaged in transformational service, but these examples are often unknown to other parts of the church. This vacuum in knowledge and training facilities handicaps the entire missionary enterprise.

To meet this need, therefore, the School of World Mission and Institute of Church Growth emphasizes multidisciplinary missiological research as an integral part of the education process. The approach to higher education emphasizes discovering and teaching new insights concerning the wholistic growth of churches in ways which remain biblically faithful and culturally appropriate.

Leadership in Missiology

The School of World Mission provides leadership in missiology by giving continuing leadership to the multiple disciplines in missiology and calling attention to the unfinished and complex task of bringing people to commitment to Jesus Christ as Lord and Savior.

A center concerned with training leaders must itself be willing, where it can, to provide leadership by challenging the church to undertake the mission to which God has called it, and by providing mission agencies with a theology and strategy of mission. The faculty of the School of World Mission seeks to do this by advocating and conducting research, writing books, speaking at conferences and encouraging the formation of mission structures that meet the demands of the missionary movement in the world. The School of World Mission also seeks to lead in providing missiological education to all who are qualified while reducing the time and place constraints. Thus the School of World Mission continues to implement new delivery systems through distance, extended, and continuing education.

ADMISSION

General standards for admission to any of the three schools of Fuller Theological Seminary may be found in the second section of this catalog.

The School of World Mission admits students to degree programs and to special courses designed for missionary candidates, missionaries and international church and mission leaders.

Students entering the Master of Arts in Intercultural Studies or the Certificate of Christian Studies programs must normally hold an undergraduate degree (B.A. or equivalent) from an accredited institution.

Admission to the Master of Theology in Intercultural Studies or Doctor of Ministry in Global Ministries requires an accredited M.Div. or its equivalent with a 3.0 cumulative grade point average.

Applicants to the Doctor of Missiology or Doctor of Philosophy programs must have earned an accredited Master of Divinity degree, or its educational equivalent, or a two-year master’s degree, normally in an appropriate theological or missiological discipline. Within or apart from this work, they must have completed 48 units of graduate level missiology with a 3.4 cumulative grade point average for the D.Miss. or a 3.7 for the Ph.D. program. In addition, all applicants must give evidence of graduate-level competence in research and writing, and significant full-time ministry experience appropriate to the field of research.

Applications for the D.Miss. or the Ph.D. program in Missiology or Intercultural studies are considered for admission only one time each year in a two-part process (except that in 1999, such applications will also be accepted through October 6). Admission to a master’s-level program or predoctoral status must be completed by January 1. A School of World Mission doctoral application must be submitted by October 6 for Winter Quarter 2000 admission, or February 2 for Spring Quarter 2000 admission. Beginning in the academic year 2000-2001, applications to doctoral programs will only be accepted once each year, by the first Wednesday in January, for matriculation the following Fall Quarter. Applications are available from the School of World Mission Advising Office or the Admissions Office.

Applicants for the Master of Arts in Intercultural Studies, Certificate of Christian Studies, Master of Theology in Intercultural Studies, Doctor of Missiology, or Doctor of Ministry in Global Ministries whose native language is not English are required to have achieved a mini-
mum score of 213 (550 paper) on the Test of English as a Foreign Language (TOEFL) prior to admission. Applicants to master’s-level programs with TOEFL scores between 173 (500 paper) and 210 (547 paper) who are otherwise qualified for admission may seek admission through Fuller’s English as a Second Language Program. Applicants for the Ph.D. programs in missiology or intercultural Studies whose native language is not English are required to have achieved a minimum score of 237 (580 paper) on the TOEFL prior to admission. The TOEFL is not required for admission to the Korean-language track of the Doctor of Ministry in Global Ministries program.

A limited number of students may be admitted under one of the following classifications:

**Limited Enrollment Student:** one who is qualified for regular admission to an M.A. program but wants to take no more than six courses (24 units).

**Unclassified Student:** one who is academically qualified for admission to an M.A. program, wants to take an unlimited number of courses, but does not want to pursue a degree program.

**Special Student:** one who does not meet the academic requirements for regular admission, unclassified or limited graduate student status, but is at least thirty-one years of age and has had significant ministry experience.

**Visiting Student:** one who is currently enrolled as a student in good standing in the post-bachelor’s level at another school, but wants to have transcript evidence of course work done at Fuller for transfer to another institution.

### Predoctoral Status

A Doctor of Missiology or Doctor of Philosophy applicant who has the prerequisite degree, has had at least twenty graduate level units of missiology, but who has not met the other prerequisites (writing requirement, the full 48 units of graduate level missiology, core competencies in understanding the church and its expansion, culture, and biblical foundations of mission), and who is not seeking a Master of Arts or Master of Theology degree from the School of World Mission may, upon application to a doctoral program, be admitted to predoctoral status.

Predoctoral status in the School of World Mission is designed as an institutionally recognized means by which one may complete the doctoral prerequisites. Acceptance into the predoctoral program, however, does not guarantee acceptance nor provide an acceptance priority into a doctoral program. In any case, no degree is granted in this program. Enrollment in this program is limited to one calendar year.

### DEGREE PROGRAMS

The School of World Mission offers missiology and intercultural studies degrees to missionary candidates as well as to experienced missionaries, pastors, and church and mission leaders.

### Residence Requirements

Students in the Master of Arts in Intercultural Studies (M.A. ICS) program and the Master of Theology in Intercultural Studies (Th.M. ICS) program are required to take a minimum of 48 units from the School of World Mission. These units may include missiology courses on the Pasadena campus, in Fuller’s Individualized Distance Learning Program, in independent studies done with School of World Mission regular or adjunct faculty, in School of World Mission extensions both in the U.S.A. and overseas, through School of World Mission Web-based courses, or through a writing project or thesis.

Students in the Doctor of Ministry in Global Ministries program must complete at least 26 units on the Pasadena campus.

Even with the flexible range of options for course work, possibilities to transfer credit into M.A. programs and the occasional granting of advanced standing for nontranscripted postsecondary missiological teaching, and opportunities for external tutorials in both the D.Miss. and Ph.D., a physical presence on the Pasadena campus is still required for each of these programs. The M.A. and Th.M. ICS programs require that a person spend at least two quarters on campus. The D.Miss. program requires participation in 18 doctoral seminar sessions. The Ph.D. program requires participation in 20 doctoral seminar sessions.

### Transfer Credit

Given the requirement that one must take a minimum of 48 units of missiology from the School of World Mission in an M.A. ICS program, one may transfer a maximum of 48 units of appropriate accredited graduate-level coursework into the program. A maximum of 24 units of advanced standing for post-secondary nontranscripted missiological teaching or translation may be considered. However, a combined maximum of 48 units of transfer credit and advanced standing may not be exceeded in the M.A. program.

Transfer credit is not accepted into the Th.M. ICS program except for the linguistics courses required in the translation concentration. Transfer credit is not accepted into either the D.Miss.
or Ph.D. programs, and is normally not accepted into the D.Min. in Global Ministries.

Concentrations and Specializations

A concentration is an institutionally designed set of courses which address a given ministry arena. A specialization is a set of courses designed by the student to address his or her own ministry development needs in a sequential and integrated way. Concentrations available in the Master of Arts curriculum in Intercultural Studies currently include such areas as church growth, communication, general missiology, international development, Islamic studies, Judaic studies and Jewish evangelism, leadership, translation, spiritual dynamics in mission, theology of mission, and urban mission. Specializations may be arranged according to individual needs and interests utilizing the resources of all three schools of the seminary. Provision is made for field research, practica, and internships for credit.

Missiological Integration Seminars

Students in M.A. and Th.M. degree programs are required to take the Missiological Integration Seminars (2 units each). Missiological Integration Seminar I is required during the first or second quarter on campus. This seminar aims at facilitating the design of an integrated academic missiological program. Missiological Integration Seminar II is normally taken in the last quarter of one’s program. It seeks to provide the means by which students can demonstrate the achievement of an integrated set of competencies related both to their ministries and to the related missiological disciplines.

Core Competencies

The following competencies are expected to be developed through coursework as a part of all master’s degree programs in the School of World Mission and as a prerequisite for doctoral programs. Please contact the School of World Mission Academic Advising Office to obtain a list of recommended courses for each core competency discipline.

1. Word—Every student should understand the *missio Dei* and be able to interpret the Scriptures from a missiological perspective.

2. World—Every student should be able to interpret his or her ministry context from a missiological perspective.

3. Church—Every student should be able to apply the principles learned from an understanding of the worldwide perspective of the Christian movement to a local situation.

Master of Arts in Intercultural Studies

The Master of Arts in Intercultural Studies is a two-year program designed to meet the needs of both pre-service training and midcareer training for missionaries and international church and mission leaders. Students seeking admission must meet the general standards for admission to the seminary (see the second section of this catalog), including a B.A. degree from an accredited institution. Students with less than three years of cross-cultural ministry will be required to address language and culture learning as part of their program by completing MB505 Serving Cross-Culturally.

The M.A. in Intercultural Studies (M.A. ICS) requires 96 quarter units, and has two separate curriculum tracks, depending on the student's ministry experience before attending seminary.

**Curriculum Track I** (for students with less than three years of full-time cross-cultural ministry) includes:

**Core competencies (24 units)**
- MB505 Serving Cross-Culturally
- MI510 Thinking Missiologically
- MI520 Missiological Integration Seminar I (2 units)
- MI521 Missiological Integration Seminar II (2 units)
- Word competency course
- World competency course
- Church competency course

**Concentration (24 units)**
- Biblical Studies, Theology, Church or Mission History (24 units)

**General Electives (24 units)**

**Curriculum Track II** (for students with three or more years of full-time cross-cultural ministry) includes:

**Core competencies (24 units)**
- MB505 Serving Cross-Culturally (optional)
- MI510 Thinking Missiologically
- MI520 Missiological Integration Seminar I (2 units)
- MI521 Missiological Integration Seminar II (2 units)
- Word competency course
- World competency course
- Church competency course

**Concentration (24 units)**
- Biblical Studies, Theology, Church or Mission History (20 units)

**General Electives (28 units)**
The whole academic program of the M.A. in Intercultural Studies is expected to show continuity, sequence and integration around the student's area of interest and calling for ministry, as well as the foundational missiological perspectives which characterize the School of World Mission.

Master of Theology in Intercultural Studies

The Th.M. in Intercultural Studies is a one-year program designed to help field missionaries and international church leaders acquire fundamental competence in the field of missiology. Students seeking admission to this program must have the M.Div. or equivalent degree from an accredited institution, must have completed three years of cross-cultural ministry and normally must have mastered a field language.

This program requires 40 units of graduate studies in missiology, and a thesis (8 units), all of which must be completed in the School of World Mission.

Core competencies (24 units)
- MB605 Serving Cross-Culturally (optional)
- MI610 Thinking Missiologically
- MI620 Missiological Integration Seminar I (2 units)
- MI621 Missiological Integration Seminar II (2 units)
- Word competency course
- World competency course
- Church competency course

Concentration ('16 units)

Thesis (8 units)

Doctor of Missiology

The Doctor of Missiology is the highest level of professional certification in missiology. The D.Miss. requires 40 units in missiology beyond the master's level and a dissertation (8 units) that makes a significant contribution to missiological practice. Candidates must complete advanced studies with a minimum grade point average of 3.4, and pass comprehensive examinations. Candidates for whom English is a second language may be permitted under certain conditions to write dissertations in their own language. In such cases summaries in English are required.

The Doctor of Missiology program is built around four tutorials (8 units each), two research methods courses (4 units each), and a dissertation (8 units). The tutorials may be done with the approval of the student's doctoral guidance committee under the supervision of a faculty tutor, or in doctoral tutorial seminars. In consultation with his or her mentor and the faculty tutor involved, a student may enroll in as many as three courses over the period of one academic year (at no additional cost and with no additional units of credit) to support each tutorial.

Contact the School of World Mission Academic Advising Office to consult with doctoral advisors about more specific program options within the D.Miss. degree program.

Doctor of Philosophy in Intercultural Studies or Missiology

The Doctor of Philosophy in Intercultural Studies or Missiology represents the highest level of academic certification, and is designed to contribute to the development of missiological scholarship and to prepare one to teach at the university and graduate level. The Ph.D. in Intercultural Studies or Missiology requires 56 units in missiology beyond the master's level with a minimum grade point average of 3.7 and a dissertation (8 units) that makes a significant contribution to the field of missiology. Candidates must complete advanced studies in two major and two minor areas and pass comprehensive examinations. Candi-
dates must demonstrate fluency in a field language appropriate to their field of research and competence in one or more research languages and/or other research skills (such as statistics). Based on their intended field of ministry, students may choose the nomenclature of their Ph.D. degree as Intercultural Studies or Missiology. The design of the program is the same in either case.

The School of World Mission Ph.D. program is built around six tutorials (8 units each), two methods courses (4 units each) and a dissertation (8 units). The tutorials may be done with the approval of the student's doctoral guidance committee under the supervision of a faculty tutor, or in doctoral tutorial seminars. A student may enroll in as many as three courses over the period of one academic year (at no additional cost and with no additional units of credit) to support each tutorial.

SPECIAL AND COOPERATIVE PROGRAMS

In the School of World Mission, a number of special programs and cooperative relationships have been developed which seek to make the resources of missiological education more available to field missionaries and national church or mission leaders, and to gather educational resources to focus on specific needs of churches, missions and those preparing to serve them.

Certificate of Christian Studies

The Certificate of Christian Studies offers students an opportunity to complete a focused course of study or a sampling of master's-level courses from the School of Theology or School of World Mission. By enrolling in convenient daytime or evening courses at any Fuller location, or in any of the courses available through Fuller's Distance Learning Program, or any combination of these, students pursuing the certificate can gain an introduction to missiological, theological, and biblical basics at the graduate level. The program may help students assess the possibility of pursuing a seminary degree. Although the certificate is not awarded to students already admitted to degree programs, all courses earned toward a certificate can be credited toward a degree program (if appropriate to the curriculum) upon later admission to a degree.

Admission standards for the Certificate of Christian Studies are basically the same as for admission to the Master of Arts in Intercultural Studies. The Certificate of Christian Studies requires the completion of 24 units of master's-level courses and an integrative essay. A certificate may be awarded with a particular focus if at least four courses (16 units) are taken in one of several established areas, such as cross-cultural ministry, modern/postmodern culture, Islamic studies, or leadership.

Cross-Cultural Studies Program

The Cross-Cultural Studies Program is designed to prepare men and women for ministry in cross-cultural situations. This program combines the resources of the School of World Mission and the School of Theology to provide a foundation for involvement in mission through biblical, historical and theological studies as well as through the social and behavioral sciences. It provides special preparation for future missionaries, people in a variety of professions who hope to share their faith cross-culturally, and those who anticipate ministries in the United States among ethnic groups different from their own. A student may earn the Master of Arts in Intercultural Studies from the School of World Mission, or the Master of Divinity degree, with a concentration in cross-cultural studies, from the School of Theology.

Translation Program

A concentration in translation is offered within the various programs. This program combines the resources of the School of World Mission, the School of Theology, and secular universities to equip students in biblical languages and exegesis, linguistics, translation theory, anthropology, missiology and communication theory. A cooperative arrangement has been made with the University of Texas at Arlington (UTA) which allows for transfer of units between the two schools so long as they are applied to the translation emphasis and students abide by the catalog requirements of the institution which grants the degree. This arrangement may also be applied to a cooperative program between the University of Texas at Arlington and the Summer Institute of Linguistics, leading to an M.A. in linguistics from UTA.

Distance Learning Programs

The distance learning programs of the seminary are administered by the Distance Learning Programs Office of the Horner Center for Lifelong Learning. Two distinct options are offered.

Individualized Distance Learning. The Individualized Distance Learning Program (IDL) is a flexible, self-directed program offering
courses from the School of Theology and School of World Mission which allow students to study when and where it is most convenient and at their own pace.

Students pursuing a master’s level degree in the School of World Mission may take up to one-third of their course work completed at Fuller Seminary through distance learning. Students in either school may use IDL courses to meet core or elective requirements subject to these limits. Students not pursuing a degree at Fuller may enroll in as many IDL courses as they like, but these limits will apply if they do enter a degree program. Other institutions may have their own limits on course work delivered in this manner. Students taking IDL classes with the intention of transferring units to other schools should check with those schools regarding their policies on credit earned by distance learning.

Individualized Distance Learning courses provide convenient part-time study while in a full-time job or ministry and can be taken for credit, or on a non-credit basis for personal development. Students can begin their study at any time. The media learning package for each course includes class lectures (on cassette and/or video tapes), the course study guide along with additional resources and required textbooks. The course professor or teaching assistant is available to assist students in their studies. Course assignments are returned to the IDL office for evaluation and grading. Depending on when they register, students residing in the United States have approximately six months to complete all assignments, and those outside the United States have approximately twelve months.

See the Horner Center for Lifelong Learning section of this catalog for more information on Individualized Distance Learning through Fuller Seminary.

Fuller Online. A second delivery option of Fuller’s Distance Learning Program is called Fuller Online. This program is highly participatory and interactive. Fuller Online allows students the opportunity to take accredited undergraduate-level courses from the School of World Mission via the internet from virtually anywhere in the world.

The online courses are offered in ten-week quarters and will require interaction using a computer over the World-Wide Web (WWW). Up to one-third of the coursework required for a master’s-level degree in the School of World Mission may be completed through distance learning, including these online classes. More information on the program, including an up-to-date list of the courses currently available, is available on the Fuller Online site at www.fulleronline.org. Application for admission and registration for online courses is also handled on this website.

Program for Mission Executives

This special program enables mission executives without significant cross-cultural experience to study missiology at Fuller. Those who have been professionally involved in mission administration for a minimum of seven years may apply for a degree program without cross-cultural experience. Busy executives are encouraged to take advantage of the intensive courses taught throughout the summer as well as during the other three quarters.

Global Research Institute

The Global Research Institute was established at Fuller Seminary to provide a fellowship opportunity for scholars from the Two-Thirds World. Sponsored by the Schools of Theology and World Mission, the institute offers a place in which library resources, a quiet center for study, and interaction with Fuller faculty members and other scholarly colleagues enable scholars to carry out research and write mono­graphs on their own national churches and schools. See this heading in the School of Theology section of this catalog for further information.

Partnerships

The School of World Mission has established cooperative arrangements with various institutions, allowing students in the certain programs to earn academic credit in a variety of places outside the United States, such as Presbyterian Theological Seminary (Manila, the Philippines), and University of Copenhagen (Denmark). Additional partnerships of this kind are being developed.

In a wider sense, the School of World Mission curriculum consists of a combination of course work, reading and directed research tailored to fit an individual’s problems and opportunities. In a narrower sense, it consists of courses of study which develop a part of one of the following branches of learning which together make up the discipline of missiology:

Anthropology, language learning, communication and sociology (MB)
Great emphasis is placed on reading in all programs. Students at the graduate level are expected to glean the essence of many contributions to mission through books and other library and archival materials. The function of the professor is to guide, stimulate and provide supplementary summaries of knowledge particularly germane to the situation in one's field of service. School of World Mission students come from such varied segments of the world's vast population that only through wide reading in their field can they become truly educated.

**COURSES OF STUDY**

In any given quarter, courses will be offered from among the following, depending on the availability of faculty and the composition of the student body. Course offerings and course descriptions are subject to change through normal academic processes.

The courses are numbered according to the following guidelines:

- MB Behavioral Sciences
- MC Church Growth
- MD International Development
- MH Mission History
- MI Mission Integration
- ML Leadership Training
- MM Ministry
- MN Urban Mission
- MP Modern/Postmodern Culture
- MR Religions
- MS Translation
- MT Mission Theology

The 500-level courses are for students in the M.A. programs, and are open to students in any program. Students in the Th.M. in Intercultural Studies program register for courses at the 600 level. The 700-level courses are for students in the Doctor of Missiology program. The 800-level courses are for Ph.D. students only. Most courses listed at the 500 level are also available at the 600 or 700 level for Th.M. and doctoral students.

Course with the label *Foundational Course* serve as the recommended basic courses for their respective School of World Mission concentrations. Courses with the label *Core Competency* serve to meet one of the core competency requirements. Courses with the label *M.Div. core* meet core requirements in the Master of Divinity program of the School of Theology. Courses with the label *MAT: Globalization* meet the Globalization requirement in the Master of Arts in Theology of the School of Theology.

Courses for the Doctor of Ministry in Global Ministries are listed and described in the Doctor of Ministry section of the Continuing and Extended Education section of this catalog.

**School of World Mission Faculty**

J. Robert Clinton, Professor of Leadership
Pablo A. Deiros, Professor of History of Mission
Edmund Gibbs, Donald A. McGavran Professor of Church Growth
Charles H. Kraft, Sun-Hee Kwak Professor of Anthropology and Intercultural Communication
Sherwood G. Lingenfelter, Professor of Anthropology
R. Daniel Shaw, Professor of Anthropology and Translation
Wilbert R. Shenk, Professor of Mission History and Contemporary Culture
Charles E. Van Engen, Arthur F. Glasser Professor of Biblical Theology of Mission
J. Dudley Woodberry, Professor of Islamic Studies
Dean S. Gilliland, Senior Professor of Contextualized Theology and African Studies
Arthur F. Glasser, Senior Professor of Theology of Mission and East Asian Studies
Paul E. Pierson, Senior Professor of History of Mission and Latin American Studies
C. Peter Wagner, Senior Professor of Church Growth
Betty Sue Brewster, Associate Professor of Language and Culture Learning
Roberta R. King, Associate Professor of Ethnomusicology and Communication
C. Douglas McConnell, Associate Professor of Leadership
Timothy Kiho Park, Associate Professor of Asian Mission
Viggo B. Søgaard, Associate Professor of Communication
Hoover Wong, Senior Associate Professor of Chinese Studies

139
Robert E. Freeman, Assistant Professor of Distance Learning and Continuing Education
Judith Tiersma Watson, Instructor in Urban Mission

Behavioral Sciences (MB)

MB 505 Serving Cross-Culturally. A practical, hands-on culture learning course to help develop cultural self-awareness, a positive approach toward other cultures, and intercultural interaction skills. Audits by permission of instructor only. Brewster

MB 519 Cross-Cultural Issues in Ministry. Provides an introduction to cultural anthropology that enables pastors, missionaries, and other ministry professionals to appreciate cultural diversity and approach cross-cultural and multi-cultural ministry contexts. Normally offered in conjunction with a Doctor of Ministry seminar. Shaw, Kraft

MB 520 Anthropology. Introduction to cultural anthropology with special attention to the application of an anthropological perspective to Christian mission. Foundational Course. Core Competency. Kraft

MB 521 Theory of Anthropology. Examines the conceptualization of a wide variety of anthropological theories for insight and application to the effort of world mission. Prerequisite: MB 520. Shaw

MB 522 Social Anthropology. Study of principles of social anthropology, including social structures/networks, worldview, and economic concerns. Principles are applicable in urban and rural cultures. Shaw

MB 525 World View and World View Change. Study of the nature and functions of world view and the dynamics of world view change. Special attention to Christian transformational change in world view. Prerequisite: MB 520. Kraft

MB 530 Language/Culture Learning and Mission. Skills are developed in language/culture learning techniques and in phonetics. Lectures and discussion focus on principles and perspectives for successful learning. Field work gives opportunity to test and refine skills. Foundational Course. Core Competency. M.Div. core: MIN 8. MAT: Globalization. Brewster

MB 540 Intercultural Communication. Principles and processes of communicating from one culture to another. Focus on the relevance of incarnation as the model for intercultural communication of the gospel. Foundational Course. Kraft

MB 541 Communication of Innovation. Study of principles underlying the effective introduction of innovation in a culture/subculture. Focus on the use of these principles to advocate acceptance of and growth in Christianity. Foundational Course. Kraft

MB 542 Communicating With Nonliterate. Study and application of principles of intercultural communication to reach the nonliterate 70 percent of the world effectively with Christian messages. Shaw, Segaard

MB 544 Christian Communication Through Music. Past, present and prospective uses of music in communicating the gospel, in Christian worship, and as a means of instruction in Christian life and belief. Focus on receptor-oriented use of music cross-culturally. King

MB 545 Communicating the Gospel: Principles and Strategies. God has demonstrated in the Scriptures that he knows how to communicate. This course works at the interface between that communicational demonstration of God and the understandings of contemporary communication theory to point to ways in which we can apply the insights derived from both to follow God's communicational example. Foundational Course. Segaard

MB 547 Media in Church and Missions. Study of media, media limitations and possibilities, and multimedia applications. Development of basic skills that will make strategy decisions possible. Segaard

MB 548 Survey Research for Effective Communication. Study of communication research tools. Emphasis on the methodology of survey research design, construction of questionnaires, data interpretation and the application of research data in strategy decisions. Segaard

MB 551 Applied Communication for Christian Leadership. Provides advanced training in communication for Christian leaders through a four week intensive course conducted in Chiangmai, Thailand, in partnership with the Asian Institute of Christian Communication. The course draws on the disciplines of anthropology, survey research, communication, and development. Segaard

MB 553 Training TESOL Teachers. An introductory course designed to help individuals effectively teach English to speakers of other languages. Addresses issues, methodologies, and skills in language acquisition and teaching. Prereq: MB 530 recommended. Audits by permission of instructor only. Brewster

MB 555 Worship as Empowerment. Leads students through an in-depth theological study of Christian worship, with reference to cross-cultural worship forms. The course focuses on the role, influence, and importance of worship in Christian witness, spiritual formation, and church growth. King

MB 560 Methods of Observing and Interpreting Culture. Designed to equip those working cross-culturally to discern and describe the structures of society and church. Techniques of interviewing, observing, and documenting. Prerequisite: MB 520. Shaw

MB 561 Introduction to Research Design. An introduction to research design with particular emphasis on producing a thesis/dissertation proposal. Attention will be given to each of the major components of a thesis (problem, review of the literature, methodology, findings, and conclusions). Required for all D.Min. and Ph.D. programs. No auditors permitted. Engvird

MB 571 Urban Anthropology. Cross-cultural studies of urban and industrial areas. Consideration of religious, economic, and sociological factors in the urban world. McConnell
MB 572 Practicum in Cross-Cultural Ministry.

MB 583 Methods of Discovering Worldview. This course teaches various semantic-based analyses designed to help students develop an understanding of worldview. This understanding is then applied to developing a contextualized Christianity. Prerequisite: MB 520 or equivalent basic anthropology course. Shaw

MB 590 Research Project (M.A.). Guidance provided to those involved in research projects. Special attention paid to problems assigned by church or mission.

MB 591 Independent Study (M.A.). Reading, reporting, and discussion, under faculty supervision, on topics of special interest or student weakness.

MB 595 Topics in Behavioral Sciences. Courses in topics such as educational anthropology, or the application of a particular anthropological theory to missiological understanding, culture change, etc.

MB 690 Thesis (Th.M.). Guidance provided to those writing theses. Special attention paid to problems assigned by church or mission.

MB 691 Independent Study (Th.M.). Reading, reporting, and discussion, under faculty supervision, on topics of special interest or student weakness.

MB 700 Tutorial in Behavioral Sciences. Independent investigation, under faculty supervision, of topics of relevance to D.Miss. students preparing theses in a behavioral science area.

MB 701 Methods in Behavioral Sciences. Guidance in the methodology for researching topics related to the program and/or dissertation of D.Miss. students.

MB 790 Dissertation (D.Miss.). Guidance provided to Doctor of Missiology candidates engaged in writing dissertations.

MB 800 Tutorial in Behavioral Sciences. Investigation, under faculty supervision, of topics related to the program and/or dissertation of Ph.D. students.

MB 801 Methods in Behavioral Sciences. Guidance in the methodology for researching topics related to the program and/or dissertation of Ph.D. students.

MB 890 Dissertation (Ph.D.). Guidance provided to Ph.D. candidates engaged in writing dissertations.

Church Growth (MC)

MC 524 Developing Cell-Based Churches. Explores issues involved in planting cell-based churches or transitioning an existing church to a cell-based structure. Topics include developing Christian community, evangelizing the unchurched into cells, and leadership training. Logan, Buller

MC 525 Starting and Multiplying New Churches. A basic orientation to the biblical, theological, sociological and practical dimensions of starting new churches, primarily focused on the United States. Considerable field research is required. Logan

MC 528 New Church Development. Networks students with cutting-edge church planting information and tools, and equips planters to develop a strategic plan on involving and equipping key lay leaders, developing new church support systems for pastors, and starting and leading the new church development process. Attendance at a three-day workshop is required. Logan

MC 530 Theology of Church Growth. A treatment of the biblical and theological presuppositions of the Church Growth Movement, including the issues raised by critics. Theological implications affecting world evangelization are discussed. *Foundational Course.* Van Engen

MC 532 Evangelizing Nominal Christians. Examines the complex problem of nominality in the individual, the institutional church and society, and its impact on urbanization, secularization and pluralism. *M.Div. core: MIN 3.* Gibbs

MC 533 Applied Church Growth. Applies the main principles of church growth in order to explore their practical outworking in the local church context. Topics addressed include motivational and equipping leadership, strengthening the 'vital signs', diagnosing and dealing with growth retarding factors, leadership expectations of church traditions, management, structuring, and planning for growth. Gibbs

MC 535 Growing Churches in Modern/Postmodern Contexts. Identifies key characteristics of modern and postmodern contexts, addressing the challenges each presents to the local church. Gibbs

MC 542 Church Growth Through Effective Evangelism. Equips church leaders to develop evangelistic strategies appropriate to their church's context. The course provides a theological basis for evangelism and covers strategies for personal and small group evangelism, large-scale evangelistic events, follow-up, and incorporation of new believers. Gibbs

MC 545 Churches of the New Apostolic Paradigm. Studies churches that are a part of the phenomenon of what many are calling "the new apostolic paradigm." In the 1990s this is the most rapidly growing type of Christian church on virtually every continent. Issues to be examined: name, focus, structure, worship, prayer, financing, outreach and power ministries. Wagner

MC 550 Ministries of Healing and Deliverance. The role of supernatural power, healing, signs and wonders, and the miraculous in missiological perspective. Includes field experience in nearby churches with healing ministries. Detroit, Kraft
MC 551 Confronting the Powers. This course introduces a set of spiritual factors which can play important roles in evangelism and church growth. *Multidisciplinary Course. Kraft*

MC 557 Contemporary Revivals. Examines the manifestations of revival worldwide from a biblical, theological, historical, cultural, and missiological framework. *Deiros*

MC 558 From Renewal to Revival. Encourages students to develop clear understandings of spiritual renewal and revival, to interpret present-day experiences of these events, to experience revival personally, and to guide churches from spiritual renewal to revival. *Deiros*

MC 570 Witness, Worship, and Spirituality. Theological and practical treatment of the inter-relatedness of witness, worship, and spirituality. *Gibbs*

MC 575 Empowering Leaders Through Mentoring. Explores how empowering takes place through the mentoring process, and focuses on building critical mentoring skills including listening and the art of asking questions, appropriate use of authority in mentoring, mentoring for character development, and other mentoring applications for empowering pastors, church planters, and lay leaders. Attendance at a three-day workshop is required. *Logan*

MC 583 Cross-Cultural Church Planting. A study of the planting and development of missionary churches into self-governing, self-supporting and self-propagating indigenous churches. *Park*

MC 590 Research Project (M.A.). Guidance provided to those involved in research projects. Special attention paid to problems assigned by churches or mission organizations. *McKee*

MC 591 Independent Study (M.A.). Reading, reporting, and discussion on church growth at the M.A. level, under faculty supervision. *McNair*

MC 595 Topics in Church Growth. Current issues in the field of church growth not included in other courses are presented, discussed, and researched. *McNair*

MC 690 Thesis (Th.M.). Guidance provided to those writing theses. Special attention paid to problems assigned by churches or mission organizations. *Whorton*

MC 691 Independent Study (Th.M.). Reading, reporting, and discussion on church growth at the Th.M. level, under faculty supervision. *Whorton*

MC 700 Tutorial in Church Growth. Independent investigation, under faculty supervision, of topics related to the program and/or dissertation of D.Miss. students. *Johnson*

MC 701 Methods in Church Growth. Guidance in the methodology for researching topics related to the program and/or dissertation of Ph.D. students. *Brockenshire*

MC 754 Evangelism and Church Planting from Pentecost to Constantine. Investigates ways in which the early church communicated the gospel and established communities of believers, exploring the ability of those strategies to contemporary contexts. *Gibbs*

MC 790 Dissertation (D.Miss.). Guidance provided to Doctor of Missiology candidates engaged in writing dissertations. *Brereton*

MC 800 Tutorial in Church Growth. Investigation, under supervision, of topics related to the program and/or dissertation of Ph.D. students. *Brockenshire*

MC 801 Methods in Church Growth. Guidance in the methodology for researching topics related to the program and/or dissertation of Ph.D. students. *Brockenshire*

MC 854 Evangelism and Church Planting from Pentecost to Constantine. Investigates ways in which the early church communicated the gospel and established communities of believers, exploring the ability of those strategies to contemporary contexts. *Gibbs*

MC 890 Dissertation (Ph.D.). Guidance provided to Ph.D. candidates engaged in writing dissertations. *Johnson*

International Development (MD)

MD 520 Introduction to International Community Development. This course surveys the extent of human needs in the two-thirds world and the basic philosophies followed to address those needs. *Multidisciplinary Course. Voorhies*

MD 531 Facilitating Holistic Community Development. Examines the basic tasks and skills of a project coordinator in participatory development, with specific applications to selected example areas, such as health care or participatory evaluation. *Johnson*

MD 533 Program Planning and Management. Examines theory and practice of participatory processes in church-based holistic development activity. Plans with community members rather than for them in group process. *Bradshaw*

MD 535 Ethical Issues in Cross-Cultural Development. Explores the ethical nature of development ministry, including its effect on religious beliefs, worldview assumptions, myths, and values of a culture. Assists students to define and implement ethical frameworks for their development work. *Prereq: MD540 strongly recommended. Bradshaw*

MD 556 Small Business Start-Ups in Mission. Provides a hands-on approach to starting or buying small businesses, setting up their infrastructures, and managing them profitably. Businesses can be used to support a missionary family or to train others. Students will learn a variety of necessary skills from both a Biblical and a business perspective. *Johnson*

MD 537 Micro-Enterprise International and Urban Development. Introduces micro/small enterprise development in 2/3-world settings. Special emphasis on micro-financing at grass-roots, village level. Includes assessment of micro-enterprise models, hands-on experience in developing enterprises, and understanding the biblical perspective. *Johnson*
MD 540 Theology of Holistic Ministry. Focus on establishing a strong biblical foundation for Christian development. Discussions of social justice, planned change, the local church, and ethics. Bradshaw

MD 590 Research Project (M.A.). Guidance provided to those involved in research projects. Special attention paid to problems assigned by church or mission.

MD 591 Independent Study (M.A.). Reading, reporting, and discussion on development at the M.A. level, under faculty supervision.

MD 595 Topics in International Development. Current issues in the field of development not included in other courses are presented, discussed, and researched.

MD 572 Practicum in International Development. Prereq: An MD course such as MD 520.

MD 690 Thesis (Th.M.). Guidance provided to those writing theses. Special attention paid to problems assigned by churches or mission organizations.

MD 691 Independent Study (Th.M.). Reading, reporting, and discussion on development at the Th.M. level, under faculty supervision.

MD 700 Tutorial in International Development Independent investigation, under faculty supervision, of topics related to the program and/or dissertation of D.Miss. students.

MD 701 Methods in International Development. Guidance in the methodology for researching topics related to the program and/or dissertation of D.Miss. students.

MD 790 Dissertation (D.Miss.). Guidance provided to Doctor of Missiology candidates engaged in writing dissertations.

MD 800 Tutorial in International Development. Investigation, under supervision, of topics related to the program and/or dissertation of Ph.D. students.

MD 801 Methods in International Development. Guidance in the methodology for researching topics related to the program and/or dissertation of Ph.D. students.

MD 890 Dissertation (Ph.D.). Guidance provided to Ph.D. candidates engaged in writing dissertations.

Mission History (MH)

MH 510 The Making of Global Christianity, 1790-1990. Studies the transformation of the Christian church from a Western to a majority-world phenomenon. The course looks at the agents and agencies of this transformation, with particular attention to the indigenous contribution. Foundational Course. Optional Core Competency. Shenk

MH 520 The Historical Development of the Christian Movement. An analysis of the dynamics of growth of the Christian movement from the apostolic age to the present, including prospects by A.D. 2000. Special attention given to various types of mission structures. Foundational Course. Optional Core Competency. Pierson

MH 521 History and Theology of Evangelical Awakenings. Study of the revivals and awakenings in both Western and non-Western countries which have been the dynamic behind much missionary expansion and social improvement. Pierson

MH 529 The Holy Spirit in the Mission of the Church. Focuses on historical evidences of the continuity of Jesus’ ministry in the church through the powerful manifestations of the Holy Spirit. Detres

MH 533 Women in Mission History. Examines “great souls”—particularly women and non-Westerners—in the history of the missionary movement, assessing historical context; sociological, economic, and political issues; and patterns and strategies of these individuals’ success. Vaden

MH 541 Mission History of the Korean Church. Traces the missionary movement of the Korean church to the present as a major contemporary world mission. T. Park

MH 542 Korean Church History. Introduces students to the history of the Korean church, including how evangelistic work began and developed and how the Korean church has grown. Explores the development of doctrine, worship, strategy, persecution, growth, and mission. T. Park

MH 590 Research Project (M.A.). Guidance provided to those involved in research projects. Special attention paid to problems assigned by church or mission.

MH 591 Independent Study (M.A.). Reading, reporting, and discussion on historical topics at the M.A. level, under faculty supervision.

MH 595 Topics in Mission History. Current issues in the field of mission history not included in other courses are presented, researched, and discussed.

MH 690 Thesis (Th.M.). Guidance provided to those involved in writing theses. Special attention paid to problems assigned by church or mission.

MH 691 Independent Study (Th.M.). Reading, reporting, and discussion on historical topics at the Th.M. level, under faculty supervision.

MH 700 Tutorial in Mission History. Independent investigation, under faculty supervision, of topics of relevance to Doctor of Missiology students preparing dissertations in historical areas.

MH 701 Methods in Mission History. Guidance in the methodology for researching topics related to the program and/or dissertation of D.Miss. students.

MH 752 Modern Mission History. Focuses on developments in the 19th/20th centuries resulting from the modern mission movement. Students will research church founding and development and how it has been influenced by modern missions. Shenk
MH 790 Dissertation (D.Miss.). Guidance provided to Doctor of Missiology candidates engaged in writing dissertations.

MH 800 Tutorial in Mission History. Investigation, under supervision, of topics related to the program and/or dissertation of Ph.D. students.

MH 801 Methods in Mission History. Guidance in the methodology for researching topics related to the program and/or dissertation of Ph.D. students.

MH 852 Modern Mission History. Focuses on developments in the 19th/20th centuries resulting from the modern mission movement. Students will research church founding and development and how it has been influenced by modern missions. Shenk

MH 890 Dissertation (Ph.D.). Guidance provided to Ph.D. candidates engaged in writing dissertations.

Mission Integration (MI)

MI 510 Thinking Missiologically. Explores the implications of SWM’s three-fold framework for missiological study: word, church, and world. Explores history, substance, method, and the significance of doing missiological reflection, as a foundation for study and action in students’ ministry contexts. Shenk, Van Engen

MI 520 Missiological Integration Seminar I. Assists students to select and/or design a study program which will serve their ministry development needs for mission service. Credit: 2 units. Required of all M.A. and Th.M. students. No auditors permitted

MI 521 Missiological Integration Seminar II. Assists students to bring an integrative closure to their whole study program. Credit: 2 units. Required of all M.A. and Th.M. students. Prerequisite: MI520. No auditors permitted

MI 591 Independent Study (M.A.). Reading, reporting, and discussion on mission integration topics at the M.A. level, under faculty supervision.

MI 595 Topics in Mission Integration. Current issues in the field of mission integration not included in other courses are presented, discussed, and researched.

Leadership Training (ML)

ML 501 Key Issues for Emerging Leaders. A study of leadership selection processes, including development phases, process items, spheres of influence, spiritual authority, and leadership principles. Focuses on a biblical case study and missionary case study to illustrate theory. Audit only with permission of instructor. Glantville

ML 512 Church-Based Leadership Development. Surveys the kind of leadership development which normally occurs in the context of the local church, and provides a set of curricular perspectives for both selecting and applying an appropriate set of leadership development approaches for a given congregational setting.

ML 520 Foundations of Leadership. A survey of leadership theory, including the history of leadership and contributions from various disciplines (including sociology, anthropology, and management theory). Explores biblical perspectives on leadership, including such topics as styles, spiritual gifts, modeling, emergence patterns, and church structures. Foundation Course. Glantville

ML 521 Developing Giftedness in Leaders. An in-depth study of the spiritual gifts, with an emphasis on leadership gifts (both directive and supportive). Points out responsibility for identifying, developing, and releasing gifted people. Uses Holland’s profile to suggest creation of structures through which gifts can operate. Suggests convergence as a major goal for Level-4 and Level-5 leaders. Prerequisite: Significant ministry experience. No auditors permitted.

ML 523 Mentoring. Conducts an in-depth study of relational empowerment and the nine basic mentor types: mentor discipler, spiritual guide, coach, counselor, teacher, sponsor, contemporary model, historical model and divine contact. Audit only with permission of instructor. Clinton

ML 524 Focused Lives. Examines ministry theory and philosophical concepts. Analysis of historical methodologies and personal application of learned principles. Focus on developing a personal philosophy of ministry. Audit only with permission of instructor. J. Clinton

ML 525 Leadership Selection and Training in the Info-Tech Age. Explores effective leadership selection and training practices, with attention to the field of adult education and the impact of emerging technologies. Through case study projects, students learn to develop strategic plans and instructional designs and teaching strategies for specific contexts. Freeman

ML 526 Spiritual Authority. Examines the impact of civilization, family structures, national culture, ethnic values, and cosmological assumptions on leadership models, values, and expectations. Prerequisites: MI520 and MI530 recommended. Crow

ML 528 Gender Issues in Leadership. Examines crucial issues in the development of women as leaders in ministry, using the framework of leadership emergence theory. The course considers issues in the areas of major paradigms, gender development, singleness and marriage, and leadership. Glantville

ML 529 Developmental Focus on Leaders. Trains students to use leadership theories grounded in comparative studies of the lives of biblical, historical, and contemporary leaders. This training will equip students to analyze their own leadership development and recognize emerging leaders in their ministries. Normally offered in conjunction with a Doctor of Ministry seminar. Clinton, Glantville

ML 530 Lifelong Development. Gives a biblical basis for the study of leadership selection processes. Identifies patterns such as time lines, development phases, process items, idealized time line, convergence, gift mix, spheres of influence, spiritual authority, and leadership principles, all in the context of study of actual biblical, historical and present-day leaders. Audit
ML 534 Value-Based Leadership in the Old Testament. Assesses various leadership perspectives in the Old Testament using several study methods. Focuses on cross-culturally applicable leadership principles. Audit only with permission of instructor. Clinton

ML 536 Value-Based Leadership in the New Testament. Examines New Testament perspectives on leadership elements and styles, philosophical models, mentoring, change dynamics, etc. Studies Peter, John, and Paul as leaders. Audit only with permission of instructor. Clinton

ML 537 Leaders and Church in Culture. Focuses on the social context of leadership and the life of the church. Examines theoretical perspectives for the study of community, structure, and leadership applied to analysis of Old Testament texts on organization and leadership. Lingenfelter

ML 538 Comparative Study of Leadership. Applies social and political anthropology to understanding leadership in diverse cultural settings. Provides several models and approaches for assessing leadership and formulating ministry strategy. Lingenfelter

ML 540 Leadership Training Models. An overview of leadership development which first focuses on the evaluation of training, using four major evaluation models as standards for evaluation. The course next categorizes 20-40 training models under three headings: formal, nonformal, and informal. Finally, various field training cases are analyzed using the perspectives that were introduced in the course. Foundation Course. Hoke

ML 541 Training Leaders of Short-Term Mission. Reflection on leadership in the context of short-term missions, providing a framework for action. Explores biblical images of leadership and those from leadership literature, assessing the specific needs and challenges facing a short-term missions leader. Engård

ML 546 Developing Leaders in Your Ministry. Equips church and agency leaders to evaluate and design local leadership development programs. Topics include leadership and curricular theory, delivery approaches, resurgence of church- or agency-based training, and the relationship of this type of training to the Bible institute, college, or seminary. Normally offered in conjunction with a Doctor of Ministry seminar. Elliston

ML 560 Change Dynamics. A course for executive and middle-level leadership of Christian organizations which explores change agent roles, organizational dynamics, and decision making processes. Introduces several change models as heuristic models for analyzing current change situations. Prerequisite: Significant ministry experience. McConnell

ML 572 Practicum in Leadership. A follow-up to other leadership courses, for the purpose of integrating leadership mission theory with practical experience. Credit: 2 or 4 units.

ML 578 Focusing Leaders. Helps pastors and leaders to develop an intentional strategy to clarify their own ministry direction and gifting, and then lead their church into its unique calling and giftedness. Attendance at a three-day workshop is required. Hoke

ML 580 Leadership Issues in the Korean Context. Addresses traditional and contemporary Korean understandings of leadership, contexts in which these understandings developed, the exercise of leadership, and problems involved in Korean leadership in light of the Bible. Taught in Korean. T. Park

ML 590 Research Project (M.A.). Guidance provided to those involved in research projects. Special attention paid to problems assigned by church or mission.

ML 591 Independent Study (M.A.). Reading, reporting, and discussion on leadership selection and training at the M.A. level, under faculty supervision.

ML 595 Topics in Leadership. Current issues in the field of leadership selection and training not included in other courses are presented, discussed, and researched.

ML 690 Thesis (Th.M.). Guidance provided to those involved in writing theses. Special attention paid to problems assigned by church or mission.

ML 691 Independent Study (Th.M.). Reading, reporting, and discussion on leadership selection and training at the Th.M. level, under faculty supervision.

ML 700 Tutorial in Leadership. Independent investigation, under faculty supervision, of topics of relevance to Doctor of Missiology students preparing dissertations in leadership areas.

ML 701 Methods in Leadership. Guidance in the methodology for researching topics related to the program and/or dissertation of D.Miss. students.

ML 751 Leadership Styles. Examines several leadership-style theories, exploring how to contextualize them to students' own cultures. Students will also analyze their own leadership styles. Clinton

ML 790 Dissertation (D.Miss.). Guidance provided to Doctor of Missiology candidates engaged in writing dissertations.

ML 800 Tutorial in Leadership. Investigation, under supervision, of topics related to the program and/or dissertation of Ph.D. students.

ML 801 Methods in Leadership. Guidance in the methodology for researching topics related to the program and/or dissertation of Ph.D. students.

ML 851 Leadership Styles. Examines several leadership-style theories, exploring how to contextualize them to students' own cultures. Students will also analyze their own leadership styles. Clinton

ML 890 Dissertation (Ph.D.). Guidance provided to Ph.D. candidates engaged in writing dissertations.

Ministry (MM)

MM 536 Mission Education in the Local Church. Practical examination of curriculum planning and lay involvement based on appropriate understandings of
mission and age-appropriate learning. Provides church leaders an opportunity to design a plan or curriculum to increase involvement in mission. M.Div. Core: MIN859. Freeman

MM 544 Deep-Level Healing. Teaches theory and practice of lay counseling in deep-level healing. Focuses on spiritual, emotional, and physical freedom to Westerners and non-Westerners ministering cross-culturally. Kraft, DeBord

MM 562 Deep Level Healing Practicum. Designed as a practicum in the form of prayer ministry or deep-level healing. Provides professional supervision, exploration of both practical skills and spiritual gifts, study of healing models, and discussion of specialized applications of healing prayer. Prerequisite: MM 544. No auditors permitted. De Bord


MM 573 Faith and Politics in Korea's Quest for Reunification. Reflects on the roles various religions have played in the national life of the Korean people in the context of norms from the Bible and from Church history. Provides students with a theoretical framework for making decisions with regard to reunification and for conducting dialogue with North Korea. Taught in Korean. Linton


MM 590 Research Project (M.A.). Guidance provided to those involved in research projects. Special attention paid to problems assigned by church or mission.

MM 591 Independent Study (M.A.). Reading, reporting, and discussion in some area of ministry and mission at the M.A. level, under faculty supervision.

MM 595 Topics in Ministry and Mission. Current issues in the field of ministry and mission not included in other courses are presented, discussed, and researched.

MM 690 Thesis (Th.M.). Guidance provided to those writing theses. Special attention paid to problems assigned by churches or mission organizations.

MM 691 Independent Study (Th.M.). Reading, reporting, and discussion on ministry and mission at the Th.M. level, under faculty supervision.

MM 700 Tutorial in Ministry and Mission. Independent investigation, under faculty supervision, of topics related to the program and/or dissertation of D.Miss. students.

MM 701 Methods in Ministry and Mission. Guidance in the methodology for researching topics related to the program and/or dissertation of D.Miss. students.

MM 790 Dissertation (D.Miss.). Guidance provided to Doctor of Missiology candidates engaged in writing dissertations.

MM 800 Tutorial in Ministry and Mission. Investigations, under supervision, of topics related to the program and/or dissertation of Ph.D. students.

MM 801 Methods in Ministry and Mission. Guidance in the methodology for researching topics related to the program and/or dissertation of Ph.D. students.

MM 890 Dissertation (Ph.D.). Guidance provided to Ph.D. candidates engaged in writing dissertations.

Urban Mission (MN)

MN 520 Introduction to Urban Mission. This course explores the history of the church's relationship to the city, the role of reflection in urban mission, the importance of narrative in evangelism, and the role of dialogue for city-centered areas. Audit only with permission of instructor. Foundational Course. Tiernsma Watson

MN 526 Urban Ministry/Urban Mission Models. Designed as a field-based traveling seminar in central Los Angeles, examining a variety of ministry models. Highlights models, concepts, and metaphors translatable to other urban contexts. Tiernsma Watson

MN 527 Understanding Poverty. Seeks to examine the present theories of poverty and develop alternative parameters for a holistic analysis of poverty. The course will deal with both theories and grass-roots level reflections. Christian

MN 528 Empowerment of the Poor. A study of the challenge that faces the church in a world marked by poverty, marginalization, exploitation, abuse, and injustice. An inter-disciplinary inquiry into the challenges of poverty and the missiological response of the local church. Christian

MN 529 Spirituality and Urban Mission. Designed to assist those who seek to understand and to develop a spirituality that is both sustaining within and foundational for urban mission. Our stories, the biblical story and the stories of the city will invite us to develop a spirituality that includes mental, emotional, and social and spiritual dynamics. Audit only with permission of instructor. MAT: Globalization (spirituality concentration only). Tiernsma Watson

MN 535 Biblical Economics and the Poor. The course examines urban community economic development from a Christian perspective, focusing particularly on the promise and potential of the role of the Church in promoting and facilitating economic change among the poor.

MN 540 Church Planting in the Urban Context. An exploration of how churches grow in an urban world, using the Apostle Paul's mission paradigm and a holistic approach.

MN 543 Citywide Evangelization and Transformation. Studies inductively the wave of mission agencies in anti-Christian, Christianized, and secular cities.
based on case studies from several continents. The course considers socio-cultural and theological forces behind the wave; emerging patterns of theology, leadership, and strategy; and interrelationships between the movements for spiritual warfare and social justice.

Grigg

MN 545 Developing Leaders in the City. This class will equip students to evaluate and develop ministry models that empower and that effectively address the complex issues of ministry in the city. Chamberlain

MN 572 Practicum in Urban Mission. A followup to other urban courses, for the purpose of integrating urban mission theory with practical experience. Tiersma Watson, Chamberlain

MN 576 Incarnation and Mission Among the World’s Urban Poor. The principles of self denial, sacrifice, and service in order to bring the Kingdom of God and justice to the poor, and to gain intimacy with the Lord, will be studied. Participants will engage in practical experience projects and interviews among the poor. M.Div. core: MIN8. Brewster

MN 590 Research Project (M.A.). Guidance provided to those involved in research projects. Special attention paid to problems assigned by church or mission.

MN 591 Independent Study (M.A.). Reading, reporting, and discussion in some area of urban mission at the M.A. level, under faculty supervision.

MN 595 Topics in Urban Mission. Current issues in the field not included in other courses are presented, discussed, and researched.

MN 690 Thesis (Th.M.). Guidance provided to those writing theses. Special attention paid to problems assigned by churches or mission organizations.

MN 691 Independent Study (Th.M.). Reading, reporting, and discussion on urban mission at the Th.M. level, under faculty supervision.

MN 700 Tutorial in Urban Mission. Independent investigation, under faculty supervision, of topics related to the program and/or dissertation of D.Miss. students.

MN 701 Methods in Urban Mission. Guidance in the methodology for researching topics related to the program and/or dissertation of D.Miss. students.

MN 790 Dissertation (D.Miss.). Guidance provided to Doctor of Missiology candidates engaged in writing dissertations.

MN 800 Tutorial in Urban Mission. Investigation, under supervision, of topics related to the program and/or dissertation of Ph.D. students.

MN 801 Methods in Urban Mission. Guidance in the methodology for researching topics related to the program and/or dissertation of Ph.D. students.

MN 990 Dissertation (Ph.D.). Guidance provided to Ph.D. candidates engaged in writing dissertations.

Modern/Postmodern Culture (MP)

MP 520 Introduction to Modern/Postmodern Culture. Explores what a missionary encounter with modern/postmodern culture would entail. A missiological approach will be used to analyze the culture of modernity/postmodernity in terms of its controlling plausibility structures as a starting point for missionary response. M.Div. core: MIN8. Shenk

MP 521 Culture, the Self, and Conversion. Examines the preoccupation of modern society with self. Will provide students with the tools for understanding the historical development of the self in modern culture, and develop a biblically-based missiological perspective on mission to this culture. Shenk

MP 522 Mission and Religion in Modern Culture. Analyzes approaches and models of missionary witness that engage the critical intellectual and religious issues of modern/postmodern culture. Shenk

MP 590 Research Project (M.A.). Guidance provided to those involved in research projects. Special attention paid to problems assigned by church or mission.

MP 591 Independent Study (M.A.). Reading, reporting, and discussion on modern/postmodern culture issues at the M.A. level, under faculty supervision.

MP 595 Topics in Modern/Postmodern Culture. Current issues in the field of modern/postmodern culture not included in other courses are presented, discussed, and researched.

MP 690 Thesis (Th.M.). Guidance provided to those involved in writing theses. Special attention paid to problems assigned by church or mission.

MP 691 Independent Study (Th.M.). Reading, reporting, and discussion on modern/postmodern culture issues at the Th.M. level, under faculty supervision.

MP 700 Tutorial in Modern/Postmodern Culture. Independent investigation, under faculty supervision, of topics of relevance to Doctor of Missiology students preparing dissertations on modern/postmodern cultural issues.

MP 701 Methods in Modern/Postmodern Culture. Guidance in the methodology for researching topics related to the program and/or dissertation of D.Miss. students.

MP 750 Theories of Modernity and Postmodernity. For students doing advanced research in modern/postmodern culture. Applies theories to themes such as religion, the self, globalization, generational change, pluralism, and relativism. Shenk

MP 790 Dissertation (D.Miss.). Guidance provided to Doctor of Missiology candidates engaged in writing dissertations.

MP 800 Tutorial in Modern/Postmodern Culture. Investigation, under supervision, of topics related to the program and/or dissertation of Ph.D. students.

MP 801 Methods in Modern/Postmodern Culture. Guidance in the methodology for researching topics
related to the program and/or dissertation of Ph.D. students.

MP 850 Theories of Modernity and Postmodernity. For students doing advanced research in modern/postmodern culture. Applies theories to themes such as religion, the self, globalization, generational change, pluralism, and relativism. Shenk

MP 890 Dissertation (Ph.D.). Guidance provided to Ph.D. candidates engaged in writing dissertations.

Religions (MR)


MR 524 The Covenants of Scripture and the People of Israel. Examines the nature and contents of biblical covenants from various perspectives including promise theology, covenant theology, dispensationalism, and progressive dispensationalism. Special attention given to the place of Israel in the covenants. Saucy

MR 526 Jewish Evangelism. Through consideration of key Old Testament prophecies, the course will equip both those in Jewish mission work and those who desire to witness to Jewish people they encounter. It will provide an understanding of how Jewish people view the Gospel and how an approach can best be made. Robinson

MR 527 Jewish Apologetics. Considers and responds to the major Jewish objections to the Messiahship of Jesus under the categories of general, historical, theological, prophetic, New Testament, and traditional. Brown

MR 528 Rashi and the Torah. Rabbi Solomon Isaac's (Rashi) contribution to the interpretation of the first five books of the Hebrew Bible has had a profound effect on the understanding of Scripture for both Jews and Christians. Attention will be given to Rashi's method of Bible study, his treatment of texts traditionally understood as messianic, and his influence on issues related to biblical ethics to better facilitate dialogue and mission. Dauermann

MR 529 Worship in the Jewish Context. Examines the history, structure, and theology of the Jewish prayer book and facilitates use of it for a mission and/or Messianic congregation. Dauermann

MR 530 Messianic Faith and Rabbinic Judaism. Affirms the Jewish roots of biblical faith, and studies Jewish history, the Holocaust, the State of Israel, Jewish evangelism, etc.

MR 531 Jewish History, Literature, and Thought of the Second Temple Period. Designed to acquaint the student with a thousand year period of Jewish history and the Jewish literature of this period, a period which included New Testament history and literature. Giatmakis

MR 532 Jewish History, Literature, and Thought of the Medieval Period. This course is designed to give the student a working knowledge of Jewish history during the Middle Ages (650-1650 CE), with an emphasis upon the flow of that history in relationship to events outside the Jewish community. Shenk

MR 533 Jewish History, Literature, and Thought of the Modern Period. This course is designed to introduce the student to the social, political, and religious aspects of modern Judaism from the seventeenth to the twentieth centuries. Shenk

MR 534 Jesus the Messiah: The Messiah in Jewish Christianity. A study of the person and work of Jesus Christ, including discussion of the manner in which the Jewish community in Jesus' day interpreted the Messianic passages in the Hebrew scriptures. Brown

MR 535 The History of Jewish Christianity. An introduction to the life and faith of the Jewish Christian community in the Land of Israel in the first five centuries. A.D.

MR 538 Jewish Evangelism Practicum


MR 550 Introduction to Islam. An overview of Muslim faith and practice, with special attention to comparisons with Christianity, varieties of expression, and their implications for Christian witness. Foundation Course. Woodberry

MR 551 Muslim Evangelism. Development and evaluation of various forms of Christian witness among the broad spectrum of Muslim peoples. Foundation Course. Woodberry, Parshall

MR 552 The Muslim-Christian Encounter. The major developments in polemics between Muslims and Christians from the eighth century to the present; interaction in writings between Muslim and Christian scholars and attitudes which underlie the Christian mission to Muslims. Foundation Course. Gilliland

MR 553 Area Studies in Islam and Christianity. An overview of Muslims and Christians in different parts of the world. Foundation Course. Woodberry

MR 554 Church Planting in Muslim Contexts. Deals with material from the call of the church planter to the emergence of the church. Covers the practical problems and salient theological issues that arise as the gospel comes into contact with Muslim societies. Woodberry

MR 555 Folk Islam. This course first studies the roots of Islamic animism and its relation to other religions, following which both the historical and contemporary developments in folk Islam are surveyed. Woodberry

MR 556 Current Trends in Islam. Examines the basic beliefs and practices that inspire and guide Islamic
revival today. Issues to be addressed include the impact of colonialism, Western ideas, independence and petrodollars, the response to these stimuli, and their implications for Christian witness. *Woodberry*

**MR 557 Women in Islam.** An examination of the identity and role of women in historic and contemporary Islam as revealed by the Qur'an and Hadith and throughout society, covering various cultural contexts.

**MR 558 Theological Issues in Islam and Christianity.** Examines and responds to the theological challenge which Islam presents to Christians with its missionary and political outcomes.

**MR 565 Introduction to the Qur’an.** Explores what the Qur’an is in itself, its connection with the life of Muhammad, and its role in the Muslim community. The course raises the issues of the meaning of the Qur’an for Christian interpretation and the role of the Qur’an in Christian witness. *Zahniser*

**MR 570 Power Encounter.** Study of power encounter (as defined by Tippett) in the extension and growth of the people of God. Focuses on the biblical validity and contemporary relevance of spiritual power encounters in the extension of the Kingdom of God. *Kraft*

**MR 572 Practicum in Religions**

**MR 590 Research Project (M.A.).** Guidance provided to those involved in research projects. Special attention paid to problems assigned by church or mission.

**MR 591 Independent Study (M.A.).** Reading, reporting, and discussion on topics in religions at the M.A. level, under supervision.

**MR 595 Topics in Religions.** Current issues in the field of religions not included in other courses are presented, discussed, and researched.

**MR 690 Thesis (Th.M.).** Guidance provided to those involved in writing theses. Special attention paid to problems assigned by church or mission.

**MR 691 Independent Study (Th.M.).** Reading, reporting, and discussion on topics in religions at the Th.M. level, under faculty supervision.

**MR 700 Tutorial on Religions.** Independent investigation, under faculty supervision, of topics of relevance to Doctor of Missiology students preparing dissertations in the area of religions.

**MR 701 Methods in Religions.** Guidance in the methodology for researching topics related to the program and/or dissertation of D.Miss. students.

**MR 790 Dissertation (D.Miss.).** Guidance provided to Doctor of Missiology candidates engaged in writing dissertations.

**MR 800 Tutorial in Religions.** Investigation, under supervision, of topics related to the program and/or dissertation of Ph.D. students.

**MR 801 Methods in Religions.** Guidance in the methodology for researching topics related to the program and/or dissertation of Ph.D. students.

**MR 890 Dissertation (Ph.D.).** Guidance provided to Ph.D. candidates engaged in writing dissertations.

**Translation (MS)**

**MS 520 Foundations of Translation.** Basic theory and practice of translation within a communications framework focusing on pretranslation needs: linguistic, cultural, semantic, and exegetical. *Foundational Course. Prerequisite: MS520 or equivalent. Shaw*

**MS 521 Translation Methods and Principles.** Translation theory is applied to understanding the translation process, testing and finalizing a translation program. *Foundational Course. Prerequisite: MS520 or equivalent. Shaw*

**MS 540 Theory of Translation.** This course seeks to examine translation theory and its relevance to technical and biblical translation. Issues such as communication theory, relevance theory, literary genre, style and discourse, lexical and thematic diversity, semantic structures, and propositionalization will be considered. *Shaw*

**MS 542 Theological Factors in Translation.** Challenges the concept that translators "just translate" and do not need to focus on theological issues either in preparation for translation, when translating, or in followup. *Prerequisite: MT520 and MS520. Shaw, Van Engen*

**MS 550 Cultural Factors in Translation.** Study of specific problems raised by characteristics of the cultural matrices of the source text, receptor populations, and translators. *Prerequisite: MS520, MS520 or equivalent. Shaw*

**MS 560 Translation Evangelism and the Church.** Ways in which Bible and Christian literature translation can affect church growth including evangelism, contextualization, and the avoidance of nominalism. *Shaw*

**MS 565 Training National Translators.** Considers learning and teaching styles, receptor-oriented needs, biblical background knowledge, cross-cultural communication styles, and curriculum design. *Shaw*

**MS 570 Translation Consulting Principles and Practices.** Develops a model of consultants as encouraging members of the translation teams, emphasizing cross-cultural interaction and training. *Prerequisite: MS520. Shaw*

**MS 590 Research Project (M.A.).** Guidance provided to those involved in research projects. Special attention paid to problems assigned by church or mission.

**MS 591 Independent Study (M.A.).** Reading, reporting, and discussion on translation at the M.A. level, under faculty supervision.

**MS 595 Topics in Translation.** Various courses and seminars with attention given to translation problems in specific languages or cultures or specific linguistic, cultural, or theoretical problems.
MS 690 Thesis (Th.M.). Guidance provided to those involved in writing theses. Special attention paid to problems assigned by church or mission.

MS 691 Independent Study (Th.M.). Reading, reporting, and discussion on translation at the Th.M. level, under faculty supervision.

MS 700 Tutorial in Translation. Independent investigation, under faculty supervision, of topics of relevance to D.Miss. students preparing theses in a translation area.

MS 701 Methods in Translation. Guidance in the methodology for researching topics related to the program and/or dissertation of D.Miss. students.

MS 790 Dissertation (D.Miss.). Guidance provided to Doctor of Missiology candidates engaged in writing dissertations.

MS 800 Tutorial in Translation. Investigation, under faculty supervision, of topics related to the program and/or dissertation of Ph.D. students.

MS 801 Methods in Translation. Guidance in the methodology for researching topics related to the program and/or dissertation of Ph.D. students.

MS 890 Dissertation (Ph.D.). Guidance provided to Ph.D. candidates engaged in writing dissertations.

Mission Theology (MT)

MT 510 Doing Theology in Context. A review of the theory of contextualization, evaluation of the literature, and application through projects based on the student's experience. Foundational Course. Audit only with permission of instructor. Prerequisite: Ministry in non-U.S. context and one course each in anthropology and theology. Gilliland

MT 520 Biblical Foundations of Mission. Review of perspectives in both Old and New Testaments on the mission of the people of God touching the nations, under the rubric of the Kingdom of God. Foundational Course. Core Competency. Van Engen

MT 521 Pauline Theology and the Mission Church. The principles of Paul in planting and nurturing cross-cultural churches, evaluating contemporary mission practice in the light of Paul. Foundational Course. Gilliland

MT 522 Local Congregation as Mission. Seeks to stimulate reflection and creativity concerning the church from both sociological and theological points of view. Looks at both the minimal center of what may be called "Church" and the maximal limits of what may genuinely be included as legitimate arenas of mission.
Van Engen, Detris

Van Engen

MT 524 Interpreting the Bible in Cross-Cultural Contexts. Studies ethnohermeneutics, using dynamically equivalent hermeneutical methodologies to aid biblical interpretation in specific cultural contexts.
Caldwell

MT 530 Contemporary Theologies of Mission. A comprehensive evaluation of contemporary theologies of mission in the light of the Great Commission, with particular reference to the conciliar-evangelical debate, post-Vatican II Roman Catholic missiology, and the current revolution of rising expectations throughout the world. Serves as optional prerequisite for MT700 and MT800. Prerequisite: MT520. Van Engen

MT 537 Theologizing in Mission. Introduces students to the skills of doing theology in search of biblical truth, in relation to a broad range of complex issues involved in missiology. Serves as optional prerequisite for MT700 and MT800. Prerequisite: MT520. Van Engen

MT 540 Missiological Issues: The Church in the City. A presentation of the nature, shape, and missiological orientation of the church in the city. The course seeks to foster reflection, new insights, onsite observation, and creative vision for the way the church might be reshaped and reoriented in order to be missiologically viable in the cities of today's world. M.Div. core: MIN8.
Van Engen, Detris

MT 542 Theology for Urban Mission. Utilizes a narrative methodology for examining the complexity of the urban scene, the context, and the examination of biblical themes for an urban missiology.
Prerequisite: MN520. Van Engen, Tiersma Watson

Prerequisite: MB520. Kraft

MT 570 Analyzing Text and Context. Enables students to use a discourse analysis approach to understanding the nature and context of text. Provides methodology to account for the author's intended meaning, how the message was understood in its original context, and how the message can be transferred into the present-day context.
Shaw

MT 571 Using Text in Context. Adapt text analysis methods for effective proclamation/translation in present-day contexts which are often pluralist and complex. Builds on textual analyses completed for MT570. Prerequisite: MT570. Shaw

MT 590 Research Project (M.A.). Guidance provided to those involved in research projects. Special attention paid to problems assigned by church or mission.

MT 591 Independent Study (M.A.). Reading, reporting, and discussion on mission theology at the M.A. level, under faculty supervision.

MT 595 Topics in Mission Theology. Current issues in the field not presented in other courses.

MT 690 Thesis (Th.M.). Guidance provided to those involved in writing theses. Special attention paid to problems assigned by church or mission.

MT 691 Independent Study (Th.M.). Reading, reporting, and discussion on mission theology at the Th.M. level, under faculty supervision.

MT 700 Tutorial in Mission Theology. Independent investigation, under faculty supervision, of topics of relevance to D.Miss. students preparing theses in theology of mission.
Prerequisite: MT530 or MT537

MT 701 Methods in Mission Theology. Guidance in the methodology for researching topics related to the program and/or dissertation of D.Miss. students.

MT 770 Analyzing Text and Context. Enables students to use a discourse analysis approach to understanding the nature and context of text. Provides a methodology to account for the author's intended meaning, how the message was understood in its original context, and how the message can be transferred into the present-day context.
Shaw

MT 771 Using Text in Context. Adapts text analysis methods for effective proclamation/translation in present-day contexts which are often pluralist and complex. Builds on textual analyses completed for MT770. Prerequisite: MT770. Shaw

MT 790 Dissertation (D.Miss.). Guidance provided to Doctor of Missiology candidates engaged in writing dissertations.

MT 800 Tutorial in Mission Theology. Investigation, under supervision, of topics related to the program and/or dissertation of Ph.D. students.
Prerequisite: MT530 or MT537

MT 801 Methods in Mission Theology. Guidance in the methodology for researching topics related to the program and/or dissertation of Ph.D. students.

MT 870 Analyzing Text and Context. Enables students to use a discourse analysis approach to understanding the nature and context of text. Provides a methodology to account for the author's intended meaning, how the message was understood in its original context, and how the message can be transferred into the present-day context.
Shaw

MT 871 Using Text in Context. Adapts text analysis methods for effective proclamation/translation in present-day contexts which are often pluralist and complex. Builds on textual analyses completed for MT870. Prerequisite: MT870. Shaw

MT 890 Dissertation (Ph.D.). Guidance provided to Ph.D. candidates engaged in writing dissertations.
School of Psychology

Degree Programs and Accreditation
Mission Statement
Goals
Student Life
Psychology Graduate Union
Women
Ethnic Minorities
Financial Assistance
Community Resources

Department of Clinical Psychology
Character and Purpose
Admission
Faculty Advisors
Curriculum
  General Psychology
  Research and Evaluation
  Clinical Psychology
  Theology and Integration
  In-Sequence Master's Degree in Psychology
Master of Arts in Christian Leadership
General Academic Issues
Registration
Student Handbook
Academic and Clinical Reviews
Transfer of Credit
Doctoral Candidacy
Terminal Master's Degree
Graduation and Commencement
Courses of Study

Department of Marriage and Family
Character and Purpose
Program Distinctives
Admission
Student Handbook
The Training Experience
Integration Studies
Curriculum
Clinical Training
Personal Growth and Therapy
Transfer of Credit
Cooperative Programs
Courses of Study

The Psychological Center

Other Training and Research Facilities

Clinical Faculty Members

Clinical Facilities for Field Training
THE SCHOOL OF PSYCHOLOGY

Degree Programs and Accreditation

The School of Psychology comprises two departments, the Department of Clinical Psychology and the Department of Marriage and Family.

The Department of Clinical Psychology offers two degree programs, the Doctor of Philosophy (Ph.D.) and the Doctor of Psychology (Psy.D.). Both are approved (professionally accredited) by the American Psychological Association (APA).

The Department of Marriage and Family offers the Master of Science (M.S.) degree in marital and family therapy. The M.S. in marital and family therapy is accredited by the Commission on Accreditation for Marriage and Family Therapy Education.

Mission Statement

The School of Psychology, in embracing the broader mission of the Christian church to minister to the spiritual, moral, emotional, relational, and health needs of people throughout the world, seeks to prepare men and women as distinctive scholars and practitioners whose scientific and therapeutic endeavors are formed by a deep understanding of both the human sciences and the Christian faith.

Goals

The primary goals of the School of Psychology are:

1. To train qualified Christian persons to function as competent practitioners in the field of mental health.
2. To foster the formation of a theological understanding of the human condition and to provide an educational environment for the study of the integration of the human sciences and the Christian faith.
3. To provide opportunities for faculty and students to engage in scholarship and research into the biopsychosocial and spiritual bases of human behavior and to apply this research and scholarship wherever they may serve.
4. To strengthen marriage and family life education, and the treatment and prevention of marital and family dysfunction, at a time when the erosion of these components of society is of great concern to the church and community at large.
5. To assist the seminary in fulfilling its mission to the church throughout the world by seeking to supplement the theological education of all its students and graduates and other Christian leaders with appropriate psychological, sociological, and educational knowledge that can alleviate human suffering and build healthier families, churches, and communities.
6. To offer continuing and extended education to professionals in various health fields that will aid in improving the spiritual, moral, and mental health of society.

Student Life

Close bonds develop between students as they progress through the program. Informal gatherings are opportunities for developing relationships and for taking advantage of the many recreational and cultural opportunities to be found in Pasadena and the greater Los Angeles area. Small fellowship groups are formed each fall for incoming students who wish to participate. Students represent a diversity of geographical, denominational, ethnic and educational backgrounds. Opportunities are provided for spouses to participate in many of the activities of their partner’s graduate education. This may include small groups, lectures and social activities.

Students are strongly encouraged (but not required) to take advantage of opportunities for personal, psychological and spiritual growth while progressing through the program. A list of clinical psychologists in the area who are willing to see students at a reduced rate is available at the front desk of the School of Psychology offices.

Psychology Graduate Union

Students in the School of Psychology have an opportunity to become actively involved in decision-making and administrative processes. All students in the School are members of the Psychology Graduate Union. The purpose of this organization is to represent members in all matters affecting student life, and to afford members the experience of serving their peers and the school in the area of academic and professional concerns.

Responsible for all affairs related to the Graduate Union is an executive cabinet composed of the cabinet of the Clinical Psychology
Department and the Marriage and Family Department. The Clinical Psychology Department cabinet is composed of a copresident, secretary, multicultural concerns coordinator, Women’s Concerns Committee representative, internship liaison, Theology Graduate Union representative, professional liaison, social events coordinator, computer room coordinator, two student representatives to the faculty, as well as a representative from each year in each degree program in the department. The Marriage and Family Department cabinet is composed of a president, the secretary-treasurer (who serves both cabinets), a representative from each year in each degree program in the department, as well as the ethnic resource coordinator, women's resource coordinator, professional liaison, and social events coordinator.

The Clinical Psychology Department cabinet publishes weekly cabinet notes. It sponsors a short-term emergency loan fund and the annual Travis Awards for Predissertation Study of Issues Relating to the Integration of Psychology and Religion. The Marriage and Family Department cabinet publishes a monthly newsletter, and the Marriage and Family Department president publishes a periodic newsletter. The executive cabinet (combined departments) provides students making professional presentations with small honoraria, and provides short-term emergency loans. It also holds quarterly social events for the membership, and plans the annual Gene Pfimmer Memorial Softball Game.

Psychology Graduate Union members also have an opportunity to serve as members of various planning, administrative and evaluation committees. Such involvement gives students experience in administrative work and the chance to share in policy-making. The two faculty representatives and the president are members of the faculty policy-making body, with full responsibilities and privileges. Two students represent psychology students on the All Seminary Student Council. Other students serve on the library, clinical psychology curriculum, admissions, and spiritual life committees, as well as on numerous ad hoc committees. In every instance students serving on committees in the program have full voting rights. Students may serve without vote on dissertation committees for other students; it is the student’s option to serve and the candidate’s option to select.

The active participation of the Psychology Graduate Union in the decision-making processes of the program means that students are deeply involved in the recruitment, evaluation, retention and release of faculty. Students complete extensive course evaluations of the professor’s sensitivity to issues related to women, ethnic minorities and religious dimensions.

Women

The School of Psychology follows an “equal opportunity” admissions policy, with about 50% of its students being women. The faculty endorses the guidelines to reduce bias in language of the American Psychological Association and the American Association of Marriage and Family Therapy. Faculty are encouraged to incorporate research and theory on women from the social and behavioral sciences into all courses, and this issue is included in all course evaluations. In the Department of Clinical Psychology, seminars on The Psychology of Gender and Women in Therapy are offered every other year. Persons interested in integrating feminism, social and behavioral sciences and their Christian faith will find support for this in the larger Fuller community.

One student in each department is appointed each year as Women’s Issues Resource Coordinator. The persons in these positions are responsible for providing bibliographic and other resources to students and faculty in the program, sensitizing the community to issues pertinent to therapy with women, and the educational process for women students. These persons also plan regular social events for students and faculty and keep them informed of local workshops, meetings, speakers, and other events focused on women’s issues.

Ethnic Minorities

The School of Psychology is committed to the recruitment and training of students with ethnic American backgrounds—Asian, African-American, Hispanic and Native American. It follows a proactive admissions policy and is part of the GRE Minority Student Locator program. All School of Psychology faculty are encouraged to address ethnic and cross-cultural issues in their teaching, research and practice. For all students, a seminar on multicultural issues is offered every year, and a number of faculty and students conduct research in this area. Clinical experience with relevant groups is encouraged in the diverse population which surrounds Pasadena and the Los Angeles area.

Two students of color (one in each department) are appointed each year as a Multicultural Concerns Committee. The persons in these positions are responsible for sensitizing students, faculty and staff of the psychology programs and the seminary as a whole to issues related to ethnic minorities. This includes identifying the unique needs of students, addressing issues pertinent to therapy with ethnic-Americans, and providing resources for students and faculty. This person also serves on the admissions committee as a full
member in their respective department. Social events and workshops are conducted each year to increase awareness and facilitate a sense of community among all the School of Psychology students. In addition, students are encouraged to participate in the related activities in this area offered by the Schools of Theology and World Mission.

Financial Assistance

Financial assistance for these degree programs is limited. Students are strongly encouraged to finance their education through parental and other private support, personal savings, veterans or state disability benefits, outside scholarships, church care, etc.

For students who are not able to support their education in one of the above ways, limited grant-in-aid is available. It should be stressed that this assistance is minimal, and students are required to provide for the greater portion of their own living expenses and educational costs. Financial aid application forms are mailed along with letters of acceptance following admissions decisions.

For eligible students, loans through government and commercial sources are available in amounts up to $18,500 per year, and may be applied for through the Seminary's Financial Aid Office. Applicants are encouraged to explore opportunities for financial aid available in their states of residence prior to matriculation.

Administrative, clinical, research and teaching assistantships are provided to the extent they are available. The Psychological Center provides the largest number of assistantships; it provided partial support for nearly 100 students during 1998-99. The Travis Institute provided partial support for 4 students during this same year.

The Seminary's Office of Career Services aids students and spouses in finding part-time positions in Pasadena and the surrounding areas. A large percentage of these jobs are in the mental health fields (clinics, counseling centers, etc.) or in residential homes, state or private hospitals, colleges, churches, etc. Some jobs are available in the areas of teaching and research as well as counseling, and involve service to all age groups. Typically, salaries range from $10 per hour to $15 per hour, and hours vary from eight to 20 per week for students and up to full time for spouses. Many of these positions supplement the learning process for students. Students should be aware that graduate study is demanding and those working over 20 hours per week will severely compromise the quality of their educational experience.

Students should be aware that the clinical settings often have no commitment to coordinate their work opportunities with the student's clinical training needs. The most serious problem present in many situations is the lack of regularly scheduled supervision provided by the setting. In order to ensure that students not engage in employment which is incompatible with the degree training program, the faculty has established the policy outlined below:

Students must obtain the approval of their director of clinical training before accepting employment in any setting in which the student will be carrying out any of the functions which are normally performed by clinical psychologists or marital and family therapists and for which the student is in training within Fuller's degree programs.

The clinical psychology student must obtain a written commitment from the prospective employer stating that the employer will provide not less than one hour a week of individual supervision from a licensed clinical psychologist throughout the student's term of employment.

The marital and family therapy student must also obtain a written commitment from the prospective employer stating that the employer will provide not less than one hour a week of individual supervision from a licensed marriage, family, child counselor, a licensed clinical psychologist or a board-certified psychiatrist throughout the student's term of employment.

In either case, the employer will pay for this supervision. This written agreement must be accepted by the appropriate director of clinical training prior to the job's beginning.

Community Resources

Because of Fuller's fortunate location in a major metropolitan area, students have continuous access to a wide variety of lectures, symposia and workshops presented by nationally and internationally renowned figures in the fields of psychology and marriage and family. Extensive library holdings and major research and clinical facilities in the area provide resources which supplement those provided in the School of Psychology. Distinguished psychologists, family therapists and other leaders in the mental health professions speak on an occasional basis to students and faculty. In addition, students are encouraged to join professional organizations and attend their conventions.
Character and Purpose

The Department of Clinical Psychology of Fuller's School of Psychology is a unique venture in higher education. Its purpose is to prepare a distinctive kind of clinical psychologist: women and men whose understandings and actions are deeply informed by both psychology and the Christian faith. It is based on the conviction that the coupling of Christian understanding of women and men with refined clinical and research skills will produce Christian clinical psychologists with a special ability to help persons on their journeys to wholeness and salvation.

Toward these goals, an attempt is made to avoid reducing human beings to the descriptive data of psychology, and theology to a set of propositions about God. Instead, both disciplines are accorded mutual respect in an effort to impart to the student a genuine appreciation for the contributions of each. The models of training which emerge from this perspective have been termed the Scientist/Practitioner/Christian model and the Practitioner/Evaluator/Christian model. This reflects the School's commitment to clinical training grounded in scientific psychology and Christian theology.

At its simplest, theology may be defined as conceptualizing God and God's relationship with humankind in ways that are relevant to this day. In a sense, everyone is a theologian, holding views about God. But not everyone is a good and profitable theologian. For this higher purpose a serious study of theology is imperative.

The data of theology consist primarily of the self-revealing acts and words of God contained in the prophetic and apostolic Scriptures. Yet it is not enough simply to quote what Scripture itself contains. Theology must encounter and speak to each new generation and situation. Its task is to state the message of the Bible, making clear the relevance of this message to every person's current need.

On the other hand, psychology may be defined as the study of human behavior. It emphasizes the scientific approach, but it does not rule out the several other ways by which we have come to an understanding of human nature. Some of these impressions have come through self-reflective consciousness, creative and artistic expression, religious experience and philosophical thought.

The distinctiveness of the School of Psychology lies in its attempt to integrate these fields in theory, research and practice. Through a series of didactic, experiential and reflective endeavors, theology and psychology are related. Students are encouraged to reflect on their own appropriation of faith (intrapersonal integration) and to determine how the data of both disciplines can be combined (conceptual integration). Further, support is given to research efforts to assess the interconnections of faith and behavior (experimental integration) and to the mutual sharing of insights with others in related vocations such as the ministry (interprofessional integration). Most importantly, students are trained in the melding of psychology and theology in clinical practice (professional integration).

Faculty members hold the view that integration at any level is a profitable endeavor. They communicate a view of people as having been created in the image of God, with an abiding concern for their relationship to Jesus Christ. They convey the conviction that resources exist which transcend their own. They attempt to model in teaching and living the unique combination of sincere faith and clinical excellence which the School espouses.

The needs of contemporary society are creating new and challenging roles for clinical psychologists. The School of Psychology believes it is both the opportunity and the responsibility of the church and society to be involved in this training. Graduates of this program are qualified to serve in both the church and the wider community. As clinical psychologists they serve on hospital staffs, in private practice, in church-sponsored counseling centers, and as faculty members in higher education.

Admission

General standards for admission to any of the three schools of Fuller Theological Seminary are described in the second section of this catalog. Admission to the Ph.D. or Psy.D. programs in clinical psychology of the School of Psychology requires that a student have earned the B.A. degree from an academically accredited institution. Admission to these programs is competitive.

The entering student in the fall of 1997 had a median grade point average of 3.73, and the median score on the Graduate Record Examination was 1150 (verbal and quantitative). Applicants whose GRE scores (verbal and quantitative combined) are below 1000, or whose psychology GPA is less than 3.0, are seldom competitive unless their background suggests a nonacademic reason for the low scores.

The undergraduate major is most useful when it is in the social and behavioral sciences. A minimum of six courses in basic psychology (including subjects such as abnormal, developmental, experimental, physiological and social psychology, statistics, tests and measures, learn-
ing and motivation, and personality) is a requirement for entry into either program. Equally important for admission to the program are commitment to the historic Christian faith and life, personal qualities of high integrity, strong motivation for service, empathy for others, ability in relationships, spiritual sensitivity and an abiding love for scholarship. These qualities will be evaluated through letters of recommendation from those who know the candidate well, as well as the applicant’s statement of purpose.

The completed application form and the $50 application fee must be received by January 1. In addition, the applicant must have the following materials sent to the Office of Admissions: 1) transcripts from all colleges and graduate schools attended, 2) the results of the general test of the Graduate Record Examination taken within the past five years, and 3) the results of the Advanced Test in Psychology of the Graduate Record Examination, and 4) references and religious autobiography. These supporting materials must be received by January 23. Applicants should be aware that the GRE must be taken far enough in advance (usually November) for scores to reach the Office of Admissions by January 23. Application forms can be obtained either by returning the application request or by contacting the Office of Admissions, or through the Fuller website at www.fuller.edu/admiss/.

In addition to the general test of the Graduate Record Examination, applicants whose native language is not English must have taken the Test of English as a Foreign Language (TOEFL) within the past five years with a minimum score of 250 (600 paper). Score reports for this exam must also be received by January 23.

The Department of Psychology uses an individualized admissions procedure. All applicants are reviewed by an admissions committee consisting of faculty members and graduate students. A personal interview is required of all applicants meeting the basic academic criteria. Interviews are held in Pasadena, usually the last Friday of February and the first Friday of March, and in major metropolitan areas in the United States usually during the first half of March. No interview fee is charged, but personal transportation costs are the responsibility of the applicant. In instances of financial hardships, a telephone interview may be substituted for a personal interview. The admissions committee then selects a group of finalists. The names of these persons are submitted to the assembled faculty. Each faculty member normally admits one or two Ph.D. students a year. The individual professor usually makes his or her selections based on common areas of research and clinical interest.

Each year some students are admitted by the school at large. These students usually do not receive notice of their academic advisor assignment until they arrive on campus.

Doctor of Psychology applicants are reviewed in the same way as Ph.D. applicants, including personal interviews.

Faculty Advisors

The professor/student relationship is viewed as a mutual commitment. The professor makes a commitment to train each student to the doctoral level and expects a reciprocal commitment from the student to work hard and long enough to reach what is considered to be doctoral quality.

Each Ph.D. student will be assigned individually to a faculty advisor, to facilitate the research mentoring necessary for the master's level research as well as the Ph.D. dissertation. The Psy.D. students are assigned to individual faculty advisors, who supervise their Psy.D. dissertation process.

CURRICULUM

The Department of Clinical Psychology has adopted the scientist-practitioner model for its Ph.D. program, and the practitioner/evaluator model for its Psy.D. program. These models assume that training in clinical psychology includes a broad and up-to-date knowledge of general psychology, experiences and supervision in research, psychological assessment (interviewing, observation, testing), psychological intervention, personal growth and integration, and communication of information. The faculty represent a wide range of clinical approaches, which are represented throughout the curriculum.

The graduate course of study normally spans a period of six years for the Ph.D. program and five years for the Psy.D. program. Students may select up to but no more than 16 units of course work per quarter, with the core of the curriculum scheduled during Fall, Winter, and Spring Quarters. Each curriculum is divided into four parts: general psychology, research and evaluation, clinical psychology, and theology/integration.

Part I: General Psychology

The core curriculum of general psychology provides the student with a solid grounding in the literature of general psychology. These specific
courses are numbered PG800-859. Ph.D. and Psy.D. students take 42 units of general psychology, which includes required course work (12 units) in research and evaluation (see Section II), and the general psychology courses (30 units) outlined below. Specifically, each student must demonstrate competence in four content areas of general psychology: biological bases of behavior, the cognitive-affective bases of behavior, the social bases of behavior, and the individual bases of behavior. These competencies are established by successfully completing the following four required courses:

- PG 810 Physiological Psychology (4)
- PG 820 Cognitive Psychology (4)
- PG 830 Social Psychology (4)
- PG 843 Psychopathology (4)

General psychology requirements also include the following courses:

- PG 800 History and Systems of Psychology (4)
- PG 845 Applied Diagnostic Nomenclature (2)
- PG 846 Life-Span Development (4)
- PG 855 Psychometric Theory (4)

In addition to these required courses (42 units), Ph.D. students must select another 10 units of general psychology. Psy.D. students must select an additional 4 units of general psychology. These units can be selected from courses numbered PG800-859.

Comprehensive Examination. One of the assumptions underlying these programs is that a person earning a doctoral degree in clinical psychology should have a broadly based foundation in the concepts, theories, data, and methods of general psychology. Students are expected to reach a superior level of expertise in general psychology which is operationally defined by the faculty as a score of 650 on the Psychology Subject Test of the Graduate Record Examination (PGRE). This requirement must be met by the end of the Winter Quarter of the student’s third year. After this score is earned, students may substitute clinical psychology seminars (PC830-838) for general psychology electives. Students may substitute only clinical seminars actually taken after passing the comprehensive examination requirement.

Students must take the PGRE prior to admission and may submit their previous scores of 650 or higher as long as these are valid to meet this requirement. Transcripts of such scores must be sent directly from the Educational Testing Service to the Office of the Associate Dean. In recognition of the fact that the literature of general psychology changes rapidly, the validity of a 650 score on the PGRE will only be recognized for seven years. Students who have not graduated by that time must retake the PGRE and obtain a score of 650 or higher.

Students are encouraged to take the PGRE at the earliest possible date after completing their basic general psychology course work. A student may take the examination at any of the national testing centers designated by the Educational Testing Service. All costs of this examination are the responsibility of the student. Although students may take the examination as often as necessary to obtain a passing score, any failing performance will be reviewed by the faculty in order to recommend better strategies of preparation for the exam.

Part II: Research and Evaluation

The curricula for both degree programs include a series of three foundational general psychology courses in research and evaluation. These consist of:

- PG 850 Basic Methods of Research and Evaluation (4)
- PG 851 Intermediate Methods of Research and Evaluation (4)
- PG 852 Advanced Research Methods (4) (Ph.D. only)
- PG 853 Program Evaluation (4) (Psy.D. only)

All students are also exposed to a wide variety of research topics by attending 18 research colloquia (out of 27 offered throughout their first three years of training). This requirement is met by registering for the following in the quarter in which the final colloquium will be attended: PG856 Research Colloquium (2)

In addition, all students participate in team experiences in research and/or evaluation, with teams led by faculty advisors. Thus research training involves three overlapping components: classroom instruction, apprenticeship, and faculty modeling. First, a thorough program of classroom instruction (PG850-PG853) lays a foundation of knowledge. For Ph.D. students, this introduction culminates in the planning and execution of a master’s-level research project under the supervision of the faculty advisor. The Psy.D. student learns to critique research methods and to conduct program evaluations. All students are exposed to research through the Research Colloquia. Second, students are continually involved with research as apprentices, through participation in research teams and close supervision of the master’s research project, and the independent research involved with the dissertation. Third, students are expected to benefit from faculty models and colloquium speakers. Each faculty member is engaged in an ongoing program of research and strives through the association with students to communicate the model of the scientist-practitioner or practitioner-evaluator.
Master's Research Project. Each Ph.D. student must complete a master's research project prior to beginning the dissertation. Credit for the master's project may be earned by registering for at least 6 units of PG865 Master's Research. The amount of credit earned is based directly on the amount of time spent working on the research project. A minimum of 4 units is required, and a maximum total of 8 units may be earned.

Dissertation. Each Ph.D. student earns a minimum of 32 quarter hours of dissertation units (PG900) in completing the dissertation. Each Psy.D. student earns a minimum of 8 quarter hours of dissertation units (PG902). Dissertations are prepared in accordance with the dissertation guidelines adopted by the faculty and available from the campus bookstore.

Research Teams and Research Colloquia. All doctoral students are encouraged to participate in research teams. Psychology research colloquia, involving lectures by distinguished research psychologists, are presented three times each quarter. Each student in the Ph.D. or Psy.D. programs is required to attend 18 of the 27 colloquia offered during the student’s first three years in the program. Students will be asked to sign in at each colloquium, and the student will receive 2 units of credit by registering for PG856 Research Colloquium during the Spring or Summer Quarter of the third year.

Part III: Clinical Psychology

The clinical psychology curriculum follows the guidelines set by the Committee on Accreditation of the American Psychological Association, and also makes available courses required for licensure in California. The curriculum introduces each student to a broad sweep of target populations through clinical course work, practicum placements, and supervised field training (clerkship and internship) in various approved settings. Target groups for assessment and intervention include normals, psychiatric inpatients and outpatients, the physically handicapped, the developmentally disabled, and other populations. Students also gain experience with a wide range of major assessment techniques, including behavioral observation and description, diagnostic interviewing, objective and projective testing, and specialized testing techniques such as neuropsychological assessment.

Each Ph.D. student will complete 138 units in clinical psychology. Each Psy.D. student will complete 138 units in clinical psychology. The required curriculum is summarized below. The remaining quarter hours must be selected from elective clinical seminars (course numbers PC830-838).

Clinical Psychology Sequence (PC800-PC825). All doctoral students, regardless of their background, are required to complete the designated clinical sequence. These courses are to be taken in the order listed, with the final quarter to be completed before the student begins a clerkship. The only exception is for students who have been granted advanced standing by the faculty based on an advanced degree in theology or psychology and demonstrated competence. Students must select their remaining clinical units from elective clinical seminars (PC830-839).

Field Training. The Psychological Center of the School of Psychology offers clinical training opportunities to many students in clinical psychology, especially during the early years of training. Students are also placed in other clinical facilities throughout the Los Angeles area for their practicum, clerkships, and internship placements. Internship placements are also made throughout the country, and students who have finished their dissertation research are encouraged to apply in all parts of the nation.

Practicum. Practicum training occurs during the second and third years of the program, and introduces the student to the wide array of professional activities basic to the practice of clinical
psychology. Psy.D. students have one nine-month and one twelve-month placement. Ph.D. students have two nine-month placements. Students spend a minimum of six hours per week in client contact, supervision groups, staff meetings, and paperwork.

Clerkship. Students enroll in and contract for 12 hours of clerkship per week for twelve months, for a minimum of 600 hours for the year, to earn 4 units of credit per quarter for a total of 16 units. This usually begins Summer Quarter following the third year. Clerkship requires a one-year commitment to one site, with a focus on psychological assessment. Prior to the clerkship, students must have completed 72 quarter units of psychology at the graduate level and must have completed the clinical sequence with no holds.

Preinternship. Sixteen units of preinternship are required of Ph.D. students during their fifth year.

Internship. The internship consists of a minimum of 40 hours per week for twelve months, for a total of at least 1,900 hours for the year, earning 12 units per quarter for a total of 48 units. Psy.D. students take the internship their fifth year. Ph.D. students take the internship during their sixth year.

Before being allowed to apply for an internship, students must have advanced to doctoral candidacy and have completed the dissertation proposal colloquium. Before commencing the internship, a student must have successfully completed the clerkship. It is the student's responsibility to ensure that their field training meets the requirements of the state in which they wish to be licensed.

Clinical Evaluation. The evaluation of a student's clinical competency is a continuing process which extends to the end of the internship year. The evaluation process is designed to ensure that the student is thoroughly prepared to: 1) practice as a skilled clinical psychologist and 2) pass crucial post-doctoral examinations such as those required for licensure and certification. Facility in the integration of psychology and theology and awareness of gender, ethnic and sociocultural issues are to be evaluated in all four phases described below. Further details may be found in the Clinical Psychology Student Handbook. The clinical curriculum is designed so that all clinical evaluation requirements may be met by satisfactory completion of required courses, practica, clerkship, and internship. The student will be provided with a checklist of items to be signed off by course instructors and clinical supervisors.

Phase I: Assessment Evaluation. This phase involves a standardized contract which includes 1) demonstration of competency in administration and interpretation of a list of selected psychological tests; 2) demonstration of the ability to conduct an in-depth mental status examination and arrive at a diagnosis; and 3) submission of written reports demonstrating the student's ability to delineate the client's clinically relevant history and level of current functioning, to integrate clinical interview and psychometric test data, to formulate diagnostic impressions on the five axes of the Current Diagnostic and Statistical Manual (DSM), and to develop an appropriate treatment plan. This phase is completed by the end of the clerkship year.

Phase II: Professional Issues Evaluation. This phase includes a standardized contract designed to demonstrate that the student is knowledgeable in the professional areas of 1) ethics, 2) law, 3) professional literature, and 4) current professional problems and issues. Competency will be determined by obtaining passing grades in the relevant required courses (PC800-PC802 Clinical Foundations I - III and PC803 Legal and Ethical Issues) and relevant components of the clinical sequence and field training. This phase should be completed by the end of the clerkship year (prior to commencing the internship).

Phase III: Clinical Intervention Evaluation. In this phase, the student must demonstrate ability to 1) understand presenting problems; 2) gather information regarding personal history, interpersonal relationships, and present functioning; 3) summarize and synthesize psychodiagnostic data; 4) state diagnostic impressions; 5) formulate treatment goals; 6) apply relevant research to treatment planning and therapeutic process; 7) engage in effective interventions; and 8) evaluate the progress made in therapy. These elements are to be included in the clinical sequence, practicum, and clinic. This phase is to be completed prior to the internship year.

Phase IV: Final Clinical Examination. In this phase, the student must demonstrate clinical competency appropriate for an entry-level professional. Satisfactory completion of an APA-approved internship satisfies this requirement. A student whose internship is not APA-approved must submit quarterly evaluations from their internship supervisors, and may be required to sustain an oral clinical evaluation. A brief written report of the student's understanding of integration issues is also required.

Personal Growth of Students. Two components of the training program focus on enhancing the sensitivity of the future clinical psychologist. First, there is intensive supervision of all clinical work, which includes a focus on the student's personality as it interacts with the personality of the client. Second, doctoral students are strongly encouraged to participate in individual, marital, group, or family therapy. Students interested in psychotherapy are provided a list of therapists willing to see students at a reduced fee. Psychotherapy may also be recommended by the faculty after its annual evaluation of students.
Part IV: Theology and Integration

The uniqueness of Fuller's doctoral programs in psychology lies in their emphasis on relationships between psychology and theology. Each Ph.D. student must complete a minimum of 76 quarter hours in theology and integration. Each Psy.D. student must complete a minimum of 64 quarter hours in theology and integration. The following theology units have been determined jointly by the School of Psychology and the School of Theology.

Ph.D. 76-unit requirement:
- Biblical studies courses (6 courses)
- Theology/church history courses (6)
- Ministry courses (2)
- Integration seminars (4)
- Interdisciplinary course (1)

Psy.D. 64-unit requirement:
- Biblical studies courses (4)
- Theology/church history courses (4)
- Ministry courses (2)
- Integration seminars (4)
- Elective courses (2)

Upon completion of the 76-unit requirement, students receive the Master of Arts in Christian Leadership, with a concentration in Integrative Studies, from the School of Theology. Students who choose to take additional courses can earn the Master of Arts in Theology or the Master of Divinity (M.Div.) degree. See below for further details regarding the M.A. in Christian Leadership degree.

General Integration Curriculum. All students are required to take 16 units of integration course work, one of which must be PI800 Introduction to Integration. Students are encouraged to take additional integration seminars for their theology electives, but may choose electives from the School of Psychology curriculum or School of World Mission courses that are available to the seminary course work at Fuller. These units are in addition to the required 16 units of integration.

In-Sequence Master's Degree in Psychology

A Master of Arts degree in psychology will be granted to students en route to the Ph.D. and Psy.D. degrees. No work is required outside of the regularly required courses and clinical experiences in the normal course of their doctoral work. Students will be eligible for the degree after they have completed the following requirements:

1. General psychology (30 units).
2. Clinical psychology (24 units, to include clinical sequence courses A, B, and C).
3. Electives and seminars, excluding Master’s Research, Directed Research, or independent study courses (12 units).
4. Practicum (6 units).
5. Integration (8 units).
6. Theology course work (8 units).

These 88 units of psychology and theology are typically completed by the end of the student's second year in the program. Students who have been approved for advanced standing must have the equivalent number of psychology units, have not been awarded another psychology degree based on the units transferred in, and have been in residency for at least one year to qualify for this degree.

MASTER OF ARTS IN
CHRISTIAN LEADERSHIP

The Master of Arts in Christian Leadership, with a concentration in Integrative Studies (MACL-IS) is a 76-unit program designed to provide a graduate theological education for women and men called to nonordained leadership roles such as therapists, researchers, and teachers. It includes attention to students' personal and spiri-
tual formation as a dimension of classes generally. A special feature of the program is a set of integration and interdisciplinary courses that combine both theological and psychological perspectives.

The MACL-IS student must be enrolled in the School of Psychology as a Ph.D. or Psy.D. student. It is a cooperative degree awarded by the School of Theology, but incorporates 16 units of integration classes taught in the School of Psychology and required for all its doctoral degrees. This degree must be completed while the student is still enrolled in the doctoral program in the School of Psychology.

Transfer Credits and Theology Waivers

A maximum of nine courses (36 units) may be transferred into the MACL-IS from an accredited theological institution. However, because the MACL-IS courses are highly specialized and specific, it is difficult to find courses taken elsewhere that are relevant to the degree and sustain its integrity. Each request for transfer credit is taken on a case-by-case basis by the director of Academic Advising in the School of Theology.

If a student entering a School of Psychology program has already obtained a Master of Arts in Theology, a Master of Arts in Ministry, or a Master of Arts in Christian Studies degree from an accredited theological institution, the student will need to complete three additional courses (12 units) in the School of Theology as well as the required integration courses. If the student has completed a Master of Divinity degree from an accredited institution, the student will need to complete two additional courses (8 units) in the School of Theology as well as the required integration courses. In certain situations, more than 8 or 12 units of theology may be required.

Transfer Credits and Theology Waivers

A maximum of 22 quarter-units may be transferred into the MACL-IS from an accredited theological institution. However, because the MACL-IS courses are highly specialized and specific, it is difficult to find courses taken elsewhere that are relevant to the degree and sustain its integrity. Each request for transfer credit is taken on a case-by-case basis by the director of Academic Advising in the School of Theology.

If a student entering a School of Psychology program has already obtained a Master of Arts in Theology, a Master of Arts in Ministry, or a Master of Arts in Christian Studies degree from an accredited theological institution, the student will need to complete three additional courses (12 units) in the School of Theology as well as the required integration courses. If the student has completed a Master of Divinity degree from an accredited institution, the student will need to complete two additional courses (8 units) in the School of Theology as well as the required integration courses. In certain situations, more than 8 or 12 units of theology may be required.
TM 505  Multiculturalism Today  
ST 539  Theology and Film  
ST 543  Theology and Art  
ST 565  Theology and Contemporary Literature  
ST 566  Theology and Ecology of the Family  
ST 574  Theology of C.S. Lewis  
ST 582  Evangelical Perspectives on Feminist Theology  
PH 529  Philosophy of Spirituality  
PH 540  Theology and Science  
GM 519  Christian Perspective on Popular Culture  
GM 526  Influential Lay Christian Thinkers  
(or any other developing theology and culture course)  

Integration (16 units)  
PI 800  Introduction to Integration  
Twelve additional units of integration courses are required. Integration courses are denoted by the PI or FI prefix. No more than two 2-unit (as opposed to 4-unit) integration courses can be counted towards the Master of Arts in Christian Leadership.

GENERAL ACADEMIC ISSUES

Registration. Registration is the student’s responsibility. If in a given quarter a student fails to register, that student will receive a letter from the Associate Dean. Failure to respond to the letter within two weeks will be understood as the student’s resignation from the program. Special fees will be assessed for late registration for nonclassroom experiences such as internships, dissertation, etc.

Student Handbook. In addition to the information contained in the seminary Student Handbook, essential policies, procedures and information concerning students in the program are contained in the Psychology Student Handbook. This handbook contains not only basic academic policies, but also guidelines for personal and professional behavior and procedures for processing grievances against students and faculty. Students are expected to comply with the regulations in both handbooks.

Academic and Clinical Reviews. Students are reviewed formally and informally at least once each year. All students are required to consent to academic and clinical reviews of their performance by faculty and/or appropriate clinical supervisors. The policy and procedures used for these reviews are detailed in the Psychology Student Handbook.

Transfer of Credit. Students who have completed graduate work in psychology at other institutions and desire a reduction in the number of psychology credit hours required to fulfill Fuller’s degree requirements should contact the Office of the Associate Dean after admission. Approval of the student’s advisor and the associate dean is required. Only courses taken for a letter grade will qualify for transfer. Transfer of credit does not necessarily mean that a course requirement will be waived, and waiver of a course requirement does not necessarily mean that graduate credits are being transferred. Waiver of particular course requirements is a separate matter handled by a petition, also available from the Office of the Associate Dean.

Students who have completed graduate work in theology and desire a reduction in the number of theology credit hours required to earn a Fuller degree should contact the Theology Academic Advising Office. The time limit for all master’s degrees in the School of Theology has been set at ten years. This includes all credit earned elsewhere and applied to the degree, as well as all credit earned at Fuller. Where the combined period represented by transfer credit and Fuller courses to be applied to a theology degree exceeds ten years, it is subject to the approval of the Academic Affairs Committee of the School of Theology.

The clinical sequence, including Clinical Foundations, is required for all doctoral students. Due to this requirement, a minimum of four years is required for Psy.D. students to complete the program, and five years for Ph.D. students. Students entering with graduate-level course work in theology and/or psychology must have a minimum of 48 units of transferable credit to qualify to apply for advanced standing, which involves “collapsing” the third and fourth years of the program. Students with limited clinical psychology course work in the 48 transferable units may be asked to complete certain clinical courses in order to be allowed to collapse the third and fourth years of the program. Application for this advanced standing takes place in the second year, and is subject to faculty approval.

Doctoral Candidacy. A student shall formally be considered a doctoral candidate when the following criteria have been met:

1. Passing the Advanced Test in Psychology of the Graduate Record Examination at the 650 level, or with two passes at or above the 630 level.
2. Satisfactory completion of the clinical sequence and Practica I and II.
3. Satisfactory acceptance of the master’s research project (Ph.D. only), or its equivalent.
Formal faculty approval. The transcripts of students who have met these criteria will include a notation that they have advanced to candidacy status. A letter will be sent to students informing them of their candidacy.

Terminal Master’s Degree. A terminal master’s degree in psychology is granted only when a student has formally terminated from the program, and when the following requirements are met:

1. Completion of 48 hours of psychology courses, including the sequence on statistics and research methods, with a minimum grade point average of 3.0.
2. Completion of a master’s level research project under the direction of a faculty advisor (Ph.D. students), or the passing of the comprehensive examination (a score of 650 on the Advanced Test in Psychology of the Graduate Record Examination).
3. Residency of at least three quarters. Students who receive a terminal master’s degree are not subsequently readmitted to the doctoral program in clinical psychology at Fuller without full consideration by the faculty and surrender of the M.A. degree.

Graduation and Commencement. A student may graduate at the end of any quarter after all requirements are met. In order to participate in the June Commencement exercises, a student must have 1) completed all course work, 2) completed the clinical evaluation and all dissertation requirements by the dates specified, and 3) contracted to complete the Internship at an APPIIC-approved internship site by no later than the fall quarter graduation date of the same year. Participation in Commencement does not constitute graduation, which occurs only at the end of the quarter within which the Registrar’s Office has determined that all requirements for the degree have been completed.

An updated schedule of deadlines for each requirement leading to graduation is included in the Clinical Psychology Student Handbook.

Courses of Study

For any course title including the word “seminar” either students or faculty may suggest areas for study. The particular topic covered is indicated on the student’s transcript. A seminar may be repeated for credit as new topics are offered. The unit credit for each course offering is listed at the end of the course description. In assigning the number of credits, the following guidelines are used: 4 units = 100-120 hours; 2 units = 50-60 hours; 25 pages of reading = 1 hour; research papers = 1 hour per page; 1 class contact hour = 1 hour. Designations such as “First year” indicate scheduling for required courses.

Selected courses are also offered at the 500-level for students in master’s degree programs in the Marriage and Family Department of the School of Psychology and the Schools of Theology and World Mission.

Clinical Psychology Department Faculty

Warren S. Brown, Jr., Professor of Psychology
Alvin C. Dueck, Professor of Psychology
Richard L. Gorsuch, Professor of Psychology
James D. Guy, Jr., Professor of Psychology
Archibald Daniel Hart, Professor of Psychology
Richard A. Hunt, Senior Professor of Psychology
Henry Newton Malony, Senior Professor of Psychology
Siang-Yang Tan, Professor of Psychology
Hendrika Vande Kemp, Professor of Psychology
Alexis D. Abernethy, Associate Professor of Psychology
Jeffrey P. Bjorek, Associate Professor of Psychology
Winston Earl Gooden, Associate Professor of Psychology
Wayne T. Aoki, Assistant Professor of Psychology
Cynthia L. Jackson-Ricards, Assistant Professor of Psychology
Linda Mans Wagener, Assistant Professor of Psychology

General Psychology (PG)

PG 800 History and Systems of Psychology. Traces the emergence of psychology as an independent discipline from its roots in philosophy, theology and the natural sciences. (Second year) (4)

PG 801 History of Psychology Seminar. Intensive treatment of specific topics in the history of psychology. (2)

PG 802 Philosophy of Science. An exploration of epistemological and metaphysical issues, types of inference and reasoning processes, causality, types of evidence and demonstration, probability, and freedom and determinism. (4)

PG 803 Philosophical Psychology. An overview of the fundamentals of theory-building and testing in psychology, including issues of formality and informality, the nature of abstraction, realism versus idealism, objectivity versus subjectivity, introspection versus extrospection, the nature of persons, dialectic, and the meaning of human freedom. (4)

PG 804 Philosophical Psychology Seminar. Intensive treatment of specific topics in philosophical psychology or the philosophy of science. (2)
PG 808 Independent Readings. Special or advanced reading in areas not covered by regular courses in the curriculum. The topic covered is indicated in student's transcript. May be repeated for credit if a new topic is chosen. Prerequisite: Permission of instructor. (Variable credit)

PG 809 Teaching of Psychology Practicum. Seminar or independent study designed to prepare students for college or university teaching, or to provide credit and supervision for unpaid teaching assistants. Occasional formal seminars cover course planning and design, teaching skills, resources for teachers, and unique professional and ethical issues for teachers. Prerequisite: Permission of instructor. (2)

PG 810 Physiological Psychology. An overview of the major theories, issues, and research methodologies of physiological psychology. (4)

PG 811 Human Neuropsychology. An overview of the behavioral and psychological manifestations of brain injury and disease in human beings. Prerequisite: PG 810. (4)

PG 812 Foundations of Health Psychology. An introduction to the theoretical base and research literature in the fields of health psychology and behavioral medicine across the life span. (4)

PG 819 Seminar in Biological Bases of Behavior. Intensive treatment of specific topics in physiological psychology, neuropsychology, health psychology or behavioral medicine. Prerequisite: PG 810, PG 811, or PG 812. (2)

PG 820 Cognitive Psychology. An overview of the major theories, issues, and research methodologies of cognitive psychology. (4)

PG 821 Motivation. An overview of the major theories, issues, and research methodologies of the psychology of motivation. (4)

PG 822 Learning. An overview of the major theories, issues, and research methodologies of psychology and learning. (4)

PG 823 Perception. An overview of the major theories, issues, and research methodologies of the psychology of perception. (4)

PG 829 Seminar in Cognitive-Affective Bases of Behavior. Intensive treatment of specific topics relating to cognitive-affective components of human behavior. Prerequisite: PG 820, PG 821, PG 822, or PG 823. (2)

PG 830 Social Psychology. An overview of the major theories, issues, and research methodologies of social psychology. (4)

PG 831 Group Processes. An overview of the major theories, issues, and research methodologies of the psychology of small groups. (4)

PG 832 Family Psychology. An eclectic theoretical overview of family psychology with an emphasis on family assessment and evaluation, with the applied focus on the student's family of origin. (4)

PG 833 Psychology of Religion. An overview of the major theories, issues, data, and research methodologies of the psychology of religion. This course is highly recommended as a supplement to the integration curriculum, especially for those who plan undergraduate teaching careers. (4)

PG 834 Ethnic Issues in Clinical Psychology. An overview of the major psychological and sociological theories in cross-cultural psychology. Special emphasis on how the psychologist's values and theoretical orientation affect the assessment and treatment of ethnic clients. (2)

PG 835 Psychology of Gender. Exploration of issues relating to gender identity, gender differences, gender socialization and related topics. (2)

PG 836 Social Learning Theories. An introduction to the classic integration of learning and psychoanalytic theories and the consequent social/interpersonal psychology of socialization. (4)

PG 839 Seminar in Social Bases of Behavior. Intensive treatment of topics in the social bases of behavior. Prerequisite: One of PG 830-833 or PG 836. (2)

PG 840 Personality. An overview of the major theories, issues, and research methodologies of the psychology of personality. (4)

PG 841 Child/Adolescent Development. An overview of the major theories, issues, and research methodologies of developmental psychology covering childhood and adolescence. (4)

PG 842 Adult Development. An overview of the major theories, issues, data, and research methodologies of developmental psychology covering early adult and midlife development. (4)

PG 843 Psychopathology. An overview of the major theories, concepts, issues, and research methodologies of psychopathology, including an introduction to official diagnostic nomenclature. (4)

PG 844 Psychopathology Seminar. Intensive treatment of special diagnostic groups, treatment populations, and other special topics in psychopathology. Prerequisite: PG 843. (2)

PG 845 Applied Diagnostic Nomenclature. Practical training in the use of the current DSM. (First year) (2)

PG 846 Life-Span Development. Entering students are presented an overview of the major theories, issues, data, and research methodologies of the life span covering infancy through senescence. (First year) (4)

PG 849 Seminar in Individual Bases of Behavior. Intensive treatment of specific topics related to individual development and behavior. Prerequisite: One of PG 840-843 or PG 845. (2)

PG 850 Basic Methods for Research and Evaluation. Concepts and techniques of hypothesis development, experimental design, data analysis, and an introduction to APA style for research reports. (First year) (4)
PG 851 Intermediate Research/Evaluation Methods. The design and analysis of multivariable experiments and quasi-experiments. Prerequisite: PG850. (First year) (4)

PG 852 Advanced Research Methods. This course focuses on individual hypothesis formulation, and the planning, execution, and reporting of a psychological experiment. Prerequisite: PG851. (First year Ph.D.) (4)

PG 853 Program Evaluation. This course covers the major models and methods of evaluating the effects of intervention packages or programs on individuals, couples, families, groups and organizations. The emphasis is on procedures which the practicing clinical psychologist may use to set goals and objectives, document services, evaluate outcomes, perform cost/benefit analyses, and use available information to improve professional services. Prerequisite: PG851. (First year Psy.D.) (4)

PG 854 Multivariate Analysis. An introduction to multivariate analysis, path analysis, and meta-analysis. Prerequisite: PG852. (4)

PG 855 Psychometric Theory. An introduction to principles of psychometric theory, with a specific focus on the development, selection, use, and evaluation of standard psychological assessment instruments for clinical and research applications. (First year) (4)

PG 856 Research Colloquium. Colloquia are offered nine times per year by distinguished research psychologists. Students in the first three years of the program are expected to attend 18 of the 27 lectures featured during these years. (Third year) (2)

PG 857 Individual Research. Assigns credit for independent research and evaluation projects conducted prior to the dissertation. May be repeated for credit. Prerequisites: PG850-851 and permission of the instructor. (Variable credit)

PG 858 Research Seminar. Intensive study of research methodologies and specific research topics. (2 or 4)

PG 859 Research Methods Seminar. This seminar allows the exploration of special research methodologies, statistical methods, and psychometric techniques. Prerequisite: PG852. For Ph.D. students only. (2)

PG 865 Master’s Research. Assigns credit for research conducted for the master’s project. May be repeated for credit. Prerequisites: PG850-851 and permission of the instructor. (Variable credit, 4 to 8 units, minimum total of 4 units, maximum total of 8 units)

PG 900 Ph.D. Dissertation. The dissertation experience affords each Ph.D. student an opportunity to develop and carry out a research project for submission as a publication or to make a unique contribution historical, philosophically, or integrative literature. The project constitutes the equivalent of a half-time load for four quarters and is designed to be completed during the fifth year. Prerequisite: Completion of master's research project. (32 units required; additional 8 units available if necessary)

PG 901 Ph.D. Dissertation Continuation. To be used when a student has fulfilled the 32-unit PG900 requirement. (0)

PG 902 Psy.D. Dissertation. The dissertation experience affords each Psy.D. student an opportunity to design and carry out a program evaluation project following the guidelines established in Program Evaluation, or some other empirically-based project. If the project is carried out in the cohort model, 8 units of credit will be required. If the project is carried out in an individual basis, 16 units of credit will be required. Prerequisite: PG853. (Variable 8 to 16)

PG 903 Psy.D. Dissertation Continuation. To be used when a student has fulfilled the 8- or 16-unit PG902 requirement. (0)

Clinical Psychology (PC)

PC 800 Clinical Foundations I. First of a three-semiter sequence in which entering students are introduced to basic therapeutic skills and primary professional issues. (First year) (2)

PC 801 Clinical Foundations II. Second of a three-semiter introduction to basic therapeutic skills and professional issues. (First year) (2)

PC 802 Clinical Foundations III. Third of a three-semiter introduction to basic therapeutic skills and professional issues. (First year) (2)

PC 803 Legal and Ethical Issues. An overview of the legal and ethical issues currently facing clinical psychologists. Particular attention is paid to matters of confidentiality, informed consent, conflicts of interest, sexual involvement, commitment proceedings, advertising, and potential church/state conflicts. (First year) (2)

PC 804 Test Administration. An introduction to theories of intelligence, administration and scoring of standard intelligence/achievement tests, and simple report writing. Primary emphasis will be on current versions of the WAIS, WISC, and WPPSI. There will also be a brief survey of Raven’s Progressive Matrices, WRAT, Stanford-Binet, PIAT, PPVT, Leiter, Bally Infant Scales, Quick Test, K-ABC, Woodcock-Johnson, and the Mini Mental Status Exam. (First year) (2)

PC 805 Report Writing. An introduction to relevant elements of a psychological report and models for integrating test and interview data. (Second year) (2)

PC 810 Clinical Psychology A. Adults constitute the target population in this course. Fall (Second year) (4)

PC 811 Clinical Psychology B. Senior citizens constitute the target population. Winter (Second year) (4)

PC 812 Clinical Psychology C. Organizations constitute the target population, with a particular emphasis on the role of churches as psychological service systems. Consultation is highlighted as the method of intervention. Spring (Second year) (4)
PC 813 Clinical Psychology D. Children and adolescents constitute the target population in this quarter. Fall (Third year) (4)

PC 814 Clinical Psychology E. Diversity issues in the delivery of clinical services are the focus of this quarter. Winter (Third year) (4)

PC 815 Clinical Psychology F. Families constitute the target population. Spring (Third year) (4)

PC 816 Program Administration. This course covers the basic principles and methods of developing and managing organizations devoted to the delivery of professional psychological services. The course includes such issues as program development, budgeting, cost accounting, personnel management, fund raising, risk management, quality assurance, and relevant legal/ethical principles. Prerequisite: PC 829. (Third year Psy.D.) (4)

PC 817 Marketing Professional Services. This course covers the basic principles and methods for marketing psychological services. Included are such topics as service definition, needs assessment, identifying market opportunities, planning marketing strategies, researching the competition, setting objectives, choosing promotional tools, and professional ethics. Prerequisite: PC 829. (Third year Psy.D.) (2)

PC 820 Ph.D. Practicum I. A nine-month clinical practicum (six hours per week), usually in an inpatient or residential setting or day treatment facility. (Second year) (2 per quarter for 3 quarters)

PC 821 Ph.D. Practicum II. A nine-month clinical practicum (six hours per week), normally in an outpatient setting. (Third year) (2 per quarter for 3 quarters)

PC 822 Psy.D. Practicum I. A twelve-month clinical practicum (six hours per week), usually taken in an inpatient, residential or day treatment facility. (Second year) (2 per quarter for 3 quarters)

PC 823 Psy.D. Practicum II. A nine-month clinical practicum (six hours per week), normally in an outpatient setting. Psy.D. only (Third year) (2 per quarter for 4 quarters)

PC 824 Ph.D. Clerkship. A twelve-month clinical placement designed primarily to provide intensive experience in diagnosis and assessment. Prerequisite: PC 820. (Fourth year) (4 per quarter for 4 quarters)

PC 825 Psy.D. Clerkship. A twelve-month clinical placement designed primarily to provide intensive experience in diagnosis and assessment. Prerequisite: PC 822. (Fourth year) (4 per quarter for 4 quarters)

PC 829 Clinical Evaluation. Demonstration of clinical competence through the fulfillment of a series of individually designed contracts. To be used only when the dissertation final oral and all other requirements are completed. (0)

PC 830 Psychological Assessment Seminar. Intensive treatment of specific psychological tests, assessment procedures, and target diagnostic groups. Meets clinical seminar requirement. Prerequisite: PC 809. (2)

PC 831 Psychological Intervention Seminar. Intensive treatment of specific models of psychotherapy and related topics. Meets clinical seminar requirement. Prerequisite: PC 827. (2)

PC 832 Professional Psychology Seminar. Intensive treatment of specific topics in professional psychology. Meets clinical seminar requirement. Prerequisite: PC 803. (2)

PC 833 Community Psychology Seminar. Intensive treatment of the role of the clinical psychologist in community mental health. Meets clinical seminar requirement. Prerequisite: PC 823. (2)

PC 834 Church Consultation Seminar. Intensive treatment of special topics in church consultation. Meets clinical seminar requirement. Prerequisite: PC 823. (2)

PC 835 Foundations of Christian Therapy. An overview of the major theories of Christian counseling and therapy. Meets clinical seminar requirement. Prerequisite: PC 821. (2)

PC 836 Human Sexuality. An overview of the biological, psychological, and social-cultural variables associated with sexual identity, sexual behavior, and sexual disorder as specified in Section 1382 of the Regulations Relating to the Practice of Psychology. Includes an overview of the psychosexual disorders and their assessment and treatment. Meets clinical seminar requirement and requirement for California licensure. (2)

PC 837 Clinical Issues/Child Abuse. This course is designed to meet the requirements of California Assembly Act AB141, which specifies that mental health professionals complete training in child abuse assessment and reporting. Treatment issues are also covered. Meets clinical seminar requirement and requirement for California licensure. (2)

PC 838 Alcoholism/Substance Abuse. This course is designed to meet the requirements of Senate Bill 1796 for training in the detection and treatment of alcoholism and chemical dependency. Meets clinical seminar requirement and requirement for California licensure. Prerequisite: PG 810. (2)

PC 840 Pre-internship. Ph.D. students only. (Fifth year) (4 per quarter for 4 quarters)

PC 841 Ph.D. Internship. A twelve-month full-time clinical placement, usually at an APA-accredited site. Prerequisite: PC 840. (12 per quarter for four quarters)

PC 842 Psy.D. Internship. A twelve-month full-time clinical placement, usually at an APA-accredited site. Prerequisite: PC 825. (12 per quarter for four quarters)

PC 843 Ph.D. Internship Continuation.

PC 844 Psy.D. Internship Continuation.

PC 845 Clinical Evaluation. Demonstration of clinical competence, for students in non-APA-Approved internships, through the fulfillment of a series of individually designed contracts. Prerequisite: PC 824 or PC 825. (0)
**Integration (PI)**

**PI 800 Introduction to Integration.** This course is designed to furnish the foundation for later integration seminars and to provide guidance for integrative thinking in other courses. The course provides a review of crucial models, methods, and topics. (4)

**PI 801 Integration Symposium.** An integration seminar built around the annual Integration Symposium lectures and the responses from the three Fuller faculties. The topic and course structure varies from year to year. Prerequisite: PI800. (2)

**PI 802 Topical Integration Seminar.** An integration seminar focused on a topic selected by the teaching team, which includes a member of the psychology faculty and a faculty representative from either the School of Theology or the School of World Mission. The focus may be on personal, theoretical, or professional issues. Prerequisite: PI800. (4)

**PI 803 Special Projects in Integration.** An independent study in integration which may focus on conceptual-theoretical issues, professional concerns, or other special applications. Does not qualify as one of the four required integration courses, but may be used for elective credit in psychology or theology. Prerequisite: PI800 and permission of sponsoring professors. (4)

**PI 804 Topical Integration Seminar.** An integration seminar focused on topics concerning personal or professional issues. This seminar is taught by only one professor. By permission of professor. Prerequisite: PI800. (4)

**DEPARTMENT OF MARRIAGE AND FAMILY**

**Character and Purpose**

The Master of Science degree program of the Department of Marriage and Family at Fuller's School of Psychology is designed to prepare persons for careers in marital and family therapy or marriage and family studies. We seek to offer an educational environment that fosters Christian vision and the development of the highest quality professional competence.

The marriage and family degree program is identified by six characteristics.

**The Fuller Tradition.** Consistent with the Fuller tradition, the marriage and family faculty are representative of denominational diversity and distinguished service in their particular specialties. Also consistent with the Fuller tradition, the marriage and family faculty stand united in their evangelical commitment, their pursuit of academic excellence, and their promotion of social concerns. The heritage of the Fuller tradition provides a solid foundation for developing a redemptive vision for marriages and families.

**Redemptive Vision.** Each member of the marriage and family faculty is committed to training persons who are capable of addressing the full scope of the contemporary challenge confronting the family and the family mental health profession. Moreover, they are committed to graduate training that is undergirded by a redemptive vision. The redemptive vision for the family is Christ-centered, and integrates Christian values with marriage and family relationships, and theological studies with the disciplines of the social and behavioral sciences.

**Care for Families.** Christ called for laborers who could respond in care and vision to a field ready for harvest. In similar manner, the marriage and family faculty seeks to select and train leaders who can respond with care and vision to the myriad of needs confronting troubled couples and families and a burgeoning profession. The goal of the faculty is to prepare persons who are thoroughly equipped in theory and practice who, because of their own care and vision, become ministers of God's grace and exhorters of God's ways.

**Spiritual and Moral Guidance.** Preparing persons for professions in marriage and family who can share God's grace and exhortation, requires training persons to view spiritual and moral guidance as a part of their professional task and identity. This is a major goal of the marriage and family faculty who believe the task of helping marriages and families is at the heart of God's love for persons.

**Christian Scholarship.** At Fuller, the marriage and family faculty train Christian scholars to translate their care and vision into marital therapy and research. Since the task of developing a redemptive vision requires theological and integrative studies beyond the standard graduate curriculum in marital and family therapy, and since the task of developing integrative theory and therapy strategies involves complex interdisciplinary studies, Fuller students engage in the rigorous challenge of Christian scholarship.

**Integrative Strategies.** The Fuller Graduate School of Psychology has long been committed to integrating the Christian faith and clinical psychology through the programs offered in the Department of Clinical Psychology. Today, the Department of Marriage and Family proudly stands in that tradition, seeking to honor and expand that commitment. It is a commitment that spans theory and praxis, involving interdisciplinary studies in theology, ethics, and marriage and family studies and therapy and the development of integrative therapy strategies that help couples and families become whole. During the 1990s, as the next generation of interdisciplinary and integrative studies evolves, the
marriage and family department faculty will be on the cutting edge.

Program Distinctives

The above six characteristics are foundational to the degree program developed by the Department as it seeks to train persons who will provide leadership in addressing contemporary challenges as troubled marriages, single parenting, divorce, blended families, and the expanding clinical needs of the marriage and family professions.

The purpose of the Master of Science degree in marital and family therapy (M.S. MFT) is to prepare Christian individuals with entry level clinical skills for licensure or certification as marital and family therapists. The curriculum is designed to meet the academic requirements of Section 4980.37 of the State of California Business and Professions Code, and the M.S. MFT is accredited by the Commission on Accreditation of Marriage and Family Therapy Education. The theoretical perspective is systems-oriented, and requires 15 months of supervised practicum with a minimum of one hour of individual supervision per week.

Admission

General standards for admission to any of the three schools of Fuller Theological Seminary are described in the second section of this catalog.

Admission to the Master of Science in marital and family therapy requires that a student has earned a bachelor’s degree from a regionally accredited institution. New students are admitted to the M.S. MFT in the fall quarter only. Application deadlines and dates for notification of admission decisions for fall quarter are listed in the second section of this catalog. Admission is competitive and is based upon five criteria.

1. Personal Maturity. Applicants must possess the emotional, spiritual, and intellectual maturity, and the vocational suitability to engage in a career in marital and family therapy.

2. Academic Preparation. Applicants are expected to demonstrate the aptitude required to succeed in graduate level work at Fuller Seminary. Applicants fulfill this requirement by submitting their scores from the Graduate Record Examination taken within the past five years. Normally applicants to the M.S. degree program should have a combined score of 1000 on the verbal and quantitative sections, or a score of 65 on the Miller Analogies Test.

In exceptional cases, equivalent demonstration of graduate level aptitude may be considered at the discretion of the admissions committee. Such considerations may include, but are not limited to previous performance in graduate work at institutions accredited by the Western Association of Schools and Colleges or another equivalent regional accrediting body. Normally, an applicant must have achieved a minimum 3.5 cumulative grade point average in prior undergraduate and graduate course work. Those seeking such a substitution must present their scores from the Graduate Record Examinations or the Miller Analogies Test. Applicants whose native language is not English must take the Test of English as a Foreign Language (TOEFL). A minimum score of 213 (550 paper) is required for admission to the M.S. degree program. The TOEFL must have been taken within the past five years.

3. Program Distinctiveness. Applicants must demonstrate the aptitude required to succeed in graduate level work at Fuller Seminary. Applicants are expected to demonstrate the aptitude required to succeed in graduate level work at Fuller Seminary. Applicants fulfill this requirement by submitting their scores from the Graduate Record Examination taken within the past five years. Normally applicants to the M.S. degree program should have a combined score of 1000 on the verbal and quantitative sections, or a score of 65 on the Miller Analogies Test.

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4. Interview. All applicants are reviewed by an admissions committee consisting of marriage and family faculty members and two graduate students. The committee selects all applicants qualified to engage in graduate work in marital and family therapy or studies, interviewing applicants when appropriate.

In instances of financial hardship, a telephone conference interview may be substituted for a personal interview. The admissions committee then makes its final selection and presents their recommendations to the program and marriage and family faculty for approval.

Grade Point Average. Applicants normally have a minimum 3.0 GPA in their undergraduate course work. Exceptions to this policy require satisfactory scores on aptitude testing (see below).

Prerequisite Course work. Persons applying to the M.S. MFT should have a minimum of 24 quarter quarter hours or 18 semester hours in the social and behavioral sciences prior to admission. Specifically, in addition to one course in introductory social science research or statistics, a minimum of five courses in social and behavioral sciences (such as abnormal psychology, individual development, and personality theory) must be completed. Admission to the program is contingent upon the committee’s evaluation of the appropriateness of an applicant’s academic preparation.
Student Handbook

In addition to the information contained in the seminary Student Handbook, certain policies, procedures and information concerning students in the program are contained in the School of Psychology Student Handbook. Of particular importance are documents drawn up by faculty-student committees which outline guidelines for personal and professional behavior, as well as policies and procedures for processing grievances regarding students and faculty. It is an implied contract that all students will comply with regulations in both handbooks while they are students under the jurisdiction of the Department of Marriage and Family and the seminary.

The Training Experience

The scope of the training experience in marital and family therapy or studies at Fuller is integrative in nature and encompasses a three-fold focus: 1) theoretical training in a variety of subject areas (i.e., family studies, marital therapy and family therapy, theology and integration, research); 2) clinical training (i.e., lab training, live team observation, practicum); and 3) personal growth experiences. Throughout these training experiences, faculty strive to integrate theology and ethics with the social and behavioral sciences.

Integration Studies

The M.S. MFT program of the Department of Marriage and Family incorporates an integrative distinctive into the theoretical, clinical and personal growth components of the curriculum.

The distinctiveness of the Marriage and Family Department goes beyond its commitment to excellence in training and scholarship. The faculty believe that the moral context of a Christian seminary is uniquely suited to the training of practitioners and academicians who will be committed to the viability of family life. In this vein, the task of integrating faith with academic and clinical training is of central importance.

The Marriage and Family faculty view this integration as a life-long process. Course work is intended to provide a foundation of experience, knowledge and skills, taught from a Christian perspective. Faculty encourage the integration of biblical, theological and philosophical perspectives as they communicate course material that reflects their own integrative efforts. They also seek to challenge students to begin to deal with the full range of human experience, to articulate a coherent system of values and beliefs, and to be agents of spiritual transformation in the healing of persons and families. It is expected that such foundations will guide graduates as they continue to develop in their various vocations as Christian family professionals.

Curriculum

The Department of Marriage and Family has adopted the practitioner-evaluator model for the M.S. MFT program. This is reflected in the curriculum of the degree program.

Students select up to four full-time courses (4 units each) during each of the three quarters. Students must take a minimum of 12 units of marriage and family course work per quarter until all marriage and family curricular requirements have been met. Reduction in time and course work may be allowed for prior graduate work. Theology courses, practica, and a limited number of marriage and family courses are available during the Summer Quarter.

The course of study for an M.S. in marital and family therapy normally spans a three year period, but may be completed in an accelerated two year track.

The curriculum is divided into five parts: family studies, family life education, theology and integration, marital and family therapy, and family research.

Marriage and family courses are prefixed by the subject area designations listed below, representing the five parts of the curriculum:

FS Family Studies
FL Family Life Education
FI Family Integration
FR Family Research
FT Family Therapy

The specific unit requirement of the each area of the curriculum is indicated below:

- Family Studies ........................................... 20
- Theology .................................................. 32
- Integration ............................................... 10
- Marital/Family Therapy .......................... 36
- Family Research ........................................... 4
- FT Clinical Training ................................. 20
- Elective ..................................................... 4

TOTAL 126

I. Family Studies. The core curriculum of family studies provides the student with a solid base for understanding the psychosocial structure and functioning of marriage and the family. M.S. MFT students are required to complete 20 units.

FS 500 Introduction to Family Systems Theory I (4)
FS 501 Gender and Sexuality (4)
FS 502 Family Systems Theory II (4)
FS 505 Child and Family Development (4)
FS 511 Cultural and Ethnic Issues (4)
FS 515 Value Formation in Family Intervention (4)
FS 516 Social Structure, The Family and Missions (4)
FS 585 Special Topics in Family Studies (2-4)

II. Family Life Education. Students in the M.S. program may fulfill four units of general electives by completing a course in family life education.

III. Theology and Integration. As indicated above, training therapists with a Christian perspective on spiritual, moral, emotional, and relational wholeness, is a central objective of the marriage and family faculty. Therefore, all degree programs require course work in bible, theology, and integration to equip future therapists with both the conceptual skill necessary to engage in interdisciplinary dialogue and the clinical skill necessary to foster integration in individuals, couples and families.

All marriage and family M.S. students complete the following 32 units of theology. These theology units have been determined jointly by the Department of Marriage and Family and the School of Theology:

- Biblical Studies (8 units):
  1. Any Old Testament core course, or OT508 Old Testament Literature, and

- Systematic Theology (12 units):
  1. Any theology core course designated STA, and
  2. Any theology core course designated STB, and
  3. Any theology core course designated STC

- Ethics (4 units)
  Any ethics core course (ETH)

- Philosophy (4 units)
  Any philosophy core course (PHIL)

- Church History (4 units)
  1. CH 504 Modern Church History, or
  2. CH505 Post-Reformation and Modern Theology, or
  3. CH 506 American Church History, or

Each M.S. student also completes 10 units of integration course work in addition to the above 32 units of theology required of all marriage and family students:

1. FI 500 Introduction to Integration (2)
2. FI 503 Advanced Integrative Seminar (2)
3. Any courses with the prefix FI (6)

IV. Family Therapy. The family therapy curriculum introduces each student to a broad spectrum of theoretical approaches and clinical training experiences. Fifty-six units of course work and clinical training (FT502-550) is required for the M.S. degree. An additional four units in elective credit may be selected for the M.S. degree.

FT 502 Legal and Ethical Issues in Family Practice (4)
FT 508 Psychopathology and Family Systems (4)
FT 511 Family Therapy I (4)
FT 514 Family Therapy II (4)
FT 515 Marital Therapy (4)
FT 520 Child and Adolescent Therapy (4)
FT 522 Assessment (4)
FT 526 Addiction and Family Treatment (2)
FT 527 Divorced and Reconstituted Families (4)
FT 530 Clinical Foundations (2-2)
FT 531 Live Team (2-2)
FT 534 Brief Therapy (2)
FT 535 Group Therapy (2)
FT 539 Advanced Child Therapy (4)
FT 541 Therapy with Asian Families (2)
FT 542 Therapy with Hispanic/Latino Families (2)
FT 545 Domestic Violence (2)
FT 550 Practicum (2-2-2-2-2-2)
FT 553 Field Experience (0)
FT 555 Practicum Continuation (0)
FT 576 Advanced Issues in Clinical Practice (4)
FT 590 Directed Study in Marital and Family Therapy (2/4)

Clinical Training

Students in the master's program in marital and family therapy engage in clinical training throughout their studies, beginning with the first quarter. The various combinations of laboratory training, live observation, and practicum in which students participate are established upon the following eight assumptions:

1. Marital and family therapy is a discipline that is rapidly growing and changing;
2. Marital and family therapists should be encouraged to critically assess and research MFT theories in order to foster the development of

...
3. Marital and family therapists need high quality competence in the diagnosis, prognosis and treatment of a broad spectrum of marital, family, and relationship problems;

4. Marital and family therapists must be able to consult with a variety of professionals, including clergypersons, internists, psychiatrists, psychologists, and family law specialists;

5. Marital and family therapists need competence in counseling ethnic families;

6. Marital and family therapists need skill in the identification and treatment of the moral and spiritual dimensions of marital and family dysfunction;

7. Core clinical faculty should have an integral role in clinical training, demonstrating the application of theory to clinical practice; and

8. Mental health facilities must be utilized in training marital and family therapists to ensure a broad range of exposure to family dysfunction.

Clinical Foundations. All students in the M.S. program engage in a peer laboratory training experience during their first two quarters of study. These weekly labs provide an initial practice experience where students can develop basic counseling skills through role-play, audio-video taped feedback and participation in a weekly triad.

Live Team. During their second year of study, students in the M.S. degree program are required to enroll in two quarters of practice counseling in a live team setting. Under the direction of a faculty member, and through the medium of a specially equipped observation room with a one-way mirror, students learn various assessment and intervention skills by participating as a cotherapist or team member in live marital or family therapy sessions.

Practicum. M.S. MFT students must have a minimum of 500 hours of direct client contact experience, with 250 of these hours devoted exclusively to couple or family work. The student must receive a minimum of 100 hours of supervision to maintain the ratio of one hour of supervision for every five hours of client contact. A student is required to have at least 52 hours of individual supervision. In addition, fifty percent of the time spent in supervision must involve interaction with “live” material, that is, audio, video or observation. These AAMFT requirements must be satisfied prior to graduation.

Clinical Evaluation. To ensure basic competence in clinical skills, students in the M.S. program are evaluated during Clinical Foundations and practicum. During Clinical Foundations, basic counseling skills and personal readiness for practicum are assessed. This occurs during the first two quarters of their studies. During practicum, evaluation of clinical and professional progress is conducted on a quarterly basis. The entire evaluation process is coordinated by the director of clinical training, in consultation with the Clinical Foundations instructors, agency directors and supervisors. As a result of their evaluation students are counseled about concerns or questions regarding their clinical ability and progress.

Personal Growth and Therapy

Personal maturity and growth are foundational to training in marital and family therapy. Therefore, it is expected that persons training to be marital and family therapists possess characteristics such as personal integrity, empathy, emotional stamina and stability, an ability to manage transference and countertransference, a commitment to the historic Christian faith, and a commitment to one’s own individual, marital, and family growth.

The Department assists students in facilitating the development and utilization of these characteristics through two means. First, the faculty provide each student with opportunities to evaluate her or his personality strengths and weaknesses through classroom experiences and intense clinical supervision. Secondly, the faculty encourages all marriage and family students to participate in individual, marital and family therapy. Students are usually free to decide whether they will enter therapy; however, in some cases, students may be required to enter therapy for a specified period of time or to take a leave of absence to remediate personal, marital, or family problems.

Students who do enter therapy receive incentive credit toward the 3,000 hours of experience required for MFCC licensure in the state of California. The MFCC licensing board allows the licensure applicant to triple count up to 100 actual hours of therapy (i.e., $100 \times 3 = 300$) as long as: 1) the therapy was obtained after entering the qualifying degree program; and 2) the therapist is a state licensed MFCC, psychologist, social worker, or a board certified psychiatrist.

Transfer of Credit

Students who have completed graduate work in marriage and family at other accredited institutions and desire a reduction in the number of marriage and family credit hours required at Fuller should contact the Academic Advising Office after admission. Approval of the Department Chair is required.

Students who have completed graduate work in theology and desire a reduction in the number of theology credit hours required at Fuller should contact the Academic Advising Office. In most cases the theology requirement can be waived if the student possesses equivalent graduate theo-
logical training accredited by the Association of Theological Schools (ATS).

Cooperative Programs

In conjunction with the School of Theology, a Master of Arts (M.A.) and Master of Divinity (M.Div.) with a concentration in family life education are offered. Details may be found in the School of Theology section of this catalog. Also, the Doctor of Ministry degree (D.Min.) may be pursued with a concentration in marriage and family. See the Continuing and Extended Education section of this catalog for further details.

Marriage and Family Faculty

Jack O. Balswick, Professor of Sociology and Family Development
Alvin C. Dueck, Professor of Psychology
James D. Guy, Jr., Professor of Psychology
Richard A. Hunt, Senior Professor of Psychology
Judith K. Balswick, Associate Professor of Marital and Family Therapy
Cameron Lee, Associate Professor of Family Studies
James L. Furrow, Assistant Professor of Marital and Family Therapy
Janice Morgan Strength, Assistant Professor of Marital and Family Therapy

Course of Study

NOTE: All master’s-level Marriage and Family Department courses except family therapy (FT) classes and some integration (FI) classes are open to all Fuller students.

Family Studies (FS)

FS 500 Introduction to Family Systems. An introduction to the family systems perspective, through an overview of various schools of family systems theory. This course is intended to introduce students to the epistemological underpinnings of the family therapy field, but not to teach clinical skill. (4)

FS 502 Family Systems II. An advanced course in family studies, examining the assumptions and goals of different systemic theories from an integrative perspective. The course emphasizes a social constructionist and narrative approach. (4)

FS 501 Gender and Sexuality. An examination of the current redefinition of gender roles in the family, taken together with a study of the physiological, psychological and social aspects of human sexuality. (4)

FS 505 Child and Family Development. An overview of child and family development from a life span perspective. (4)

FS 511 Cultural and Ethnic Issues. An overview of cross-cultural variations in family lifestyle and values and their relation to social class. Special emphasis is given to the application of cultural perspectives to the practice of family therapy with African-American, Asian and Hispanic/Latino families. (4)

FS 515 Value Formation in Family Intervention. This course introduces students to the role of the family in value formation, focusing on the contributions of such individuals as Damon, Erickson, Rest, Rokeach and Kohlberg. Students will gain experience in assessing values. (4)

FS 516 Social Structure, the Family, and Missions. An examination of the development of social structures and the family within the context of Christian missions. The course will focus upon attempts at Christian transformational change at the family, primary group, community, and societal systems levels. Special attention will be given to understanding the missionary family and mission community as social systems. (4)

Family Life Education (FL)

FL 501 Family Life Education. A course which develops a general philosophy of family life education and ministry, and trains students to design and implement educational programs. (4)

FL 502 Parent Education and Guidance. A course which articulates a biblical rationale for parent education in the church. The course emphasizes an ecological approach to parent-child interaction. (2)

FL 503 Marital Enrichment. A course developing the rationale and the strategies related to planning and implementing both preventive premarital education and post-marital enrichment programs. (2)

Family Integration (FI)

FI 500 Introduction to Integration. This course This course will explore models of integrating social science and family theory with insights from Scripture, the history of the church, and the experience of contemporary Christians involved in the helping professions. Students will be expected to reflect integratively on their first year of studies in marital and family therapy. (2)

FI 501 The Family as Faith Community. This course develops a paradigm in which families are interpreted as communities of faith and value, organized around an historic and moral core. The purpose of this course is to encourage cross-disciplinary thought as to the interweaving themes of the family's central place in...
FI 502 Spiritual and Moral Issues in Clinical Practice. A psychodynamically oriented study of the interrelations of moral and spiritual development with dyadic and family functioning. Emphasis is placed on the development of a rationale for clinical strategies that provide for the integration of fragmented human functioning. (4)

FI 503 Advanced Integrative Seminar. This course is a senior-level course in integration for students who have completed most of their studies in marital and family therapy. It will focus on integration issues not dealt with in the introductory course. Students will be expected to reflect integratively on their experience with clients and theories. (2)

FI 505 Men in Difficult Times. This course offers an in-depth look at the issues now facing Christian men as they attempt to redefine their own manhood in light of the current men's movement and a biblical view of gender roles. Special attention is given to men in ministerial and therapeutic settings. Issues to be dealt with include definitions of masculinity, power and control, competition, aggression and war, inexpressiveness and intimacy, spirituality, sexuality, father, male/male friendships and male/female friendships. (4)

FI 585 Special Topics in Family Integration. This course focuses on selected rotating topics dealing with the integration of religion and the Christian faith with family therapy and studies. It is designed to make use of the expertise of visiting scholars, adjunct and resident faculty who would like to offer relevant course work in this field which falls outside the regular curriculum. (4)

Family Research (FR)

FR 501 Research Methods, Statistics, and Design. A survey of the relevant methodologies in the observation, measurement, and study of marriage and the family. A synthesis of qualitative and quantitative approaches is encouraged. (4)

Family Therapy (FT)

FT 502 Legal and Ethical Issues in Family Practice. A survey of the legal and ethical issues relevant to the practice of marriage and family therapy. These topics include confidentiality, informed consent, dual relationships, licensing standards, and family law. Students learn the application of ethical principles to specific professional and moral dilemmas. The course will include a review of California laws governing the practice of marriage and family therapists. (4)

FT 508 Psychopathology and Family Systems. A study of psychopathology and maladaptive behavior in the context of the family. Emphasis is placed upon developmental diagnosis and the diagnostic nomenclature of the DSM IV. (4)

FT 511 Family Therapy I. A study of psychodynamic approaches to family therapy, including Bowen, contextual, and object relations. Prerequisite: FS500. (4)

FT 514 Family Therapy II. This course focuses on communications, structural and strategic approaches to family therapy. Experiential and Brief Family Therapy will also be discussed. Prerequisite: FT511. (4)

FT 515 Marital Therapy. A study of various approaches to marital therapy. A pragmatic approach to therapy, including systems, behavioral, experiential/communications perspectives. This course covers areas such as the anatomy of a marriage, marital assessment, unsuccessful marriage, interventions and working through the stages of marital therapy. (4)

FT 520 Child and Adolescent Therapy. An introductory course surveying issues related to the assessment and treatment of childhood and adolescent disorders, from within the perspective of family systems. (4)

FT 522 Assessment. An introductory survey of assessment issues pertinent to the MFCC, with emphasis on psychometric theory and the use of relevant psychological testing instruments. (4)

FT 527 Divorced and Reconstituted Families. This course is designed to provide an understanding of the major changes involved in family systems which undergo the processes of divorce and reconstitution. An emphasis will be placed upon therapeutic interventions which can assist families during times of major disruption and reorientation. Prerequisite: FT502. (4)

FT 534 Brief Therapy. This course is designed to provide training in brief therapy models and their use in marital and family therapy. Emphasis will be placed on Solution, Focused, and Narrative applications. The class will include an emphasis on the integration of these models with a theological perspective. (2)

FT 535 Group Therapy. The role of groups for the family therapist will be examined in this introductory course in group psychotherapy. The course will focus on both the theoretical and practical aspects of group dynamics, processes, and methodologies available to the family therapist. Specific types of group therapies, including topic/skill centered, couples, and multifamily groups will be discussed. There will be experiential small group exercises and fish-bowl techniques to demonstrate group processes. (2)

FT 539 Advanced Child Therapy. An advanced course exploring therapeutic interventions with children in both individual and family contexts. Prerequisite: FT520 or equivalent. (4)

FT 541 Therapy with Asian Families. An exploration of clinical strategies related to the practice of marital and family therapy with Asian families. Prerequisite: FS511 or equivalent. (2)
FT 541 Therapy with Hispanic/Latino Families. An exploration of clinical strategies related to the practice of marital and family therapy with Hispanic/Latino families. Prerequisite: FS511 or equivalent. (2)

FT 545 Domestic Violence. This course is designed to provide an introduction to domestic violence. Emphasis is placed upon the assessment and treatment of psychological aggression and abuse in marriage. Theories of family violence, the battering cycle, cross-cultural approaches to anger management, and legal and ethical issues will be considered. (2)

FT 585 Special Topics in Family Therapy. This course focuses on selected rotating topics in family therapy. It is designed to make use of the expertise of visiting scholars, adjunct and resident faculty who would like to offer relevant course work in family therapy which falls outside the regular curriculum. (4)

FT 590 Directed Study in Marital and Family Therapy. (1-4)

Clinical Training (FT)

FT 530 Clinical Foundations. The Audiovisual Lab is a clinical training course in which first year students practice basic counseling skills with individuals, couples and families. Joining and various intervention strategies will be practiced. This learning experience spans the first two semesters of studies and includes role-playing, audio-video taped feedback, and participation in triads. Graded on a Pass/Fail basis. (2-2)

FT 531 Live Team. This training experience provides advanced master's students with three quarters of practice in marital and family therapy under the supervision of a clinical marriage and family faculty person. Each weekly session is conducted in a specially equipped observation room with a one-way mirror, where students have an opportunity to be either a cotherapist or team member. Graded on a Pass/Fail basis. (2-2)

FT 550 Practicum. Students enroll in a total of 12 units of practica over a period of 15 consecutive months. During this clinical placement each student trainee engages in a minimum of 500 hours of direct counseling experience and receives a minimum of 100 hours of supervision. Fifty percent of all hours of counseling experience must be with marriages or families (two or more present in the room). Fifty percent of all supervision must be based upon raw data (i.e. video and/or audio; live observation), and a minimum of one hour of individual supervision must be received during each week of the practicum. All practica are graded on a Pass/Fail basis. (2-2-2-2-2)

FT 555 Practicum Continuation. To be used when a student has fulfilled the 12 unit practicum requirement without completing the 500 hour requirement. (0)

The purpose of The Psychological Center is to support the teaching and research work of the faculty of the School of Psychology. The primary tasks of the faculty are 1) to teach and train Christian persons as future clinical psychologists and marital and family therapists, 2) to conduct and supervise research on finding more effective ways to alleviate human suffering, and 3) to model the best of contemporary practice of clinical psychology and marital and family therapy.

The Psychological Center provides training for many clinical psychology doctoral students and master's- and doctoral-level students in marriage and family psychology. A relatively young science and profession, but it is one of the most frequently chosen academic majors in colleges and universities throughout the country. Psychology and marital and family therapy have produced a large body of knowledge and techniques which have great relevance for solving human problems and for promoting optimal functioning. Facilities are needed which encourage our future therapists to apply the knowledge and techniques of their discipline to the solution of significant problems. Research conducted by creative clinical investigators is badly needed. The Psychological Center sponsors such research.

The Graduate School of Psychology began the expansion of The Psychological Center in 1976. This initial phase of expansion was made possible by a grant from the James Irvine Foundation. Since 1976 several other funding sources have assisted in the development of new facilities and programs. These sources include the Law Enforcement Assistance Administration, the Jameson Foundation, the Pasadena Foundation, the California State Department of Mental Health, the California State Department of Aging, the Chatlos Foundation, the Avery Dennison Corporation, the Peppers Foundation, the Avery Dennison Corporation, the City of Pasadena, the Los Angeles County Department of Mental Health, the California Department of Aging, the Chatlos Foundation, the Ann Pepper Foundation, and many individual donors.

In 1986, the Center moved its headquarters and many clinical facilities into an outstanding new 55,000 square-foot building. In 1989, a generous donation equipped the clinics with state-of-the-art video facilities to ensure high standards of teaching, supervision and feedback.

At the outset, the faculty developed a basic plan for Ph.D. clinical training. This plan was later enlarged to embrace the concept of The Psychological Center. Subsequently, students in
programs were added to the training functions of the Center. The Psychological Center currently consists of three major administrative entities, with fifteen distinct clinical programs, covering a wide range of psychological interventions, utilizing various theoretical frameworks. The Center has been described as "the largest psychological training center run by psychologists" and in an accreditation visit in 1990 was identified as a "national prototype" for training in clinical psychology.

Students in the Graduate School of Psychology share in the excitement and challenge of developing the services, facilities, programs and projects which constitute the model for The Psychological Center. During their doctoral studies, most students spend several years of field training in The Psychological Center.

The Psychological Center consists of the following programs:

Fuller Psychological and Family Services. This combined outpatient service provides assistance to individuals, couples and families, including specific services to children and adolescents. Psychological services are offered for adjustment disorders, anxiety and depression, stress management, abuse and domestic violence and physical conditions affected by psychological factors. For young people, psychological testing and treatment for attention deficit disorders, behavior problems, school difficulties, social skills, and parent/child issues are provided.

The marriage and family therapy department offers counseling and educational services designed to help people resolve a variety of relational, emotional, spiritual, and cultural problems that arise in family life. Specifically, this includes relationship counseling, premarital counseling, marital enrichment and therapy, couples group therapy, divorce counseling and family therapy.

Inter-Community Alternatives Network. The Intercommunity Alternatives Network (I-CAN) training and research facility is an integrated psychosocial day treatment setting for individuals who are challenged with a serious and persistent mental illness. I-CAN was established by the Psychological Center in 1980 in accordance with the scientist-practitioner model.

A wide spectrum of research is conducted at the clinic in the area of persistent mental illness, i.e. schizophrenia, shame, expressed emotion. Also ongoing program evaluation is performed. Up-to-date clinical training incorporates requirements that enable the clinician to work effectively in a managed care environment. Research informs the breadth and continuum of care provided.

A multidisciplinary treatment team actively partners with other community-based providers delivering multilevel interventions. The Liberman treatment model of psychosocial rehabilitation is a major approach to treatment and is combined with a chemical dependency component geared toward dually-diagnosed clients. I-CAN'S Family Therapy Department is a popular and well-confirmed training path, as are the Individual and Group Therapy modalities. Additionally, the Prevocational, Weekend and Clubhouse modules are included to render a complete continuum of care and provide a diversity of training opportunities.

The program has built a strong reputation for training mental health professionals, from first practicum to postdoctoral level. I-CAN has become an indispensable support system for rehabilitating seriously mentally ill individuals in a community-based setting. I-CAN is a non-profit program funded by the Medi-Cal/Short-Doyle Los Angeles County Department of Mental Health.

Center for Aging Resources. The Center for Aging Resources (CFAR) is a geropsychological center that meets the needs of over 800 seniors and their families every year. As one of the few clinics in the San Gabriel Valley that provides community service and professional training in geropsychology, it fills a significant need with valuable services. Services at the Center for Aging Resources are provided by graduate students under the supervision of fully trained professionals. All staff are supervised by licensed psychologists. The CFAR services are Community Assistance Program for Seniors (CAPS), Gero-Net, Heritage Clinic, Crime Resistance Involvement Council (CRIC), and Elder Abuse Prevention and Intervention Program (EAPIP).

Community Assistance Program for Seniors (CAPS). CAPS is a day care center for persons with Alzheimer's Disease and related disorders. It receives its funding from the California Department of Aging, and is designated as an Alzheimer's Day Care Resource Center. Services provided by CAPS include day care, caregiver support groups, psychological assessment, group, individual and family psychotherapy, and limited case management.

Gero-Net. Gero-Net provides in-home psychotherapy and limited case management to frail seniors who are socially isolated and at risk for institutionalization. Brief, outcome-oriented interventions are conducted usually in 10 to 24 sessions with each client. Gero-Net is funded by the Short-Doyle Plan of the County of Los Angeles, accepts Medi-Cal, and is part of the Rehabilitation Option of the Los Angeles County Department of Mental Health.

Heritage Clinic. Heritage Clinic provides individual, couples, and family psychotherapy for persons over 55. Short and long term therapy are offered by clinicians under supervision of professional staff. Group therapy is offered on
site, and through contracts at local senior centers, senior residences, churches, and other places. Neuropsychological assessment is offered to persons over 55 who are experiencing cognitive changes as they age. Low cost neuropsychological assessments help to identify areas of cognitive deficit, aid the process of differential diagnosis, and provide appropriate referral to patients and their families. Heritage Clinic is a Medicare provider.

Crime Resistance Involvement Council (CRIC). Established in 1975, CRIC's volunteer and professional staff strive to reduce the incidence and impact of crime against Pasadena residents who are over the age of 50. At no cost to the resident, volunteers conduct peer counseling, home security checks, lock changes or repairs, and window pinnings. Senior victims of crime can also receive 6-10 professional counseling sessions at no cost. Both volunteers and professional staff go out into the community to equip senior citizens to increase their personal safety and reduce the possibility of being victimized by crime.

Elder Abuse Prevention and Intervention Project (EAPIP). Elder abuse continues to be the most under-recognized and under-reported form of family violence. EAPIP offers free short-term therapy to older adults who have been abused or are at risk and their families. Clinical services, available in both English and Spanish, are provided in homes and at community centers as well as at the Center for Aging Resources (CFAR). In addition, EAPIP provides educational services to the lay and professional public, and offers case management services through cooperation with Senior Care Network, a division of Huntington Hospital.

Project IV Family Outreach. Project IV Family Outreach is a novel program involving cooperation between The Psychological Center, the Pasadena Mental Health Center, Foothill Family Service and Pacific Clinics. These four agencies provide staff for a common project, established in 1981, which has been housed in the central offices of the Pasadena Unified School District. The primary purpose of the program is to identify and evaluate persons who are at high risk for educational, psychological and social problems, but who tend to underutilize traditional forms of mental health services. The staff works to link clients with the most appropriate services in the community. This program is funded through the Short-Doyle Plan of the County of Los Angeles.

OTHER TRAINING AND RESEARCH FACILITIES

Lee Edward Travis Institute for Biopsychosocial Research. This institute is committed to fostering interdisciplinary research into the relationships between social systems, religious beliefs, mental and affective states, biological responses and health. The Institute provides a distinctive research unit within the Fuller Graduate School of Psychology in which interested faculty, research collaborators and students can engage in regular and ongoing scholarly activities with a common focus. It also fosters collaborative research in the broad areas of mental health, health psychology, behavioral medicine, neuropsychology, psychophysiology, and others. The ongoing biopsychosocial research efforts of the Fuller faculty have led to the creation of a significant network of collaborative relationships with individual researchers and experts working in surrounding institutions.

Institute for Marriage and Family. This institute supports the production and dissemination of basic and applied research on marriage and family issues that informs and supports positive marriage and family relationships that express Christian faith perspectives. The Institute for Marriage and Family seeks to develop prevention and intervention strategies to reach families in trouble, provide information exchange that increases the effectiveness of Christians who are in professions that serve marriages and families and develop outreach programs to families with chronic difficulties. It also encourages continuing cross-cultural, interdisciplinary and international dialogues among practitioners and researchers concerning marriage and family issues. The goal of the institute is to strengthen the effectiveness of marriage and family ministries in the worldwide church by utilizing research to develop materials, technologies, media and other practical applications that support Christian marriage and family living.

Psychophysiological Laboratory. This laboratory is equipped with the modern electronic instruments used in the study of psychophysiological phenomena. The action of the central and autonomic nervous systems is studied in relationship to such factors as perceptions, problem solving, memory, language, motor responses, and emotion. The equipment available for research include recording instruments, signal processing equipment, and a computer for signal averaging and statistical analysis.

Stress and Biofeedback Laboratory. This laboratory is equipped to measure a variety of stress
indicators and provide stress management and relaxation training through biofeedback training. Students supplement course work with encouragement to personally train themselves in these modalities.

Computer Facilities. The School of Psychology has a personal computer installation which gives access to up-to-date research statistics packages. This system is made available to students for research purposes at no charge. Students are encouraged to develop skills in computer use. Computerized test scoring and interactive computerized test feedback are also being developed.

CLINICAL FACULTY MEMBERS: CLINICAL PSYCHOLOGY

The following is a list of professionals employed by the centers at which Department of Clinical Psychology Ph.D. and Psy.D. students receive their field training and who provided supervision to students during 1996-97.

Clinical Professors of Psychology

Thomas Aikins, Ph.D., VA Medical Center-Salt Lake City, Psychology Service (116B), Salt Lake City, UT
Olatunji Ajibola, Ph.D., Patton State Hospital, Psychology Department, Patton, CA
Steven Allen, Ph.D., VA Medical Center-Salt Lake City, Psychology Service (116B), Salt Lake City, UT
Raymond E. Anderson, Ph.D., Pacific Professional Associates, Van Nys, CA
David C. Anderson, Ph.D., Jerry L. Pettis Memorial VA Medical Center, Psychology Service (116B), Loma Linda, CA
Mark W. Baker, Ph.D., La Vie Counseling Center, Pasadena, CA
Barbara Bishop, Ph.D., Samarillo State Hospital and Developmental Center, Department of Psychology, Samarillo, CA
William G. Britt, Ph.D., Loma Linda University School of Medicine, Department of Psychiatry, Loma Linda, CA
Steve Brown, Ph.D., Metropolitan State Hospital, Norwalk, CA
Robert Butterworth, Ph.D., Metropolitan State Hospital, Norwalk, CA
Jessica Card, Ph.D., San Fernando Valley Child Guidance Clinic, Family Stress Center, Panorama City, CA
Patricia Cawunder, Ph.D., Patton State Hospital, Psychology Department, Patton, CA
David Cerling, Ph.D., Evansville Psychology Internship Consortium, Evansville, IN
Paul W. Clement, Ph.D., Psychology Resource Consultants, Pasadena, CA
Helen Courtney, Ph.D., Patton State Hospital, Psychology Department, Patton, CA
Jim Cowan, Ph.D., Samarillo State Hospital and Developmental Center, Department of Psychology, Samarillo, CA
Suzanne Craft, Ph.D., VA Medical Center-American Lake, Psychology Service (116B), Tacoma, WA
Phillip Criswell, Ph.D., VA Medical Center-Long Beach, Psychology Service (116B), Long Beach, CA
Kitty Curry, Ph.D., Didi Hirsch Community Mental Health Center, Culver City, CA
Mark De Vries, Ph.D., Pine Rest Christian Mental Health Service, Grand Rapids, MI
Andrew Dixon-Reed, Ph.D., Evansville Psychology Internship Consortium, Evansville, IN
Gary Dombroff, Ph.D., Morrison Center for Youth and Family Services, Portland, OR
Susan Feinberg, Ph.D., Evansville Psychology Internship Consortium, Evansville, IN
Jerold Ferraro, Ph.D., VA Medical Center-Buffalo, Psychology Service (116B), Buffalo, NY
Stephen Fitzgerald, Ph.D., VA Medical Center-American Lake, Psychology Service (116B), Tacoma, WA
Candice Frankovlia, Psy.D., Cleo Wallace Center for Children and Adolescents, Colorado Springs, CO
Kenneth Gerber, Ph.D., VA Medical Center-Long Beach, Psychology Service (116B), Long Beach, CA
Jane Goerss, Ph.D., Patton State Hospital, Psychology Department, Patton, CA
Herbert Goldenberg, Ph.D., VA Medical Center-Sepulveda, Psychology Service (116B), Sepulveda, CA
John Goldfarb, Ph.D., Metropolitan State Hospital, Norwalk, CA
Elizabeth Gong-Guy, Ph.D., University of California-Los Angeles, Student Psychological Services, Los Angeles, CA
Paul Guest, Ph.D., Patton State Hospital, Psychology Department, Patton, CA
Judy Halama, Ph.D., VA Medical Center-Sepulveda, Psychology Service (116B), Sepulveda, CA
Richard Hanson, Ph.D., VA Medical Center-Long Beach, Psychology Service (116B), Long Beach, CA
David Harris, Ed.D., Pine Rest Christian Mental Health Services, Grand Rapids, MI
Diana Harrison, Ph.D., VA Medical Center-Sepulveda, Psychology Service (116B), Sepulveda, CA
Kathleen Hearn, Ph.D., Metropolitan State Hospital, Norwalk, CA
Scott Hill, Ph.D., VA Medical Center-Salt Lake City, Psychology Service (116B), Salt Lake City, UT
Jerry D. Hoyle, Ph.D., Loma Linda University School of Medicine, Department of Psychiatry, Loma Linda, CA
Rebecca Jacobsen, Ph.D., VA Medical Center-Sepulveda, Psychology Service (116B), Sepulveda, CA
Ellen Jodt, Ph.D., VA Medical Center-Salt Lake City, Psychology Service (116B), Salt Lake City, UT
Jarett M. Kaplan, Ph.D., VA Medical Center-American Lake, Psychology Service (116B), Tacoma, WA
Ken Kassover, Ph.D., Cleo Wallace Center for Children and Adolescents, Colorado Springs, CO
Clinical Associate Professors

Patricia Alford-Keating, Ph.D., University of California-Los Angeles, Student Psychological Services, Los Angeles, CA

Daniella Alloro, Ph.D., Metropolitan State Hospital, Norwalk, CA

Abraham Argun, Psy.D., Patton State Hospital, Psychology Department, Patton, CA

Aaron Aviera, Ph.D., Metropolitan State Hospital, Norwalk, CA

Steven Berman, Ph.D., Patton State Hospital, Psychology Department, Patton, CA

Susan Bookheimer, Ph.D., University of California-Los Angeles, Neuropsychiatric Institute, Los Angeles, CA

Taylor Cantrell, Ph.D., Patton State Hospital, Psychology Department, Patton, CA

Jeri Castronova, Ph.D., Camarillo State Hospital and Developmental Center, Department of Psychology, Camarillo, CA

Nadine Cole, Ph.D., VA Outpatient Clinic-Los Angeles, Psychology Service (116B), Los Angeles, CA

Wendy S. David, Ph.D., VA Medical Center-American Lake, Psychology Service (116B), Loma Linda, CA

Kenneth A. Delano, Ph.D., Cleo Wallace Center for Children and Adolescents, Colorado Springs, CO

Lisa Dieckmann, Ph.D., VA Outpatient Clinic-Los Angeles, Psychology Service (116B), Los Angeles, CA

Kerry Z. Donnelly, Ph.D., VA Medical Center-Buffalo, Psychology Service (116B), Buffalo, NY

Norman D. Farley, Ph.D., VA Medical Center-American Lake, Psychology Service (116B), Tacoma, WA

Carlos Fayard, Ph.D., Loma Linda University School of Medicine, Department of Psychiatry, Loma Linda, CA

Geri Freedland, Ph.D., Camarillo State Hospital and Developmental Center, Department of Psychology, Camarillo, CA

Steven Ganzell, Ph.D., VA Medical Center-Sepulveda, Psychology Service (116B), Sepulveda, CA

Patricia Gehr, Ph.D., Metropolitan State Hospital, Norwalk, CA

Jeff Grey, Ph.D., Evansville Psychology Internship Consortium, Evansville, IN

David Haimeson, Ph.D., Patton State Hospital, Psychology Department, Patton, CA

David B. Hickel, Ph.D., The Sycamores, Altadena, CA

Naomi Himmelfarb, Ph.D., VA Outpatient Clinic-Los Angeles, Psychology Service (116B), Los Angeles, CA

Charles Hinkin, Ph.D., University of California-Los Angeles, Neuropsychiatric Institute, Los Angeles, CA

Joseph Ho, Ph.D., Pacific Clinics, Pasadena, CA

Robbin Huff-Musgrove, Ph.D., Patton State Hospital, Psychology Department, Patton, CA

Sharon Jablon, Ph.D., VA Outpatient Clinic-Los Angeles, Psychology Service (116B), Los Angeles, CA

Cameron Johnson, M.D., Loma Linda University School of Medicine, Department of Psychiatry, Loma Linda, CA

Cheryl A. Kempinsky, Ph.D., Metropolitan State Hospital, Norwalk, CA

Kay Koellner, Ph.D., VA Medical Center-Salt Lake City, Psychology Service (116B), Salt Lake City, UT

Lawrence Ledesma, Ph.D., Metropolitan State Hospital, Norwalk, CA

Kelly Lundberg, Ph.D., VA Medical Center-Salt Lake City, Psychology Service (116B), Salt Lake City, UT

Randi McAllister, Ph.D., City of Hope National Medical Center, Duarte, CA

Christina Miller, Ph.D., University of California-Los Angeles, Student Psychological Services, Los Angeles, CA

Jill B. Morgan, Ph.D., Greater Long Beach Child Guidance Center, Inc., Long Beach, CA

Anne Naplin, Ph.D., Denver General Hospital, Denver Department of Health and Hospitals, Denver, CO

Laura Palumbo, Ph.D., VA Medical Center-Buffalo, Psychology Service (116B), Buffalo, NY

Jeanne Panell, Ph.D., Patton State Hospital, Psychology Department, Patton, CA

Redmond Reams, Ph.D., Morrison Center for Youth and Family Services, Portland, OR

Michele Reed, Ph.D., Patton State Hospital, Psychology Department, Patton, CA

Helene Rimberg, Psy.D., Morrison Center for Youth and Family Services, Portland, OR

Mary Schohn, Ph.D., VA Medical Center-Buffalo, Psychology Service (116B), Buffalo, NY

Samuel Seeman, Psy.D., Morrison Center for Youth and Family Services, Portland, OR

William T. Seidel, Ph.D., Children's Hospital Los Angeles, Division of Neurology, Los Angeles, CA

Jatinder Singh, Ph.D., Patton State Hospital, Psychology Department, Patton, CA

Susan Steinberg, Ph.D., VA Outpatient Clinic-Los Angeles, Psychology Service (116B), Los Angeles, CA
Clinical Assistant Professors of Psychology

Fay Alon, Ph.D., Harbor/UCLA Medical Center, Torrance, CA
Deborah Anderson, Ph.D., University of California-Los Angeles, Neuropsychiatric Institute, Los Angeles, CA
James Barker, Ph.D., Patton State Hospital, Psychology Department, Patton, CA
Marie Bateman, Ph.D., VA Medical Center-Salt Lake City, Psychology Service (116B), Salt Lake City, UT
Greg Cason, Ph.D., Harbor/UCLA Medical Center, Torrance, CA
Esther M. Coleman, Ph.D., Inter-Community Alternatives Network, Pasadena, CA
Bill Gillis, Psy.D., Fuller Psychological and Family Services, Pasadena, CA
Robert Glass, Ph.D., Fuller Psychological and Family Services, Pasadena, CA
Marjorie Graham-Howard, Ph.D., Patton State Hospital, Psychology Department, Patton, CA
Ari Kalechstein, Ph.D., University of California-Los Angeles, Neuropsychiatric Institute, Los Angeles, CA
Janet Kraemer, Ph.D., Center For Aging Resources, Pasadena, CA
Jennifer Kunst, Ph.D., Patton State Hospital, Psychology Department, Patton, CA
Alison Lee, Ph.D., Harbor/UCLA Medical Center, Torrance, CA
Steven Lovestrand, Ph.D., Patton State Hospital, Psychology Department, Patton, CA
Mary Christine Majors, Psy.D., University of California-Los Angeles, Neuropsychiatric Institute, Los Angeles, CA
Rochelle Manor-Bullock, Ph.D., Pine Rest Christian Mental Health Services, Grand Rapids, MI
Alex Marie, Psy.D., Saint Cloud Hospital, The Psychology Clinic, St. Cloud, MN
Amy V. Morris, Ph.D., VA Medical Center-American Lake, Psychology Service (116B), Tacoma, WA
Gail Murdock, Ph.D., University of Southern California, Alzheimer’s Disease Research Center, Los Angeles, CA
Heidi Nahum, Ph.D., Denver General Hospital, Denver Department of Health and Hospitals, Denver, CO
Abby Press Adorney, Ph.D., VA Outpatient Clinic-Los Angeles, Psychology Service (116B), Los Angeles, CA
Tim Rover, Psy.D., Pine Rest Christian Mental Health Services, Grand Rapids, MI
Rick Saneda, Ph.D., San Fernando Valley Child Guidance Clinic, Family Stress Center, Panorama City, CA
Hope Scheer, Ph.D., Patton State Hospital, Psychology Department, Patton, CA
Dale Sherman, Ph.D., Harbor/UCLA Medical Center, Torrance, CA
Lisa Steres, Ph.D., Scripps Community Mental Health Clinic, San Diego, CA
Sue Sundareson, Psy.D., Didi Hirsch Community Mental Health Center, Culver City, CA
Lyn Walker, Ph.D., Harbor/UCLA Medical Center, Torrance, CA
Kimberly Warner-Chacon, Ph.D., Patton State Hospital, Psychology Department, Patton, CA
Pam White, Ph.D., Pine Rest Christian Mental Health Services, Grand Rapids, MI
Mark Wolkenhauer, Psy.D., Patton State Hospital, Psychology Department, Patton, CA
Lani Zigler, Ph.D., University of California-Los Angeles, Neuropsychiatric Institute, Los Angeles, CA

Clinical Instructors in Psychology

Clint J. Daniels, M.A., La Vie Counseling Center, Pasadena, CA
Greta Hassel, M.A., La Vie Counseling Center, Pasadena, CA
Evi Jacoby-Miller, LCSW, Didi Hirsch Community Mental Health Center, Culver City, CA
Jane Lavery, R.N., M.N., Didi Hirsch Community Mental Health Center, Culver City, CA
Karl Wierenga, M.S., Pine Rest Christian Mental Health Services, Grand Rapids, MI
Nancy Wileman, MFCC, Didi Hirsch Community Mental Health Center, Culver City, CA

CLINICAL FACILITIES FOR FIELD TRAINING: CLINICAL PSYCHOLOGY

The institutions listed below are those which were directly engaged during 1996-97 in providing clinical experience and training to fourth, fifth and sixth year students. Some of the institutions listed have an ongoing training agreement with the Department of Clinical Psychology so that they accept a fixed number of trainees each year. Others have accepted students for intern-
ships in open competition with students from many other universities. This list of institutions changes somewhat from year to year.

Applewood Centers, Inc., Cleveland, OH
Arcadia Mental Health Center, Arcadia, CA
Augustus F. Hawkins Comprehensive CMHC, Los Angeles, CA (APA-approved internship)
Boston Medical Center/University School of Medicine, Boston, MA (APA-approved internship)
Burrell Behavioral Health, Springfield, MO (APA-approved internship)
California Polytechnic University, Pomona, CA
Casa Colina Rehabilitation Hospital, Pomona, CA
Center For Aging Resources, Pasadena, CA
City of Hope National Medical Center, Duarte, CA
Didi Hirsch Community Mental Health Center, Culver City, CA
Evansville Psychology internship Consortium, Evansville, IN
Family Service and Guidance Center, Inc., Topeka, KS (APA-approved internship)
For the Child, Long Beach, CA
Fuller Psychological and Family Services, Pasadena, CA
Glenendale Memorial Hospital and Health Center, Glenendale, CA
Grand Valley State University Counseling Center, Allendale, MI (APA-approved internship)
H.E.L.P. Group/UCLA, Sherman Oaks, CA
Harbor/UCLA Medical Center, Torrance, CA
Home Start, Inc., San Diego, CA
Huntington Hospital, Della Martin Center, Pasadena, CA
Inter-Community Alternatives Network, Pasadena, CA
Jerry L. Pettis memorial VA Medical Center, Loma Linda, CA (APA-approved internship)
Kaiser Permanente Medical Care Program, Los Angeles, CA.
LAC/USC Medical Center, Los Angeles, CA
Loma Linda University School of Medicine, Loma Linda, CA
Loyola Marymount University Student Counseling Service, Los Angeles, CA (APA-approved internship)
MacNeal Hospital, Behavioral Health Services, Berwyn, IL (APA-approved internship)
Memorial University of Newfoundland Counseling Center, St. John’s, NF, Canada (APA-approved internship)
Men’s Central Jail, Los Angeles, CA
Metropolitan Detention Center, Los Angeles, CA (APA-approved internship)
Metropolitan State Hospital, Los Angeles, CA (APA-approved internship)
Naval Medical Center, Portsmouth, Norfolk, VA (APA-approved internship)
Naval Medical Center, San Diego, CA (APA-approved internship)
Pacific Clinics, Pasadena, CA
Pacific Clinics East, Duarte, CA
Pasadena City College, Disabled Student Programs and Services, Pasadena, CA
Philhaven Hospital, Mt. Gretna, PA (APA-approved internship)
Rush-Presbyterian-St. Luke’s Medical Center, Chicago, IL (APA-approved internship)
Saint Francis Medical Center, Lynwood, CA
San Bernardino County Department of Behavioral Health, San Bernardino, CA (APA-approved internship)
San Fernando Valley Child Guidance Center, Northridge, CA
San Gabriel Valley Medical Center, San Gabriel, CA
Scripps Community Mental Health Center, San Diego, CA
The Danielsen Institute, Boston, MA (APA-approved internship)
The Sycamores, Pasadena, CA
Tripler Army Medical Center, Honolulu, HI (APA-approved internship)
UCLA Neuropsychiatric Institute, Los Angeles, CA
University of California, Irvine, Counseling Center, Irvine, CA (APA-approved internship)
University of Minnesota Department of Clinical Health Psychology, Winnipeg, MB, Canada (APA-approved internship)
University of Oregon Counseling Center, Eugene, OR (APA-approved internship)
USC Alzheimer’s Disease Research Center, Los Angeles, CA
VA Chicago Health Care System, West Side Division, Chicago, IL (APA-approved internship)
VA Medical Center, Long Beach, CA
VA Medical Center, Salt Lake City, UT (APA-approved internship)
VA Medical Center, Sepulveda, CA
VA Medical Center, West Los Angeles, Los Angeles, CA
VA Outpatient Clinic, Los Angeles, CA
Washington State University Counseling Services, Pullman, WA (APA-approved internship)
Wichita Collaborative Psychology Internship Program, Wichita, KS (APA-approved internship)
Wright Institute, Los Angeles, CA (APA-approved internship)
Young and Healthy, Pasadena, CA

CLINICAL FACULTY MEMBERS:
MARRIAGE AND FAMILY

Suzanne Benko, M.S., California State Polytechnic University, Pomona, CA
Jeff Bettenourt, M.A. MFCC, SuperCamp, Oceanside, CA
Jean Boldt, M.S. Clinical Psychology, Options: The Family Center, Covina, CA
Terri Brenneman, Ph.D., Lake Avenue Congregational Church, Pasadena, CA
Paula Bush, M.A., Child Guidance Center, Fullerton, CA
Soo Kyung Chang, Ph.D., Korean American Family Service Center, Los Angeles, CA
Donna Clark, Ph.D., Glen Roberts Child Study Center, Glendale, CA
Karen Cohen, M.S. Ed., Santa Anita Family Services, Monrovia, CA
Glenda Corstorphine, M.A. MFT, Fuller Psychological and Family Services, Pasadena, CA
Lyne Cranston, M.A. MFCC, Mid Valley Learning Centers, Baldwin Park, CA
Genevieve Crean, M.S. MFT, Live Again Recovery Homes, Fuller Psychological and Family Services, Pasadena, CA
Daniel Deminers, M.S. MFCC, TMI Counseling Center, Visalia, CA
Nancy Dhuete, M.A., California Christian Counseling Center, Pasadena, CA
Rebecca Eberle-Romberger, Psy.D., Interchurch Samaritan Counseling Center, Whittier, CA
Lori Fairgrive, MA. MFCC, Mountain View School District; Inter-Community Alternatives Network, Pasadena, CA
Karen Fezzell, M.S.W., Child Guidance Center, Fullerton, CA
Kathleen Fitzpatrick, M.S., Interchurch Samaritan Counseling Center, Whittier, CA
Milette Fraser, M.A., Christian Pastoral Counseling Center, Pasadena, CA
Lola Greenspan, M.A. MFCC, Santa Clarita Child and Family Development Center, Saugus, CA
Sally Greninger, M.A. MFCC, AIDS Service Center, Pasadena, CA
Joan Griffin, M.S., City Impact Counseling Center, Oxnard, CA
Gretta Hassel, M.A. MFT, La Vie Whole Person Health Care Center, Pasadena, CA
Christie Helm, M.A. MFCC, Santa Anita Family Services, Monrovia, CA
Pamela Henderson, M.S., Center for Aging Resources, Pasadena, CA
Lisa Hilger, M.A. MFT, Fuller Psychological and Family Services, Pasadena, CA
Merrill Hubbard, Ph.D., Charter Oak Behavioral Health Systems, Covina, CA
Jaeline Jaffe, Ph.D., Montebello School District, Montebello, CA
Tom Johnson, M.S.W., Hillsides Home for Children, Pasadena, CA
Karen Huestis, Ph.D., Glen Roberts Child Study Center, Glendale, CA
Paula Kunst, M.S., Montebello School District, Montebello, CA
Judy Kusin, Ph.D., Glen Roberts Child Study Center, Glendale, CA
Judith Laффerty, Ph.D., San Martin de Porres Counseling Center, Los Angeles, CA
Dae Leckie, M.S.W., Center for Family Therapy, Orange, CA
Ken Levy, M.A., Inter-Community Alternatives Network, Pasadena, CA
John Lindsey, M.S., North Clinic Family Counseling Services, Omega, NE
Carolyn Loper, M.A., The Wellness Community—Foothills, Pasadena, CA
Fran Lotery, Ph.D., Santa Barbara Counseling Center, Santa Barbara, CA
Amy Masumiy, M.S.W., Santa Clarita Child and Family Development Center, Saugus, CA
Sue Lynn Matsui-Kambara, M.S.W., Asian American Christian Counseling, Alhambra, CA
Richard Michalsen, Ph.D., Glendale Presbyterian Church, Glendale, CA
Curtis Miller, D.Min., La Vie Whole Person Health Care Center, Pasadena, CA
Frederick Neumeyer, M.A. MFT, El Monte Community Relations Office, El Monte, CA
N Leigh Nicholson, M.A. MFCC, Outreach Counseling Center, Arcadia, CA
Stephen Okiyama, Ph.D., California State Polytechnic University, Pomona, CA
Steven Orenstein, M.A., Brotman Medical Center (Choices), Culver City, CA
Charles Osburn, D.Min., La Cañada Presbyterian Church, La Cañada, CA
Linda Osterlund, M.A. MFT, City Impact Counseling Center, Oxnard, CA
Sharon Patapoff, M.A. MFT, Outreach Counseling Center, Arcadia, CA
George Patterson, Ph.D., Bishop Gooden Home, Pasadena, CA
Tom Pickard, M.S., Human Potential Counseling Foundation, Springfield, MO
Joan Powers, M.A., Partners in Recovery, South Pasadena, CA
Jeanie Price, M.A. MFT, La Vie Whole Person Health Care Center, Pasadena, CA
Linda Reynolds, M.S., Self-Esteem Enhancement Council, Covina, CA
Carol Rhodes, M.A. MFT, Child Guidance Center, Fullerton, CA

CLINICAL FACILITIES FOR FIELD TRAINING:

The institutions listed below provided clinical training for marital and family therapy students during the 1996-97 academic year.

AIDS Service Center, Pasadena, CA
Angels Community Counseling Center, Monrovia, CA
Asian American Christian Counseling, Alhambra CA
Auburn Youth Resources, Auburn, WA
Bishop Gooden Home, Pasadena, CA
Brotman Medical Center, Culver City, CA
California Christian Counseling Center, Pasadena, CA
California State Polytechnic University, Pomona, CA
Center for Family Therapy, Orange, CA
Charter Oak Behavioral Health Systems, Covina, CA
Child Guidance Center, Fullerton, CA
Christian Pastoral Counseling Center, Pasadena, CA
City Impact, Oxnard, CA
Daniel Murphy High School, Los Angeles, CA
El Monte Community Relations Office, El Monte, CA
Family Counseling Services of West San Gabriel Valley, San Gabriel, CA
Foothill Family Service, Pasadena, CA
Glen Roberts Child Study Center, Glendale, CA
Glendale Presbyterian Church, Glendale, CA
Harmony, St. Petersburg, Russia
Hillsides Home for Children, Pasadena
Human Potential Counseling Foundation, Springfield, MO

196
Interchurch Samaritan Counseling Center, Whittier, CA
Korean American Family Service Center, Los Angeles, CA
La Cañada Presbyterian Church, La Cañada, CA
La Vie Whole Person Health Care Center, Pasadena, CA
Lake Avenue Congregational Church, Pasadena, CA
Live Again Recovery Homes, Lake Hughes, CA
Mid Valley Learning Centers, Balwin Park, CA
Montebello School District, Montebello, CA
Mountain View School District, El Monte, CA
North Clinic Family Counseling Services, Omaha, NE
Options The Family Center, Covina, CA
Outreach Counseling Center, Arcadia, CA
Partners in Recovery, South Pasadena, CA
San Martín de Porres Counseling Center, Los Angeles, CA
Santa Anita Family Services, Monrovia, CA
Santa Barbara Counseling Center, Santa Barbara, CA
Santa Clarita Child and Family Development Center, Saugus, CA
Self-Esteem Enhancement Council, Covina, CA
Southern California Indian Center, Los Angeles, CA
Supercamp, Oceanside, CA
Inter-Community Alternatives Network, The Psychological Center, Pasadena, CA
Center For Aging Resources, The Psychological Center, Pasadena, CA
Fuller Psychological and Family Service, The Psychological Center, Pasadena, CA
The Wellness Community—Foothills, Pasadena, CA
TMI Counseling Center, Visalia, CA
History and Philosophy

Extended Education Program
History
Philosophy
Coordinating/Steering Committees
Faculty
Admission Requirements and Procedures
Curriculum
Registration and Course Changes
Expenses
Academic Policies
Library Facilities
Program Opportunities
  Master of Arts in Christian Leadership
  Master of Arts in Theology
  Master of Divinity
  Transfer Credit
  Time Limit for Completion of Degrees
  Certificate of Christian Studies
  Other Nondegree Applicants
  Continuing Education Units
Fuller Seminary Northwest
Fuller Seminary in Northern California
Fuller Seminary in Southern California
Fuller Seminary Southwest
Fuller Seminary in Colorado

Distance Learning Program

Doctor of Ministry Program
Purpose
Admission Requirements
Degree Requirements
Christian Spirituality Program
Youth and Family Ministry Program
Korean Doctor of Ministry Program
Final Project
Registration and Expenses
Variable Units Option
Courses of Study

Lowell W. Berry Institute for Continuing Education in Ministry
Purpose
Curriculum
Continuing Education Units

De Pree Leadership Center
HISTORY AND PHILOSOPHY

In 1985, the administrative structure of the seminary was reorganized to include a fourth academic unit concentrating on continuing education for those already involved in ministry. This new academic division was originally designated Continuing and Extended Education (CEE), but was renamed the Richard and Margaret Horner Center for Lifelong Learning in 1999. It now includes the Extended Education program, the Doctor of Ministry program, the Distance Learning Program, and the Lowell W. Berry Institute for Continuing Education in Ministry. Each of these programs intends to help Fuller Seminary become the lifelong learning partner of all people involved in the manifold ministries of Christ and his Church.

The Horner Center for Lifelong Learning is named after Richard and Margaret Horner, long-time supporters of Fuller’s mission. Richard Horner, a valued Fuller trustee, earlier led the E. F. Johnson Corporation, makers of amateur radio equipment and other sophisticated electronics. Later, his interest and executive skills in electronic communication led the board of Western Union to appoint him as that corporation’s chief executive officer. A primary aim of the expansion of Fuller’s lifelong learning activities is to facilitate a much more intimate and mutually effective relationship between the seminary and the church. The seminary needs continuous guidance from the working church to stay abreast of the needs of the ordained leaders ministering eternal truth to a rapidly changing society. And the church needs successive generations of those leaders equipped with integrating skills to address the spiritual, psychological and physical health of their parishioners. Lifelong learning facilitates a closer relationship between the church and seminary by making it possible for people who are already engaged in ministry to engage in theological education at the same time and place as their ministry.

The goal of the Horner Center for Lifelong Learning is to be an effective instrument of reformation and renewal to the evangelical church. This will be accomplished by the offering to adult men and women of innovative, lifelong theological education and training for the manifold ministries of Christ and his Church. Therefore the church will be more effective in carrying out the Great Commission, to the glory of God. Through the Horner Center for Lifelong Learning, work leading to a degree, as well as nondegree and continuing education, is available. Seminars, conferences, workshops, individualized and interactive (online) distance learning courses, and off-campus graduate-level course work are among the alternative forms of training provided. The Horner Center for Lifelong Learning utilizes the expertise of people already involved in ministry along with the resident Fuller faculty. The philosophies, aims, curriculum and opportunities of the various programs of the Horner Center for Lifelong Learning are described in this section. Further information regarding a particular program may be obtained from the office of that program.

EXTENDED EDUCATION PROGRAM

History

Extended Education, now celebrating its twenty-seventh year, began offering courses in September 1973 in Seattle, Washington, and Los Angeles, Fresno and Bakersfield, California, with the purpose of bringing graduate theological education to lay people. The Extended Education Program was developed as a response to the need for training laypersons in the context of the local church. A local committee of Christian leaders and students in the program determined the local character and helped to shape the local program.

More than one hundred students were enrolled in the first Extension student body in those four cities. The program now offers courses in five established Extension centers: Southern California (Orange County, San Diego County, and Santa Barbara/Ventura); Northern California (Menlo Park, Oakland, Walnut Creek, and Sacramento); Northwest (Seattle, Tacoma, Issaquah, and Kirkland); Southwest (Phoenix, Tucson, and Las Vegas); and Colorado (Colorado Springs and Denver). Five of the Extended Education locations (Orange County, Menlo Park, Seattle, Phoenix and Colorado Springs) have been approved to offer the Master of Arts in Theology degree (General Program Track) and the Master of Arts in Christian Leadership. The seminary has developed a new model for the Master of Divinity degree, approved by The Association of Theological Schools (ATS), which allows selected students to complete the entire degree in Seattle. School of World Mission courses are offered in all of the Extended Education centers.

From the outset, the Extended Education program has been characterized by the desire to provide theological education with a high degree of academic excellence to students in their ministry and work settings. The courses offered every year reflect Fuller Theological Seminary’s commitment to offering graduate courses off campus, in the context of the local church and other local ministries.

200
Philosophy

Fuller Theological Seminary Extended Education seeks to serve local churches by providing opportunities for theological education for ministry within a local church context. Extended Education seeks to provide educational experiences in off-campus, non-traditional settings which will enable students to discover, develop and improve their gifts for service and ministry within the scope of the church’s overall mission. By offering fully accredited graduate courses off-campus at convenient times, Extended Education makes theological education possible for many church leaders, church staff members, Bible study leaders, business people, homemakers, professionals and others whose careers or circumstances preclude full-time study. Extended Education:

1. Provides theological education for the development of lay persons for leadership in ministry in the local church and community;
2. Offers prospective theological students experience in church ministry and Christian community while beginning their studies and testing their callings;
3. Allows students preparing for, or already involved in full-time ministry, to complete most or all of their theological education without leaving their area of residence and service; and
4. Extends resources to pastors for the development of local church educational programs and for personal and professional enrichment.

The process of theological education for ministry in extension is implemented by going to the student, being close to the location of ministry and being close to the life and task demands of the participants.

In short, Extended Education is a community of learners-practitioners-scholars in ministry who seek to know God better, to understand God’s revelation more fully and to do God’s ministry more effectively. Fuller’s Extended Education provides theological education of academic excellence in an off-campus setting with nontraditional schedules. Through course work in Extension, students encounter a concept of ministry which takes seriously the charge to “equip the saints for the work of ministry.”

Coordinating/Steering Committees

Within guidelines determined by the administration and faculty of the seminary, Coordinating or Steering Committees can provide contextualized leadership for the local program. Members represent various denominations and occupations in the Christian community of the Extension area. All members of these committees sign the Fuller Theological Seminary Statement of Faith and are formally appointed by the seminary.

Faculty

Fuller Theological Seminary faculty members and adjunct faculty travel to the Extension class sites to teach Extended Education courses. The adjunct faculty are qualified professors, pastors, Christian psychologists and leaders in national and international Christian organizations. These persons join seminary faculty members in offering courses in biblical studies, church history, theology, ministry, missions, languages, field education and counseling. All resident and adjunct faculty sign the Fuller Theological Seminary Statement of Faith

Admission Requirements and Procedures

The general standards for admission to the seminary may be found in the second section of this catalog. Admission to the School of Theology or School of World Mission through the Extended Education Program normally requires a bachelor’s degree from an accredited institution. Applications may be obtained from the local Extended Education office, and all application materials, including transcripts, must be received by the Office of Admissions. Students preparing for, or already involved in full-time ministry, to complete most or all of their theological education without leaving their area of residence and service; and

Coordinating/Steering Committees

Within guidelines determined by the administration and faculty of the seminary, Coordinating or Steering Committees can provide contextualized leadership for the local program. Members represent various denominations and occupations in the Christian community of the Extension area. All members of these committees sign the Fuller Theological Seminary Statement of Faith and are formally appointed by the seminary.

Curriculum

Courses offered in extension each quarter are equivalent to those offered at the Pasadena campus. Full-time faculty and local adjunct professors provide instruction. Courses are taught primarily on weeknights or weekends in local facilities, and library resources are arranged with
local institutions. Each Extended Education area publishes its own quarterly listing of class offerings. Expanded course descriptions, which include course objectives, required reading, assignments and other information, are available from the local Extended Education office or on the Fuller website at www.fuller.edu. Contact the local Extended Education office for further information on registration and the purchase of textbooks. Fuller Theological Seminary reserves the right to cancel a class due to insufficient enrollment.

Admission to the seminar through the Extended Education program permits students to enroll in courses through any of the Seminary’s locations or programs, including the Pasadena campus and the the Seminary’s Distance Learning Program. For information on registration for a Pasadena campus course, students should contact their academic advising office on the Pasadena campus. People interested in information about the Distance Learning Program may contact that office in Pasadena.

The Fuller Extended Education program also offers supervised field experiences for credit to those students desiring opportunities for practical application of their academic studies. Courses may be taken in a practical setting as outlined by Extended Education publications.

Registration and Course Changes

Registration (including appropriate payment) must be received in the local Extended Education office before the second class meeting. Registration for courses with no formal meetings (such as independent studies and field education) must be received by the end of the first week of the quarter.

Students may add or drop courses through the local Extended Education office with a service charge of $5.00 for each change or set of changes made at the same time. Courses may be added, and grade, pass/fail, or audit status changed prior to the second class meeting. Courses may be dropped before the fourth class meeting if the class meets five to seven times, or before the fifth class meeting if the class meets eight to ten times. There is a refund schedule for classes dropped prior to the third class meeting (see below).

For courses meeting on Friday nights and Saturdays for several weekends, each weekend is considered a separate class meeting for purposes of registration and course change deadlines.

Expenses

Tuition and fees for 1999-2000 are detailed in the second section of this catalog. All tuition and fees are the same as those charged on campus, except that the basic audit fee is $250 per course, and All Seminary Council (student government) fees are not charged for courses outside of Pasadena.

Payment Policy. A deferred payment plan is available for those students with a satisfactory payment history who are not able to pay the total charges at the time of registration. A $15 deferred payment service fee allows the student to pay a minimum of $200 (plus any optional fees) at registration. Student account balances must be paid in full prior to registration for the next quarter. Interest on deferred payment balances will accrue from the beginning of the month after registration at the current interest rate set by the seminary. This plan is available only to those registered for academic credit (not auditors).

Refund Policy. There is a 100% refund for classes dropped prior to the second class meeting. The refund is 50% for classes dropped prior to the third class meeting. There is no refund for classes dropped after this point. There is no refund of audit charges at any time. For courses with no formal class meetings, such as independent studies and field education, there is a 100% refund through Friday of the first week of the seminary quarter; 90% through Tuesday of the second week; 75% through Friday of the second week; 50% through Friday of the third week; and 25% through Friday of the fourth week. There is no refund after this point.

Financial Aid. Limited financial aid may be available to students with demonstrated need. Contact the local Extended Education office for information.

Veterans Benefits. All primary Extended Education areas have been approved for veterans benefits. For further information, contact the local Extended Education office regarding sites outside California, or the Registrar’s Office (on the Pasadena campus) regarding sites in California.

Academic Policies

Students in Extended Education are subject to the same academic policies that apply to other students in the seminar. These policies are described in the second section of this catalog, as well as in the Extended Education Student Handbook.

Library Facilities

Each Extension Area has borrowing arrange-
ments with local libraries. Extension students may use the libraries listed for their area. Some libraries require a user’s fee. Use of these facilities requires proof of current registration. Books may be obtained from the Seminary’s McAllister Library through the interlibrary loan (ILL) departments of these libraries. Students may make full use of McAllister Library when they are in the southern California area and can make regular visits.

Seattle: University of Washington, Seattle Pacific University, Lutheran Bible Institute, Northwest College, Puget Sound Christian College, and the libraries of local churches.

Northern California: Graduate Theological Union, Berkeley; St. Patrick’s Seminary, Menlo Park; University of California, Davis; and Sacramento State University, Sacramento.

Orange County: Vanguard University of Southern California, University of California at Irvine, Concordia College at Irvine, Orange Coast College, and Library of the School of Theology at Claremont.

Phoenix: Grand Canyon University, Arizona State University, Arizona State University West, KINO Institute, University of Arizona, Southern California Bible College, and local public libraries.

San Diego: University of California at San Diego, Point Loma College, California State University at San Diego.

Santa Barbara: Westmont College.

Colorado Springs: The Institute for Youth Ministries has a library of approximately 6,000 volumes. Arrangements are also being made with a local Christian college library.

Program Opportunities

Master of Arts in Christian Leadership Degree. The Master of Arts in Christian Leadership degree program seeks to prepare women and men who are called to intentional, nonordained leadership roles within the church, parachurch organizations, Christian higher education and the marketplace. The leadership in view is that which has a primary focus on organization or administration, articulating the mission and developing strategies, rather than on instruction or teaching, though the latter may well be a dimension of it.

Two concentrations are offered at the present time: youth ministry, and ministry of the laity. The program is intended for lay people who are called to specialized positions such as youth pastors or campus ministers and facilitators of lay or marketplace ministry.

The program can be used as a basis for engaging in further professionally and vocationally oriented study, but is not intended as a basis for further academic study in Bible, theology and ministry.

The degree may be earned through course work taken at any Fuller Seminary location. However, not all courses, especially those required for both of these concentrations, may be readily available at all off-campus sites. The requirements for this degree may be found in the School of Theology section of this catalog.

Master of Arts in Theology Degree. The Master of Arts in Theology degree is designed for students who desire graduate work in theological education along with greater flexibility in the design of their educational experience. Personal enrichment is often the aim of M.A. in Theology students. The degree also has been pursued by those intending church-related vocations in denominations not requiring the M.Div. degree.

Because of the great variation in student goals and previous studies, each person has the opportunity to construct an individual curriculum in consultation with an academic advisor.

Students may earn the Master of Arts in Theology degree by completing 24 courses, following the curriculum outlined in the School of Theology section of this catalog.

The M.A. in Theology (general format) is currently available in Seattle, Menlo Park, Phoenix, Orange County and Colorado Springs. There are no language, thesis or Pasadena residency requirements. Students in San Diego County, Santa Barbara/Ventura, Sacramento, Oakland, Walnut Creek, Tacoma, Issaquah, Kirkland, Las Vegas, and Tucson may take 18 courses toward the degree in their area and must complete six courses in Pasadena or through any of the primary Extended Education areas which are approved to offer the M.A.

Master of Divinity Degree. The Master of Divinity program prepares the student for full-time service in the Church of Jesus Christ. It allows the student to train either for the general pastorate of a local church or for a specialized ministry as a staff minister. It enables the student to meet the range of denominational requirements for ordination.

Candidates for the Master of Divinity degree may fulfill their requirements, including core courses, by taking up to 24 courses in Extension centers and completing 12 courses (48 units) in Pasadena to fulfill the M.Div. residency requirement. A specially designed program, approved by the Association of Theological Schools, enables selected students to complete the entire Master of Divinity program in Seattle. Details may be obtained from the Extended Education office in Seattle.

The requirements for the Master of Divinity degree may be found in the School of Theology section of this catalog.

Transfer Credit. Requests for transfer of credit
for School of Theology students for accredited graduate theological studies done elsewhere will be evaluated on an individual basis by the School of Theology academic advising office. A maximum of 24 units of transfer credit may be applied toward the M.A. in Christian Leadership degree, or 48 units toward the M.A. in Theology degree, or 72 units toward the M.Div. degree. These courses must be appropriate to the student's vocational objectives and relevant to the degree program and concentration. Nontheological studies are normally not considered for transfer credit. Course work taken in a nonreligious setting which might be considered as parallel to course work in the Fuller curriculum may be considered on an individual basis if it is appropriate to the field of concentration, approved by the School of Theology academic affairs committee, and integrated through a 4-unit directed study.

**Time Limit for Completion of Degrees.** In order to ensure that a degree, when granted, represents education that is reasonably focused (not acquired a little at a time over an unreasonably long period) and current, all credit applied to the degree must be earned within a certain period of time. For the Master of Arts in Christian Leadership, Master of Arts in Theology, and Master of Divinity degree at Fuller, this period has been set at ten years. This includes all credit earned elsewhere and applied to the degree, as well as all credit earned at Fuller.

If there is more than a two year lapse in the course progression, the student will need to reapply to the degree program and will be required to comply with any new curriculum requirements at the time of reentry.

**Certificate of Christian Studies.** The Certificate of Christian Studies offers students an opportunity to complete a focused course of study or a sampling of master's-level courses from the School of Theology or School of World Mission. By enrolling in convenient daytime or evening courses at any Fuller location, or in any of the courses available through Fuller's Distance Learning Program, or any combination of these, students pursuing the certificate can gain an introduction to theological, missiological, and biblical basics at the graduate level. The program may help students assess the possibility of pursuing a seminary degree. Although the certificate is not awarded to students already admitted to degree programs, all courses earned toward a certificate can be credited toward a degree program upon later admission to that program (if appropriate to the curriculum, and subject to certain degree requirements, such as residency or distance learning limits).

Admission standards for the Certificate in Youth Ministry are the same as for admission to a master’s degree program. The Certificate in Youth Ministry requires the completion of six master’s-level courses (24 units) essential for effective youth ministry, including two nine-month field education practica conducted in each student’s home ministry area under the supervision of a qualified mentor. In addition to the practica, courses include:

- Introduction to Youth Ministry
- Youth Outreach and Evangelism
- Leadership in Youth Ministry
- New Testament 1: Gospels

The introductory course is offered in connection with the Youth Specialties' National Youth Workers Convention each fall. The other three courses may be taken at any of Fuller’s extension locations or the Pasadena campus. Two of the courses are also available through the Individualized Distance Learning (IDL) Program in the convenience of one’s home or office.

**Other Nondegree Applicants.** Students with no particular degree or certificate objectives are welcomed and encouraged to enroll. Of the following categories, the Limited Enrollment, Special Student and Unclassified Student categories are master’s-level credit classifications from which students may later apply to a degree program.

- **Limited Enrollment Student:** One who is qualified for regular admission but wishes to take no more than six courses (24 units).
- **Unclassified Student:** One who is qualified for regular admission, wants to take an unlimited number of courses, but does not want to...
pursue a degree program at this time.  

**Special Student:** One who does not meet academic requirements for regular admission, limited enrollment or unclassified student status, but is at least thirty-one years of age and has had at least ten years of ministry experience;  

**Visiting Student:** One who is currently enrolled as a student in good standing in the post-bachelor’s level at another graduate institution, but wants to have transcript evidence of course work done at Fuller for transfer to the school of primary enrollment.  

**Audit-Only Student:** Courses may be audited on a space available basis at reduced rates; there are also special rates available for active pastors and missionaries, Fuller graduates and current students and their spouses (see the second section of this catalog for details). There is an audit application and application fee. No permanent record is kept of audit enrollments, and no transcript will be issued for audit-only students. Audits are not recorded on the transcripts of students in degree programs.  

**Continuing Education Units.** Students may earn Continuing Education Units (noncredit units) for courses offered through Extended Education. One Continuing Education Unit (CEU) is defined as ten contact hours of satisfactory participation in an approved course. The CEU system provides a uniform measurement and record of noncredit postsecondary-level study. Professionals in a variety of fields, such as pastors, Christian school teachers, nurses, denominational executives and leaders of parachurch organizations, can use the CEU records to verify an educational experience that has helped them maintain or improve their skills. Students may apply for CEUs only if they are not taking the course or seminar in question for academic credit. Under no circumstances will CEUs be transferred as or converted to academic credit.  

**Fuller Seminary Northwest**  
The Northwest Extension is the oldest and largest center in the Extended Education program at Fuller. Begun in 1973, it has experienced significant growth over the past 26 years. Now, with 900 enrollments by 300 students in over 50 courses it plays a significant role in theological education in the Northwest. The continued viability of the Extension program is reflective of the area’s desire to equip the people of God for the work of the ministry.  

Seattle was one of the first Extension centers to enable students to earn their Master of Arts in Theology degree without a Pasadena campus residency requirement. An innovative, specially designed program, approved by the Association of Theological Schools, now enables selected students to complete the entire Master of Divinity program in the Seattle area. This program is offered in cooperation with the Pacific Association for Theological Studies, a partnership of Fuller Seminary, Regent College, Seattle Pacific University, and a number of Pacific Northwest churches. Other students may complete two-thirds of the Master of Divinity degree in Seattle. Course work may also be applied to the Master of Arts in Christian Leadership.  

Classes are held in the Seattle Extension offices, at Seattle Pacific University, and other greater Puget Sound area locations such as Tacoma, Issaquah, and Kirkland.  

Fuller Theological Seminary is fully licensed by the State of Washington to offer courses through the Northwest Extension.  

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**Richard J. Erickson, Director**  
**Charles K. Anderson, Director of Administration**  
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fts.sea@fuller.edu  

**Fuller Seminary in Northern California**  
Fuller Seminary opened its off-campus center in the San Francisco Bay Area at Menlo Park in 1974. Over the past 25 years it has grown significantly, and has expanded its outreach to include classes in Oakland, Walnut Creek, and Sacramento. Now with over 600 enrollments by nearly 350 students in more than 40 courses each year, it plays a significant role in theological education in northern California.  

Students can earn the Master of Arts in Theology or Master of Arts in Christian Leadership degree entirely in the Bay Area. Students in Sacramento must take at least six courses either in Pasadena or through a primary Extension center which is approved for the M.A. in Theology, such as Menlo Park. Students in the Master of Divinity degree program can meet two-thirds of their requirements through Fuller Seminary in Northern California.  

Menlo Park area classes are held at St. Patrick’s Seminary. Classes in Sacramento are held at Fremont Presbyterian Church, and classes in Oakland are held at Fatten College. Walnut Creek classes are held at Walnut Creek Presbyterian Church.  

**Northern California Office**  
**Arthur Patzia, Academic Director**  
**Curt Longacre, Administrative Director**  
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Menlo Park, California 94026-0906
Fuller Seminary in Southern California

Classes are offered in Orange County, San Diego County, Riverside County, and Santa Barbara/Ventura through the Fuller Seminary in Southern California Extended Education office.

Orange County Extension began in 1973 as a part of the Southern California Extension program. Over the past 26 years, Orange County Extension has experienced significant growth. It currently has more than 400 enrollments by over 200 students in 21 courses. Orange County was one of the first Extension areas where students could earn the Master of Arts in Theology degree without a Pasadena campus residency requirement. The Master of Arts in Christian Leadership may also be completed entirely in Orange County. Students in San Diego County and Santa Barbara/Ventura may earn The M.A. in Theology by taking 18 courses locally and then six courses either in Pasadena or through a primary Extension center which is approved for the degree, such as Orange County. Two-thirds of the M.Div. degree may be completed through Fuller Seminary in Southern California.

Orange County classes are held in a fully-equipped classroom across the street from the extension office in Irvine. Classes in San Diego County are held at local area churches. Classes in the Santa Barbara/Ventura area are held at Ventura Community Presbyterian Church and El Montecito Presbyterian Church.

Southern California Office

PATRICIA REXROAT, ADMINISTRATIVE DIRECTOR OF EXTENDED EDUCATION AND DIRECTOR OF FULLER SEMINARY IN SOUTHERN CALIFORNIA

SYLVIA NEWMAN, PROGRAM MANAGER

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Fuller Seminary Southwest

The Southwest Extension began in Phoenix in 1977, with 37 enrollments in three courses. Twenty-three years later it has over 400 enrollments by more than 140 students in over 35 courses held in several locations, including Phoenix and Tucson, Arizona; Las Vegas, Nevada; and San Antonio, Texas. This growth is reflective of the area's desire to equip the people of God in the Southwest for the work of the ministry.

Beginning in the spring of 1985, the Phoenix location was able to offer the Master of Arts in Theology degree to local residents without a Pasadena campus residency requirement. Students in Phoenix may earn the M.A. in Theology or the M.A. in Christian Leadership by taking courses solely through the local extension center. The other sites are not as yet approved to offer a degree in its entirety. However, students in these areas may earn the M.A. in Theology by taking 18 courses locally and then six courses either in Phoenix, Pasadena, or one of the extension centers which are approved for the degree. Two-thirds of the M.Div. degree requirements may be completed through Fuller Seminary Southwest.

Phoenix Office

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Fuller Seminary in Colorado

The influence of Fuller Theological Seminary in Colorado Springs goes back to the mid-1950s. Now Fuller in Colorado, the newest of the Seminary's off-campus centers, brings graduate-level education to Christians seeking professional theological training in the Rocky Mountain region.

In 1954, Young Life, a nondenominational Christian outreach to high school students, began a training institute in Colorado Springs. The Young Life Institute, the Young Life Institute provided a high standard of nondegree theological education for youth ministry professionals. In 1977, the seminary joined with Young Life in founding the Institute of Youth Ministries (IYM), a unique formal partnership between a seminar and a parachurch organization. In 1997, Fuller Seminary redesigned the IYM as an outreach to churches and youth workers all across the country. With the guidance of the associate professor of youth and family ministries in Pasadena, the program is coordinated by the Colorado extension office. Courses are available at times and locations which are convenient for people involved in full-time youth ministry.

Building on this unique foundation and curriculum, Fuller in Colorado is designed to offer...
accredited graduate training to professional and volunteer staff of the more than one hundred Christian organizations in the Colorado Springs area, as well as the staff and laity of local churches. The Colorado site offers the degree curriculum for Fuller’s Master of Arts in Christian Leadership, as well as the Master of Arts in Theology. Two-thirds of the M.Div. degree requirements may be completed through Fuller Seminary in Colorado. Selected School of World Mission courses are also offered, which can be applied toward the Master of Arts in Intercultural Studies, although the entire curriculum for the degree is not currently available in Colorado Springs.

Classes are held at the Fuller Seminary in Colorado office, First Presbyterian Church in Colorado Springs, and the New Life Church and Greenwood Community Church in Englewood, as well as other locations.

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DISTANCE LEARNING PROGRAM

The Distance Learning Program, administered by Fuller’s Horner Center for Lifelong Learning, consists of two distinct delivery systems, Individualized Distance Learning and Fuller Online.

Individualized Distance Learning. In 1995, Fuller Seminary expanded the work pioneered by the School of World Mission’s In-Service Program to include courses in biblical studies and theology, renaming the program the Individualized Distance Learning Program (IDL). IDL is a flexible, self-directed program offering core courses from the School of Theology and School of World Mission which allow students to study when and where it is most convenient and at their own pace. The media learning package for each course includes class lectures (on cassette and/or video tapes), the course study guide and additional resources. The course professor or teaching assistant is available to assist students in their studies. Course assignments are returned to the IDL office for evaluation and grading. Depending on when they register, students residing in the United States have approximately six months to complete all assignments, and those outside the United States have approximately twelve months.

Fuller Online. A second delivery option of Fuller’s Distance Learning Program is called Fuller Online. This program is highly participatory and interactive. Fuller Online allows students the opportunity to take accredited graduate-level courses from the School of World Mission via the internet from virtually anywhere in the world.

The online courses are offered in ten-week quarters and will require interaction using a computer over the World-Wide Web (WWW). Up to one-third of the coursework required for a master’s-level degree in the School of World Mission may be distance learning, including these online classes. More information on the program, including an up-to-date list of the courses currently available, is available on the Fuller Online site at www.fulleronline.org. Application for admission and registration for online courses is also handled on this website.

To receive academic credit for courses through the Distance Learning Program, a student must first be accepted at Fuller Seminary. General standards for admission may be found in the second section of this catalog, and specific requirements for admission to degree programs are found under their respective headings. For
DOCTOR OF MINISTRY PROGRAM

Purpose

The purpose of Fuller’s Doctor of Ministry Degree Program is to equip and support pastors, ministry leaders, and mission representatives in order to assist their growth toward personal and ministry health. The program theme is “Strengthening Ministry Health to Meet the Leadership Challenges of the Twenty First Century.”

The Doctor of Ministry is a professional degree granted by the School of Theology or the School of World Mission (Doctor of Ministry in Global Ministries). These programs are designed to serve the needs of pastors, missionaries, mission executives, international church leaders, and other ministry professionals through an experience of continuing education while the student remains active in their ministry. The distinctive of Fuller’s program is its emphasis on “Ministry Health.” We assist every ministry leader to assess their personal and ministry health and then devise an educational plan that addresses these health issues. Using the resources of the School of Theology, School of World Mission and the School of Psychology a wide variety of courses are offered in the following areas: 1) leadership and management; 2) preaching/teaching and worship; 3) evangelism and missions; 4) discipleship and building the body of Christ; and 5) care and counseling. Specialized programs in Christian Spirituality, Youth and Family Ministry, and Korean ministries are also available.

The program of study combines rigorous theological reflection with knowledge from theoretical and tested ministry models, which are then applied to the student’s ministry context. Courses are taught by experienced professors with proven expertise in developing and sustaining effective ministry. The classroom becomes a learning community where it is assumed that students come with expertise to share as well as something to learn.

Admission Requirements

General standards of admission to the seminary may be found in the second section of this catalog.

Admission to the Doctor of Ministry program is on the basis of competence in theology and commitment to ministry, as well as motivation to pursue further study in a recognized area of ministry.

The Doctor of Ministry degree requires the completion of 48 units of credit. Eight units of credit are assigned for completion of the final project. The remaining 40 units are chosen from a schedule of courses relating to a wide range of ministry topics. These courses are taught by faculty drawn from all three schools (School of Theology, School of World Mission, and School of Psychology), as well as adjunct professors who bring additional expertise. The courses are taught as one- or two-week intensives. One-week intensives are for 8 units of credit, and
two-week courses are available in most cases for either 8 or 12 units. Students are required to take a minimum of three intensive courses and to make up the remainder of their units with 4-unit independent studies.

Students may enroll for up to 24 units in any twelve month period, completing the degree requirements in three to seven years. However, it is recommended that no more than 12 units be taken in one academic year. Only B work and above will count toward satisfying graduation requirements (except that one B– grade is allowed).

Each course has three major components:

1. Preparation, which must be completed prior to the class, consisting of various combinations of reading (up to 4,500 pages for a 12-unit course; 3,000 pages for an 8-unit course; or 1,500 pages for a 4-unit course), working with audio or video tapes, and written assignments;

2. A one- or two-week intensive period of classroom interaction; and

3. An extensive postsession project which synthesizes reading and class work and applies them to the student’s ministry situation, and must be completed within six months after the class ends.

Classroom activity is scheduled in one- or two-week sessions at various times during each of the four academic quarters in order to allow students to utilize their study and vacation leave for this continuing education program. Each applicant may design a program of study which best meets personal needs and vocational interests.

Courses are primarily offered on the Pasadena campus. In addition, from time to time courses will be offered at selected external sites. Up to 24 units of course work may be taken at off-campus sites. At least 12 units of course work (as well as the final project tutorial or integration and research design course) must be taken on the Pasadena campus.

Students are required to enroll in at least 24 units of course work from the school in which they will earn their degree. However, students may request to take 24 units from the other school and prepare their final project under the supervision of the theological or missiological mentor of the school that will grant the degree.

Work for the Doctor of Ministry degree must be spread out over at least three years. However, all work for the D.Min. must be completed within seven years from the time the first course is taken.

Christian Spirituality Program

The D.Min. program offers a specialized course of study in Christian Spirituality based on a cohort group model of instruction. Up to 24 students are admitted to groups which meet for two weeks each year for three consecutive years. Students admitted to the cohort group must attend all sessions, complete all assignments and register for all work for credit (students may audit courses in the regular program for the regular audit fee).

Two faculty mentors are assigned to each group and remain with the group for the duration of the program. The overall theme and focus of the program is Christian spirituality and there will be common blocks of material in each cohort group. Each team of faculty mentors will develop their own distinctive approaches to the material. The program offers a balanced mix of biblical studies, history and theology, as well as an emphasis on the practice and teaching of spirituality.

The following topics will be covered by each cohort group over the course of the three years: the history of spirituality, with a focus on models of spirituality; the spiritual classics; a theology of spirituality; Biblical patterns of growth and renewal; the spiritual disciplines; the Bible as a transforming agent; the dynamics of personal transformation and corporate renewal.

Dr. Richard Peace serves as the faculty coordinator for the Christian Spirituality Program.

Youth and Family Ministry Program

The D. Min. program offers a specialized course of study in Youth and Family Ministry on a cohort model of instruction. The format is similar to that described for the Christian Spirituality Program. This program allows those who are specializing in youth and family ministry to learn from one who has made this field his life’s focus. Dr. Chapman Clark combines extensive youth and family ministry experience with a passion for academic study. During his 14 years as regional director for Youth Life, he innovatively reached young people and their families.

The following topics will be covered for the three years of the two-week annual cohort offerings: Strategic Directions in Youth and Family Ministry, Understanding Youth and Family Ministry Theologically, Developing the Spirituality of Adolescents, Psychosocial Development of Adolescents, Emerging Models of Youth and Family Ministry, and Youth Ministry—An Integrated Approach to Total Church Life.

Korean Doctor of Ministry Program

The Schools of Theology and World Mission each offer a specialized Doctor of Ministry program for Korean-American and Korean pastors based on instruction in the Korean language. The TOEFL exam is waived for students enrolling in the program; students may not attend
The School of Theology program is based on a strong biblical and theological emphasis as a foundation for effective ministry, featuring courses in biblical theology, homiletics, marriage and family studies, and theology of ministry. Korean students may take up to 20 units of course work in Seoul; 20 units must be completed at the Pasadena campus.

Dr. Seyoon Kim is the director of the Korean Doctor of Ministry Program in the School of Theology. For further information on this program, including course descriptions and schedules, please contact the Korean Doctor of Ministry Program staff at (626) 584-5561.

The School of World Mission program is based on a strong missiology emphasis as a foundation for effective ministry, featuring courses in the mission history of the Korean church, crucial issues in Korean mission, leadership issues in a Korean context, ministry and mission of the Korean immigrant church, church growth in a Korean context, the Christian movement from colonialism to postmodernity, and others. Korean students may take up to 20 units of course work in the Philippine extension, while 20 units must be completed at the Pasadena campus.

Dr. Timothy K. Park is the director of School of World Mission Korean Studies. For further information, including course descriptions and schedules, please contact the SWM Korean Studies office staff at 626-584-5574, fax 626-584-5275, or e-mail swmks@dept.fuller.edu.

**Final Project**

The Doctor of Ministry program culminates with the completion of a final project. There are three options: a ministry focus paper, a supervised ministry project (School of Theology only), or a dissertation. A student may begin work on this final phase after completing the following requirements: 1) 24 academic units of course work with satisfactory evaluation and grade reports; 2) faculty approval of a ministry focus paper, supervised ministry project, or dissertation proposal; and 3) completion of any admission deficiencies. Students initiate the final project process by submitting a formal proposal to the Doctor of Ministry office according to program guidelines.

**Final Project Mentoring.** The mentoring process for the development and writing of the final project, whether it is a ministry focus paper, supervised ministry project, or dissertation, is under the supervision of the theological or missiological mentor of the student’s program. This mentoring process involves three stages: 1) a tutorial in theology of ministry (normally offered to all participants during any two-week session on campus) that involves interaction and discussion based on selected texts, 2) a tutorial on constructing and writing a ministry focus paper, supervised ministry project or dissertation (open to all students); and 3) a tutorial on the style and format of the final project. These tutorials are offered in conjunction with most courses and are provided as part of the final project fee.

**Ministry Focus Paper.** The ministry focus paper incorporates the reading and class work done in connection with the seminars and courses, and aims at designing a specific strategy for ministry. It must include the following: 1) an analysis of the student’s present field or placement in ministry, utilizing theoretical components of the Doctor of Ministry curriculum which provide tools for such an analysis; 2) theoretical reflection upon the ministry focus, interacting with the assumptions, methods, and goals of the particular ministry strategy to be used from a biblical perspective; and 3) a specific strategy and plan for ministry, drawing upon the theoretical components of the Doctor of Ministry program, relating the design and strategy to the ministry field analysis and the theological reflection, resulting in a set of goals and objectives which are measurable and related to a timeline for implementation and evaluation. Proposals for a ministry focus paper must be submitted at the final project tutorial session. The proposal will then be submitted to the Faculty Final Project Committee for approval. The ministry focus paper may be bound and placed in the library after acceptance, with a copy sent to University Microfilms.

**Supervised Ministry Project.** As an alternative to the ministry focus paper, School of Theology students may elect to complete a supervised on-site ministry project, with parish involvement. Ordinarily, the ministry project will follow one or two broad categories: 1) an action/reflection project that seeks to apply a specific aspect of theoretical learning to a personal ministry task by which results may be measured and evaluated. This is designed to demonstrate the person’s competence in ministry rather than yield experimental data or prove an hypothesis; 2) an experimental research project which seeks to test an hypothesis or investigate a theory of ministry that can be reported in such a way that it adds to the scholarly literature in the area of study. The ministry project is designed primarily to train the person in research methodology as well as yield positive results which can be reported to others.

A proposal for the project should clearly identify the nature of the ministry project. Minimal objectives incorporated into the project proposal include: 1) a rationale for the project, identifying specific ministry needs to which the project relates, as well as the Doctor of Ministry
course work on which the project is based; 2) a description of the ministry site in which the project will take place (i.e., geographical location, ecclesiastical setting, student's position or role, etc.); 3) a design for the project, including strategy for implementation and time schedule (ordinarily from three months to one year in length); 4) an explicit strategy for parish involvement in the project; 5) criteria for evaluation of the project after its completion.

The foundation for the ministry project is the course Theology for Ministry, which is designed to assist the Doctor of Ministry participants in the development of their own theology or philosophy of ministry. The course includes a tutorial of four class hours and must be attended during one of the sessions on campus. This course must be taken for credit by those doing a supervised ministry project.

**Dissertation.** Students may prepare a dissertation as the final project. The dissertation incorporates significant research, reading and class work done in connection with the course work, and aims at producing a publishable manuscript in the area of theology and ministry. The dissertation is written under the supervision of an assigned faculty advisor, and is written in a style and format appropriate to doctoral level scholarship through use of extensive research and critical footnotes or endnotes. The dissertation will be bound and placed in the library after acceptance, with a copy sent to University Microfilms as one means of publication. Students who have approval to write a dissertation may register for a directed study for up to eight units of credit with their faculty mentor or another professor in order to do research and writing for the dissertation in areas not covered by the regular Doctor of Ministry curriculum. Dissertation proposals are first submitted to the Doctor of Ministry Final Projects Committee, at which time a faculty advisor will be assigned.

### Registration and Expenses

For those who have been officially admitted into the program, reservations may be confirmed for courses by submitting a $200.00 deposit toward tuition.

Tuition rates and other expenses for the Doctor of Ministry program are listed in the second section of this catalog. A deferred payment plan is available. Reduced rates are available for audit (noncredit) attendance if space is available. Contact the Doctor of Ministry office at (800) 999-9578 for information on costs, eligibility, and availability.

Meals are available at the seminary Monday through Friday. The Doctor of Ministry office will assist with housing arrangements when requested and available.

### Variable Units Option

Students in the Doctor of Ministry program may elect to take most courses for either 8 or 12 units. This option allows a student either to expand their program over more courses (as many as five) or to focus their work in fewer courses (as few as three plus a directed study) as determined by his or her interests and ministry needs. Specific information and advising about the different requirements in each course is available from the Doctor of Ministry office.

### Courses of Study

#### School of Theology

**CF 705 Adult Formation Through Interactive Bible Teaching.** This course could easily be entitled, "How to Teach the Bible to Adults". Have you ever felt that you would like to expand your teaching methods beyond the rut that you are in? Dr. Peace will model for you a variety of ways to skillfully expost Scripture and make it live through small groups, self-study materials, interactive dialogue, case study method, etc. The object is to get God's people excited about learning to study God's word. (8/12 units). Peace

**CF 707 Empowering God's People for Ministry.** The church will come alive to its Biblical vitality when the whole people of God are empowered to the fullness of their ministry and calling. We are living at an exciting time when ministry is shifting from what is done by professionals to the gifts and calling of all God's people. But how do we shift the center of ministry from clergy to God's people? Bob Slocum, a physicist by profession and a lay leader, brings the perspective of the church as a base camp for the church scattered, whereas Greg Ogden, a pastor, focuses on mobilizing and equipping people within the church gathered. (8/12 units). Slocum, Ogden

**CF 711 The Church In Ministry Through Small Groups.** Don't believe the myth that small groups are in decline. Small groups are the basic building block of the church of the future. It is in small groups where community is built, growth to maturity and accomplishment of ministry best occurs. Gareth Icenogle, one of the world's leading experts on small groups, will show you how to move your ministry from one that has small groups to a ministry of small groups. (8/12 units). Icenogle

**CF 721 Strategic Issues In Youth And Family Ministry.** At last a course of study that addresses youth and family issues together. Students will survey the current models and assess the state of youth and family ministry. In order to acquire the skills to craft an individualized approach to youth and family ministry, students will examine the state of youth and family ministry programs and strategies, the many profiles of youth today, the impact of the family, the development of the adolescent, intergenerational relationships, and the challenges of cultural diversity. (6 units). Cohort class. Clark.
CF 722 Theology Of Youth And Family Ministry. Why think theologically about youth and family ministry? Isn’t all you need just a fist full of “Idea” books to provide creative “fun and games”? No! This course will bring theological reflection on culture, growth and development, the family, adventure, risk, and abandonment. Programmatic and strategic youth and family ministry at its best is driven by theological imperatives. (6 units). Cohort Class. Clark, M. Penner

CF 762 Developing Small Groups Ministry. This course will focus on developing a strategy and acquiring basic skills for identifying, developing, and deploying volunteer leaders in the local church. Students will understand and design an effective church-based leadership training program for their church. The course will be offered in conjunction with attendance at Church Leadership Conference, a conference offered by Willow Creek Community Church in Chicago. (4 units). Donahue

CF 763 The Network Training Course. This course focuses on exposing and experiencing a biblical approach to getting the right people in the right places for the right reasons. Students will identify their leadership profile and assess appropriate ministry possibilities. Training will include the development and implementation of a volunteer identification and placement process. The course will be offered in conjunction with attendance at Church Leadership Conference, a conference offered by Willow Creek Community Church in Chicago. (4 units). Bugbee

CF 770 Equipping the Laity for Caring Ministry. This session provides a system of lay caring ministry which can be implemented in the local church. Training will be given in the organization, development and administration of pastoral care ministries with emphasis given to leadership skill development. Topics to be covered include recruiting and equipping volunteers, making referrals to the caregivers, and effective ways to supervise and support the care ministries. This session consists of seven days of on-site training, including classroom lectures and discussion led by the pastoral staff and faculty of Stephen Ministries. (8 units). Haugk

CF 785 Developing A Gift-Based Ministry. This course brings together for the first time the best of the gift-based ministries. National award-winning author of Network, Bruce Bugbee, along with Sue Mallory of Leadership Network, will teach you the comprehensive approach of turning your church into a ministering community based upon the released gifts and passions in the people of God. (8/12 units). Bugbee, Mallory, Ogden

CN 705 Minister’s Personal Growth. What has made this the longest running course in the Doctor of Ministry Program and just as relevant today? Pastors are under stress like no other time in recent history and they need to learn how to take care of themselves. Dr. Hart will teach you how to pay attention to a pastor’s personal and family life, problems of anger, depression, assertiveness, and relationship, as well as address the fuzziness of role definition and role conflicts. (8/12 units). Hart

CN 710 Pastoral Counseling as Soulmaking: The Birth, Growth, Health, and Unhealth of the Soul. The course explores the missing element in evangelical spirituality, the nurture of the soul. Seven strands will be woven together: 1) The human soul: biblical and theological models; 2) the relational soul: familial and covenantal networks; 3) The moral soul: character and commitment; 4) the passionate soul: sensual and aesthetic; 5) the suffering soul: tragedy and triumph; 6) the reconciling soul: justice and compassion; 7) the spiritual soul: wonder and obedience. (8/12 units). Augsburger

CN 727 Lay Pastoral Care and Helping Ministries in the Local Church. Two of the leading experts in the lay pastors’ movement are being brought together to equip the equipers. Stang-Yang Tan, Associate Professor of Psychology in Fuller’s School of Psychology and a pastor, has written the widely respected book, Lay Counseling Equipping Christians for Caring Ministry and consulted with churches all over the world. Mel Steinbron pioneered an approach to lay pastoral care at the College Hill Presbyterian Church in Cincinnati, which became so successful that he started a national organization to spread this vision and expertise through Lay Pastors Ministry, Inc. (8/12 units). Tan, Steinbron

EV 706 Church Renewal: New Paradigm Ministry for the 21st Century. Take a wild ride with the paradigm busters. Randy and John are in touch with culture and as pastors they are in touch with where the church is going in these tumultuous times. In spite of the stress upon pastors today, they believe that “there has never been a greater opportunity for effective, high impact ministry.” They will explore the renewal of the church’s mission by discussing: worship and leadership profiles, organizational structures, generational tensions, resources of renewal, spirituality, etc. (8/12 units). Rowland, Westfall

EV 715 The Ministry of Evangelism. As a result of this course students will: 1) develop a new understanding of evangelism that reflects a faithful, fresh and nuanced reading of Scripture which moves beyond inadequate paradigms that define evangelism over the last 50 years; 2) feel a new sense of hope for doing effective outreach that is realistic in the student’s ministry and community; and 3) create a viable plan for evangelism in student’s ministry site. (8/12 units). Peace

EV 725 Taking Popular Culture Captive To Communicate The Gospel. Popular culture is the focus of this class. How fun! Talk radio, prime time TV, cinema, theater, rock and contemporary worship music, literature, visual arts, etc. will all be examined. You will develop tools for analyzing culture and learn how to incorporate these into the Christian message as powerful examples of redemptive analogies. (8/12 units). Rowland

EV 772 Becoming a Contagious Christian. This course will focus on learning the steps and skills of relational evangelism, instilling a vision that every Christian in a church can bring to every person in their personal and family life, problems of anger, depression, assertiveness, and relationship, as well as address the fuzziness of role definition and role conflicts. (8/12 units). Hart
GM 720 Spirituality and Ministry. Summer refreshment for the soul. In a retreat setting students will explore the spiritual life and its disciplines in the context of ministry. This course blends a study and practice of the disciplines with a balance of solitude and community. Students rave about the life transforming impact on their personal practices and ministry. (8/12 units). Willard, Smith

MF 724 Building Strong Families Through the Local Church. Is there any greater urgency than building confidence and competence in parents to be the Christian educators in their homes? This class focuses on the role of the church in developing health within the home. Special attention will be given to how a family system operates; developing family strengths at the most critical points; exploring skills and programming in the congregation to grow healthy families, as well as explore insights from the learner’s own family system. (8 units). J.O. and J. K. Balswick

OD 725 Raising and Multiplying Leaders in Your Ministry. Many who occupy leadership positions don’t sense that they are adequately equipped to grow leaders in their ministries. In this course students examine ways to identify potential leaders and then provides practical methods for mobilizing, training, coaching and releasing leaders toward their few potential. (8/12 units). Logan

OD 730 Discovering Your Ministry Identity. In the same day you can move from church to personal health. This companion course to MG735 Releasing Your Church's Potential will guide you through a “ministry identity assessment process.” You cover relevant topics such as “Your Spiritual Fitness”, “How your spiritual gifts have prepared you to serve”, “your team style and its impact on others”, “your ministry passions”, and “your vital values”. (4 units). Ford

OD 751 Leading and Managing Your Ministry. Other classes on leadership focus on the who of the leader, whereas this course is focused on the what of leadership. What does a leader do? What are the necessary skills and to what do you need to pay attention? A breadth of topics will be covered such as leadership styles, clarifying ministry values, change dynamics, mobilizing people, developing vision, writing mission statements, team building, staff recruitment, etc. (8 units). Logan

OD 755 Managing Conflict. Conflict is a reality in today’s ministry. With the rapidly changing face of ministry in a changing culture, conflict is bound to arise with a varied understanding of roles, vision, views of ministry, etc. David Augsburger is one of the world’s experts who can help students deal with relational conflict in ministry. Framed with a biblical/theological understanding, students will explore styles of conflict management, dealing with staff conflict, and conflict reduction strategies. (4 units). Augsburger

OD 768 Theology, Theory, and Practice of Leadership. Who are you as a leader? You will gain insight into your own style, practice, personality traits, philosophy and theology of leadership. When you complete this course you will have assessed your personality and leadership profile, done a leadership audit, written your own mission statement, and examined a theology and philosophy of empowering leadership. (8/12 units). Lettore, Paul

OD 770 Courageous Leadership. This course will focus on understanding your leadership style and empowering the leaders around you, understanding the cost and fruit of being a committed courageous leader, and developing the courage you need to lead in the midst of change and obstacles. The course will be offered in conjunction with attendance at The Leadership Summit, a conference offered by Willow Creek Community Church in Chicago. (4 units). Orberg, Robinson

PM 706 Contemporary Worship. Is there any more rapid moving target in the church than the development of worship? This course is for worship leaders who need to understand worship trends such as the seeker service, charismatic worship, multicultural trends, the experience of contemporary pop music, and the place of “liturgical renewal.” In the context of biblical/theological reflection regarding worship students will examine the issues around building a worship team, strategic planning, and leading a congregation through change in worship practices. (8/12 units). Reifman

PM 708 Preaching That Transforms. The Word of God not only informs, it transforms. Do you need to rekindle the preaching fire? Catch the passion of Darrell Johnson and Earl Palmer to re-ignite a flame for preaching that transforms, refine the skills and disciplines for preaching that transforms, and recommit to the high calling of preaching that transforms. (8/12 units). Johnson, Palmer

PM 711 Theology of Ministry. A reexamination of divine revelation as constitutive for both the nature and the strategy of ministry. Through critical analysis of selected theological literature, written analysis of life situation cases and a position paper, students will work out their own theology of ministry. The course is an independent study project which requires attendance at one Theology of Ministry tutorial on campus. (4 units)

PM 722 Renewing Worship in Your Tradition. Every church or denomination has their own journey or tradition of worship. With the assistance of the one of the world’s recognized experts students are enabled to build off their past as they seek to renew their worship life. Dr. Webber brings a wonderful breadth of knowledge of the church’s history of worship, theological reflection, along with a full awareness of the new worship forms and practices that are part of today’s renewal of worship. (8/12 units). Webber

SP 762 Desires and Disciplines of the Spiritual Life. One of the two courses of the second of three years in the Christian Spirituality Cohort. This course focuses on understanding the motivation and desire to engage in the spiritual disciplines to deepen one’s life in Christian. Among the spiritual disciplines to be explored are journaling, self-examination and discernment, and spiritual direction. (6 units). Schwanda

SP 763 History of Christian Spirituality. The second of the two courses of the second of three years in the Christian Spirituality Cohort. This course surveys the
major Protestant and Roman Catholic spiritual traditions from the Reformation until the modern God with application to spiritual formation in the church. (6 units). Cohort class. Thomas

School of World Mission

MG 703 Lifelong Leadership Development. This course is particularly concerned about who you are as a leader. The thesis is that you understand what God is up to in your life by seeing the pattern of his shaping activity over a lifetime. By completing a time-line analysis you will be able to identify values and lessons from God’s shaping activity. By having a clear profile of your own leadership development, career choices will become clearer and how God intends to use you will come into greater focus. (8/12 units). Clinton, Clinton

MG 707 Church Planting I: Introduction To Starting And Birthing New Congregations. In the church of the twenty-first century, church planting will be the norm. Just as Christians make Christians, churches will make churches. We have one of the world’s experts on our faculty in Bob Logan. Sought after across the globe for his expertise in training leaders and churches to give birth to new congregations, Bob will teach who are ready to make the step on how to plant a church. (8/12 units). Logan

MG 709 Church Planting II: Starting a Church Planting Movement. Whereas Church Planting I introduces the student to the strategy of birthing new congregations, this course focuses on developing a comprehensive regional or national church planting strategy. Students will study topics that include: strategic intercession, cultivating a commitment to a church planting vision, mobilizing and coaching church planters, multiplying congregations through parent churches, and implementing reproducible systems that increase the capacity of a greater harvest. (8/12 units). Logan

MG 713 Mining Biblical Insights to Inform and Transform Your Leadership. All leaders are Word Gifted! Thus Word Gifted leaders have their core Biblical material. Leaders should build from their strengths, thus focus on impacting from their core Biblical material over a lifetime. The Bible is also a book that teaches us to have leadership eyes. Students will discover the six leadership eras, seven leadership genres, and the top Biblical book on leadership in order to derive principles, guidelines, and values that will inform your leadership. (8/12 units). Clinton

MG 714 Deep Level Healing and Deliverance. Healing is far more than physical. This course is designed to teach the theory and practice of the form of lay counseling called deep-level or inner healing, including dealing with demonization when that occurs. The purposes of this course are 1) to introduce students to the biblical and theological foundations, concepts and techniques of this form of ministry, 2) to motivate students to begin to minister such healing to others in the love and power of the Holy Spirit and 3) to provide for safe and supervised practice in such ministry. The focus of the course will be on bringing spiritual, emotional, and physical freedom to those in need. (8/12 units). Kraft

MG 718 Communicating the Gospel in Pluralistic Contexts. Are you bewildered as to how to communicate absolute truth in a society that has relativized everything? This timely course explores how we communicate God’s truth as He intended it to be understood in a culture that has exalted individualism and relativized values. You will learn how to utilize the strengths and minimize the weaknesses of pluralism in order to communicate the gospel effectively. (8/12 units). Hoke

MG 721 Theology of Ministry. A reexamination of divine revelation as constitutive for both the nature and the strategy of ministry. Through critical analysis of selected theological literature, written analysis of life situation cases and a position paper, students will work on their own theology of ministry. The course is an independent study project which requires attendance at one Theology of Ministry tutorial on campus. (4 units).

MG 724 Focusing Your Church. This course explores the essential elements of local church growth, including vision, purpose, values, plans, goals, etc. and enables pastors to fuse their church’s lay leadership into a cohesive unit through a learning environment of empowerment that unleashes lay ministries. The course is offered in conjunction with the Focusing Leaders conference hosted by Church Resource Ministries. (4 units). Hoke

MG 725 Focusing Leaders. This course helps pastors develop a strategy to lead their church members into recognizing their callings and gifts, understanding how God is shaping their development, and facilitating their leadership through a network of discipling, mentoring, and small groups. The course is offered in conjunction with the Focusing Leaders conference hosted by Church Resource Ministries. (4 units). Hoke

MG 731 Growing Churches In A Post-Christian World. Our post-Christian environment mission has returned to the doorstep of the church. It can no longer be seen as a far-off enterprise. By opening the window onto the world and understanding the “modern” (self-confident, secular, rationalistic and humanistic worldview) and “postmodern” (abandonment of objective truth to a therapeutic and survival mentality), leaders must re-think their post. Dr. Gibbs grasps the times and will help you understand the steps from maintenance to mission. (8/12 units). Gibbs

MG 735 Releasing Your Church’s Potential. Our program is about ministry health and this course provides the diagnostic check-up. Using the eight qualities of a healthy church as a grid as identified by Christian Schwarz’s in his excellent book Natural Church Development, students will diagnose the state of the health of their ministry as a basis for writing a prescriptive health plan. (8 units). Logan

MG 745 Churches in the New Apostolic Paradigm. Dr. Wagner is always out on the cutting edge. He has identified an explosive move of God as a New Apostolic Reformation that is changing the shape of Protestantism around the world. For almost 500 years Christian churches functioned within traditional denominational structures, but in our day from African Independent Churches, to Chinese House churches,
to independent and charismatic churches in the U.S. to renewal within traditional denominations, a new church of the Spirit driven by mission to reach the unreached is emerging. Find out what shape this is all taking. (8 units). Wagner

LOWELL W. BERRY INSTITUTE FOR CONTINUING EDUCATION IN MINISTRY

Purpose

The purpose of the Lowell W. Berry Institute is to provide high quality, intellectually challenging, renewal-oriented lifelong education opportunities for both vocational and lay ministers of the gospel. These opportunities are currently available through seminars, conferences, and audio tape subscription series.

Curriculum

The Institute participates each year as a sponsor of major national conferences, regional conferences and local workshops. These include events such as:

— Alpha Training Conferences
— American Society for Church Growth Annual Conference
— The Renovaré Spiritual Formation Conference
— The Oak Brook Conference on Ministry
— Clergy Liability Seminars
— Preaching Workshops
— Chaplaincy Workshops
— National and Regional Small Groups Conferences
— Pastoral Renewal Workshops

The Institute also offers a monthly audio subscription series known as The Pastor’s Update and a web-based publication called Ministry Advantage. In addition, the Institute administers and coordinates the activities of the American Society for Church Growth (ASGC).

Further information on these and other learning opportunities sponsored by the Lowell W. Berry Institute for Continuing Education in Ministry may be obtained by writing the Institute in care of Fuller Theological Seminary, or by calling (800) 999-9578.

Continuing Education Units. The events sponsored by the Institute may earn Continuing Education Units (noncredit units). One Continuing Education Unit (CEU) is defined as ten contact hours of satisfactory participation in an approved course or seminar. The CEU system provides a uniform measurement and record of noncredit postsecondary-level study. Professionals in a variety of fields, such as pastors, Christian school teachers, nurses, denominational executives and leaders of parachurch organizations, can use the CEU records to verify an educational experience that has helped them maintain or improve their skills. CEU recognition may be granted to any seminary-sponsored event which meets CEU guidelines.

Participants in an approved seminary-sponsored event may apply for CEUs only if they are not taking the course or seminar in question for academic credit (that is, they must be course auditors or participants in a noncredit special event). Under no circumstances will CEUs be transferred as or converted to academic credit.

DE PREE LEADERSHIP CENTER

The De Pree Leadership Center was established through a generous gift from a friend of the seminary in response to the remarkable and personally life-changing leadership of the De Pree family. The center was formed out of the conviction that leadership is more of an art than a learned skill and is principally interested in the process of personal transformation.

The De Pree Leadership Center seeks to effect well-centered and well-informed, firmly resolved, and strongly virtuous leaders in public and church life. It aims to inform, network, and empower individuals and organizations who take the lead in serving their institutions and constituencies in the spirit of Christ. The center is more interested in challenges that lie around the corner than those stemming from the past or confronting us in the present. It pays careful attention to initiatives taking place on the margins of society, to new forms of leadership and to pioneering institutions among men and women, minority and majority groups, national and international persons.

To accomplish these purposes the center will develop a learning community open to others that will foster dialogue, mentoring and practical research. It will provide opportunities for those in leadership and for those who have the potential to make a significant difference in their own developing societies. Along with occasional public events, the center will foster forums, seminars, workshops, roundtables, and task forces. By these means it hopes to sharpen leaders’ understanding of the world help them reflect creatively on their work and organizations, convey the essence and art of leadership, and assist them to cultivate the next generation of leaders.
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JANET E. KRAEMER, B.S., M.A., Ph.D., Psychology

JENNIFER L. KUNST, B.A., Ph.D., Psychology

SUSAN E. McPherson, B.M., M.A., Ph.D., Psychology

GEORGE PATTERSON, B.A., M.A., Ph.D., Marriage and Family

DAVID L. ROSS, B.A., M.A., Ph.D., Psychology

MARY K. ROTZIEN, B.A., M.A., Ph.D., Psychology

SHEERYN T. SCOTT, B.A., M.A., M.A., Ph.D., Psychology

KUMEA SHORTER-GOODEN, B.A., M.A., Ph.D., Marriage and Family

J. DONALD THOMAS, M.D., Psychology

CHARLENE L. UNDERHILL, B.A., M.A., Marriage and Family

225
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DAVID M. SCHOLER, Associate Dean for the Center for Advanced Theological Studies
NATHAN P. FELDMETZ, Associate Dean for Extended Education
KENT L. YINGER, Program Director of the Center for Advanced Theological Studies
SEYOUNG KIM, Director of the Korean Doctor of Ministry Program
CHUL-HONG BRIAN KIM, Assistant Director of the Korean Doctor of Ministry Program
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GWEN FLEMING, Director of Academic Advising
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School of World Mission

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MARGARET MCKENNA, Director of Auxiliary Services  
DAVID SMITH, Director of Housing Services  
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RITA ROWLAND, Legal Counsel  
JANICE E. KYLER, Director of Publications  
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TERESA A. HICKMAN, Manager of Human Resources

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WINSTON E. GOODEN, Associate Dean  
LINDA MANS WAGENER, Director of Clinical Training, Department of Clinical Psychology  
WAYNE T. AKI, Director, The Psychological Center  
WARREN S. BROWN, Director of the Fuller Project, Director of the Lee Edward Travis Research Institute, Director of the Psychophysiology Laboratory, and Director of Research (Department of Clinical Psychology)  
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SUZANNE HOLLON, Manager of Development Services

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TAMARA F. ANDERSON, Assistant to the Vice President for Finance

Office of Finance and Accounting

DAVID R. ADAMS, Assistant Vice President for Finance  
CHRISTINE HONG, Controller

The Fuller Foundation

SAMUEL L. DELCAM, Executive Director  
Peggy Still, Associate Director
ENROLLMENT STATISTICS FALL 1998

Pasadena Campus
School of Theology
  M.Div. .............................................................. 516
  M.A. in Theology ........................................ 200
  M.A. in Christian Leadership ..................... 10
  Nondegree ...................................................... 79
  Th.M. .............................................................. 20
  Ph.D. in Theology ......................................... 150
  School of Psychology
  M.S. in Marital and Family Therapy .... 105
  Ph.D. in Clinical Psychology ..................... 158
  Psy.D. in Clinical Psychology ..................... 54
  Ph.D. in Marital and Family Therapy .... 32
  Ph.D. in Marriage and Family Studies .... 15
  School of World Mission
  M.A. in Intercultural Studies .................... 121
  M.A. in Cross-Cultural Studies ................. 47
  Nondegree ...................................................... 31
  Th.M. in Intercultural Studies ............... 26
  D. Miss. ............................................................. 20
  Ph.D. in Intercultural Studies .................. 69

Total Pasadena Campus Enrollment .......... 1,653
Continuing and Extended Education
  Southern California ...................................... 137
  Northern California ...................................... 164
  Northwest ...................................................... 163
  Southwest ..................................................... 127
  Colorado ......................................................... 133
  Individualized Distance Learning
    Program (active students) ........... over 275
    Doctor of Ministry Program
      (active students) .......................... over 1,300

ALUMNI/AE ASSOCIATION

More than 18,000 alumni/ae of Fuller Theological Seminary are serving in the manifold ministries of Christ and his Church worldwide. There are Fuller alumni/ae in every state of the United States and in over 100 other countries, representing more than 150 different denominations. The vocations of alumni/ae range from pastoral ministries, to serving within the marketplace, to teaching and research, to involvement with missions around the world, to healing and helping ministries.

Alumni/ae Association Council

Melanie Mar Chow, M.Div. 1993 (Theology), Director, Asian American Christian Fellowship, Los Angeles, CA
Robert L. Gallagher, M.A. 1991 (Missiology), M.A. 1992 (Theology), Ph.D. 1998 (Intercultural Studies), Assistant Professor of Missions and Intercultural Studies, Wheaton College, Wheaton, IL
J. Michele Graham, M.A. 1980 (Theology), Assistant Professor of Religion, Department of Religion, Whitworth College, Spokane, WA
Randy L. Newcomb, M.A. 1988 (World Mission), Director, Golden Gate Community, Inc., San Francisco, CA
Mark L. Olson, M.A. 1980 (Theology), Marriage and Family Therapist, Minnetonka, MN
Les Parrott III, M.A. 1988, Ph.D. 1990 (Theology, Psychology), Professor of Psychology, Seattle Pacific University, Seattle, WA
Donn Thomas, M.A. 1996 (Theology), Pastor, Victory Assembly of God, Stone Mountain, GA

FORMAL STATEMENTS OF COMMUNITY STANDARDS

Men and women of God are suited for Christian service by moral character as well as by academic achievement and spiritual gifts. Among their qualifications should be compassion for individual persons, sensitivity to the needs of the communities of which they are a part, a commitment to justice, a burden that the whole of God's will be obeyed on earth, personal integrity, a desire for moral growth, and mutual accountability. Candidates for a degree from Fuller Theological Seminary are expected to exhibit these moral characteristics.

The ethical standards of Fuller Theological Seminary are guided by an understanding of Scripture and a commitment to its authority regarding all matters of Christian faith and living. The seminary community also desires to honor and respect the moral tradition of the churches who entrust students to us for education. These moral standards encompass every area of life, but prevailing confusion about specific areas leads the community to speak clearly about them. Students receiving training in a discipline for which there are professional ethical standards are subject to those as well. Enrollment in, employment by, or voluntary service to Fuller Theological Seminary includes a commitment by each individual to adhere to
all of the seminary’s published policies and ethical standards.

Seven statements of community standards are affirmed by all trustees, faculty, administrators, staff, and students of the seminary. These are:

1) Academic Integrity
2) Marriage and Divorce
3) Respect for People and Property
4) Sexual Standards
5) Substance Abuse
6) Nondiscrimination
7) Sexual Harassment

These standards, along with their respective procedures, are also presented in the Faculty Handbook, in the Human Resources Policy Manual, and in the Student Handbook. In the application of these community standards, the seminary urges the practice of loving confrontation when any member of a Christian community feels that another member is living in violation of what the Bible teaches about Christian conduct. The seminary, therefore, encourages individuals to follow, where feasible, the steps of verbal confrontation and dialogue described in Matthew 18:15-22.

The seminary encourages any of its community who are in special need to seek education and counsel. The seminary is committed to extending Christian love to those involved in strife, marital conflict, or the struggle for sexual identity; and to demonstrate the personal forgiveness available through Christ for all human failure.

The use of disciplinary procedures should always be viewed as a last resort. In no way do they exempt the seminary from making every possible effort to guide the honest pursuit of truth, to encourage wholesome approaches to sexuality, to support stable family life, or to model community relationships that convey respect for people and property.

Academic Integrity

Preamble. This Academic Integrity Policy is an expression of the desire of the Fuller community to make clear the shared expectations that enable us to operate as a community embodying mutual trust in pursuing our academic tasks. It is rooted, first of all, in the conviction that the God whom we serve, the God who is Truth, calls us to truthfulness in the presence of the One from whom nothing can be hidden; and second, in the conviction that as brothers and sisters in Christ we are called both to treat one another with integrity and to expect integrity from one another. We consider it crucial to our life together to establish a common understanding of the shape academic integrity should have among us. Fuller Theological Seminary seeks to promote both intellectual and moral growth. Thus, our commitment to seek to be beyond reproach in our academic work, as well as in the rest of our behavior, goes beyond adherence to institutional rules or even maintenance of interpersonal relationships and becomes a matter of the formation of Christian character. Keeping that commitment expresses our endeavor to be who we say we are not only as people of faith, but also as those called to moral leadership. Genuine spirituality takes on concrete shape in godly behavior. Failure to represent oneself and one’s work truthfully undermines one’s character and trustworthiness, and it eventually destroys trusting relationships in the community.

Therefore, we as faculty and students alike commit to honesty in all aspects of our work. We seek to establish a community which values serious intellectual engagement (“loving God with the mind”) and personal faithfulness more highly than various measures of “success” such as grades, degrees, or publications. We bear a joint obligation to one another both in and outside of the classroom: faculty are responsible for modeling in their lectures and publications the same standards for use of oral and written sources that they expect of students’ oral and written work, just as they are responsible for manifesting the attitudes of openness that they ask for from students. We further count it vital not only to seek to maintain the highest standards of integrity ourselves, but also to protect the integrity of the whole community by actively refusing to tolerate or ignore dishonesty on the part of others.

It is, then, in the interest of promoting common understanding, mutual confidence, fairness, and clear expectations that we set down the following commitments, in the context of the larger purpose of helping to shape a more faithful Christian community.

Commitments. The following commitments are to be understood as constituting essential guidelines but not an exhaustive list of the forms of academic integrity must take among us. These commitments underlie but do not supersede professional standards to which one may also be subject: in every instance where professional standards are more specific or rigorous than those specified here, the standards demanded by one’s professional calling or degree program shall apply.

Academic integrity requires that as faculty, we will develop and use forms of assessment that are relevant to, and consistent with, the stated goals of a course; we will provide clear guidelines about acceptable collaboration; and in instances when collaboration is encouraged or required, we will spell out clearly how work is to be prepared for submission and on what basis
grades will be assigned;
we will clearly spell out our expectations for
how students should acknowledge receiv­
ing suggestions on content and style of pa­
ers, including the use of editorial assis­
tance;
we will clearly spell out course policies on use of
previous examinations for preparation for
current examinations;
we will carefully acknowledge our dependence
on the ideas of others, including those of our
students, in publications, and as appropri­
ate in lectures and in materials distributed in
class;
we will evaluate work on its academic merit, not
on the basis of the student’s agreement or
disagreement with the teacher’s point of
view;
we will give students feedback on assignments
and will not assign grades without provid­
ing comments on papers and essay exami­
nations;
we will return papers in a timely manner;
we will follow accepted standards in the con­
struction and grading of examinations;
we will challenge academic dishonesty when it
occurs;
we will seek to assure consistency in applying
these standards by consulting with col­
leagues as we deal with questions and issues
about academic integrity within our profes­
sional work;
we will faithfully adhere to academic policies of
the institution, including those related to
criteria for granting incompletes and to dead­
lines for accepting work.

Academic integrity requires that as students,
we will produce all the work assigned in every
course as our individual work, unless col­
aboration is required or expressly permit­
ted by the instructor;
we will obtain prior permission from the profes­
or professors involved in order to submit
the same work in more than one course or to
use work (in whole or in part) submitted in
another course;
we will avoid all forms of plagiarism:
we will not submit as our own work papers
obtained from another person (with or
without that person’s knowledge) or
from other sources such as term paper
sources or the internet;
we will give credit for all the major sources
of our ideas, whether written or oral,
formal or informal, published or un­
published;
we will rigorously follow accepted standards
of citation for quoting directly or indi­
rectly from published or unpublished
sources;
we will not report work as completed that has
not actually been done;
we will consult with the professor prior to the
completion of assigned work if we have any
question about what constitutes dishonesty
or inappropriate collaboration;
we will faithfully adhere to academic policies of
the institution, including those related to
criteria for requesting incompletes and to
deadlines for submitting work;
we will not seek unfair academic advantage
over other students by misrepresenting our
life circumstances in order to obtain exten­
sions of deadlines;
we will not, in take-home or in-class examina­
tions,
copy from the examination papers of other
students;
allow other students to copy our work on
exams;
read, without the instructor’s consent, previ­
ous examinations or a copy of examina­tion
questions prior to taking the examina­tion;
use materials such as notes or books, includ­
ing dictionaries, without the express per­
mission of the instructor;
have another student take an examination for
us;
seek or accept unpermitted aid in take-home
exams;
seek or accept information about the content
or style of exams other than what is
provided to the entire class by the in­
tuctor;
we will not put pressure on a professor, before or
after the grading process, to base grades on
criteria other than academic standards.
Commitment to supporting and developing a
community ethos of honesty requires of the
whole Fuller community that:
we will not make written assignments available
to students for copying;
we will not give unpermitted aid on take-home
examinations;
we will not make unauthorized copies of exami­
nations available to students;
This Standard on Academic Integrity, along with
its procedures, is presented in the Faculty Hand­
book, in the Student Handbook, and in the Human
Resources Policy Manual.

Marriage and Divorce
Out of its commitment to the stability and
strength of marriages and families and out of
concern about the prevailing breakdown of both
in our time, Fuller Theological Seminary wishes,
in the following statement, to affirm its commit­
ments and policies with respect to God’s will for
the permanence of marriage and the tragic reali­
ties of divorce.
Commitment to supporting and developing a
community ethos of honesty requires of the
whole Fuller community that:
Account for all the major sources
of our ideas, whether written or oral,
formal or informal, published or un­
published;
we will rigorously follow accepted standards
of citation for quoting directly or indi­
rectly from published or unpublished
sources;
we will not report work as completed that has
not actually been done;
we will consult with the professor prior to the
completion of assigned work if we have any
question about what constitutes dishonesty
or inappropriate collaboration;
we will faithfully adhere to academic policies of
the institution, including those related to
criteria for requesting incompletes and to
deadlines for submitting work;
we will not seek unfair academic advantage
over other students by misrepresenting our
life circumstances in order to obtain exten­
sions of deadlines;
we will not, in take-home or in-class examina­
tions,
copy from the examination papers of other
students;
allow other students to copy our work on
exams;
read, without the instructor’s consent, previ­
ous examinations or a copy of examina­tion
questions prior to taking the examina­tion;
use materials such as notes or books, includ­
ing dictionaries, without the express per­
mission of the instructor;
have another student take an examination for
us;
seek or accept unpermitted aid in take-home
exams;
seek or accept information about the content
or style of exams other than what is
provided to the entire class by the in­
tuctor;
we will not put pressure on a professor, before or
after the grading process, to base grades on
criteria other than academic standards.

Commitment to supporting and developing a
community ethos of honesty requires of the
whole Fuller community that:
Account for all the major sources
of our ideas, whether written or oral,
formal or informal, published or un­
published;
we will rigorously follow accepted standards
of citation for quoting directly or indi­
rectly from published or unpublished
sources;
we will not report work as completed that has
not actually been done;
As in all of its policies and practices, so also in its policy with respect to marriage and divorce, the seminary intends to embody the mind of Christ and the teaching of Holy Scripture.

I. As in all of its policies and practices, so also in its policy with respect to marriage and divorce, the seminary intends to embody the mind of Christ and the teaching of Holy Scripture. Guided by the love and grace of God to all persons, each spouse vows to love, honor, and cherish the other in all circumstances without exception (Mark 10:2-12). Christ’s teaching is clear in recalling the creation story. He says: ‘But from the beginning, God made them male and female. ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.’ So they are no longer two but one flesh. Therefore, what God has joined together, let no one separate.”

The apostle Paul, having reaffirmed the Lord’s teaching about the permanence of marriage, adds the richly suggestive metaphor of the marriage of a man and a woman as a mirror of the abiding union of Jesus Christ and his Body, the Church.

From these words, it is clear that God wills marriage to be a permanent partnership of love. Surely God wills for every marriage something far richer than permanence. God wills that both partners subordinate their individual expectations to their shared growth into the disciplined maturity and wholeness of Christ. God wills that healthy marriages be pivotal supports for all other human relationships. God wills that a wife and husband model together the whole mind of Christ for human community. The concern of this statement, however, is with his will for the permanence of marriage. It is motivated by a desire that Christian marriages in particular survive the erosions of a culture in which pursuit of each individual’s personal satisfaction has replaced lifetime commitment as the norm for marriage.

 Fuller Theological Seminary seeks to be a community of men and women, single and married who are striving to make their lives reflect the healthy, generous, attractive, and enduring embodiments of God’s unselfish love in a selfish world.

II. Sensitive to the fragility of any marriage, and to the fact that the price of fidelity to the biblical ideal is often paid in the hard currency of patient courage, Fuller Theological Seminary intends to do whatever it can to encourage and comfort those members of the community who walk the path of fidelity in lonely need and turbulent pain. It is concerned not only to help people salvage their distressed marriages, but to be a community of support for all who strive to make their healthy marriages and their strong families even healthier and stronger than they are. The seminary expects that persons who are experiencing a troubled marriage will recognize the importance of this community of support and will make good use of seminary and other resources in their effort to bring healing and wholeness to their marriage.

III. The Fuller community intends to respond to its divorced members with a compassion that in no way compromises our conviction. We believe that God wills marriage to be permanent and that he is deeply grieved when any marriage fails. We do not intend to alter this conviction. In compassion, however, we recognize that, in our broken world, it may sometimes be the case that people do end their marriages. In accordance with Scripture and the theological heritage of the Church, we must ascertain the circumstances and causes of the failure of the marriage. Some relevant circumstances taken together, and not as a checklist, may include personal motivations, history of the relationship, counseling efforts, questions of abuse, care of any children, remarriage, reconciliation efforts and fidelity. While the seminary community does not reject members on the simple ground that they have experienced the pain of a broken covenant and a failed marriage, the seminary will review the circumstance and causes according to the seminary’s Response Procedures for Alleged Violations of Community Standards.

IV. The seminary attempts to respond redemptively to people within its community whose marriages have, in tragic fact, failed. It means to do so in ways that reflect both its commitment to the permanence of a marriage covenant and its compassion for those whose covenants have been broken by divorce. We do not intend to compromise the biblical ideal; we acknowledge that the breakup of a marriage always grieves God. Yet, compassion leads us to discern that, in our broken human condition, divorce may sometimes be an unavoidable last resort to end a cycle of pain and sin within an unwholesome marriage. In this delicate balance of commitment and compassion, Fuller Theological Seminary hopes to be a redemptive community in which those who have experienced the pain of a covenant broken, a love failed, a marriage lost, are renewed.

V. The Fuller community remains convinced that Christ’s ideal of permanent marriage must be reflected, however imperfectly, in the lives of its faculty, administration, board, students, and staff. For this reason, it has established certain procedures for evaluating the circumstances and causes of any divorce that may occur.

It expects that a member of the seminary board of trustees, faculty, administration, student body, or staff experiencing a divorce will

233
self-report the relevant circumstances of their divorce to one of those designated in the seminary’s Response Procedures. The purpose of the review will be to help colleagues ascertain whether the reasons for the divorce and the mind of the colleague concerning it are such as to recommend his or her continuing to function as a member in the Fuller community. The review shall be attended with utmost concern for the special needs and rights of all parties to the divorce; it shall be private, collegial and as fair as possible to all concerned. The review process is outlined in the seminary’s Response Procedures and, under certain circumstances, could result in dismissal of a person from the seminary community.

Likewise, when someone who has been invited to join the seminary’s board of trustees, the faculty, or senior administration, has experienced divorce, the candidate is asked to participate with a committee of his or her potential colleagues in a review of the circumstances of the divorce before any appointment is made.

VI. Finally, Fuller Theological Seminary applauds and encourages the creative efforts of those Christian agencies who, together with faithful Christian churches, are dedicated to the renewal and healing of marriage and family life in our society.

Anyone with a concern or complaint that may involve violation of the standard on Marriage and Divorce is encouraged to discuss the matter with an administrative advisor as identified in the seminary’s procedures for investigating and resolving alleged violations of community standards. The seminary will apply the response procedures which follow the Substance Abuse standard as presented in the Faculty Handbook, in the Human Resources Policy Manual, and in the Student Handbook.

Respect for People and Property

As a community of Christians with special commitment to acting out love to one another, the seminary expects community behavior that demonstrates the highest standard of respect for people and property. Scripture is replete with exhortations to look out for the welfare of others and build up each other, to be good protectors and stewards of the possessions God has given us and to be honest and keep one’s word. The seminary is committed to foster respectful interpersonal relationships regardless of gender, race, age, handicap, or national origin.

Basic standards for respectful conduct at Fuller are similar to those of other institutions of higher education in societies with the legal foundation of respect for people and property. The following are examples of behaviors that are not acceptable according to the standard on Respect for People and Property. When willfully engaged in, repeated or having serious consequences, they may be cause for disciplinary action. When appropriate, these may be reported to civil authorities for legal or other action.

Dishonesty: The seminary regards as unacceptable any lying, misrepresentation, or deception in representations an individual makes about self or others in any phase of seminary life, especially in formal statements.

Injurious or offensive action: Physical assault, infliction of psychological injury, and the spreading of malicious rumors are unacceptable. Prejudicial treatment based on gender, race, age, physical challenge, or national origin is both offensive and injurious. Persistent profane or obscene language that gives offense is subject to disciplinary action.

Disruption: Acts by individuals or groups which substantially interfere with the rights of others or interfere with the normal activities of the seminary are unacceptable. Disruptive activities in classrooms, libraries, offices, other campus meeting or assembly areas, or in student residences are included.

Stealing or destruction of property: Theft of or damage to the property of another person or of the seminary is unacceptable. Defacing or rendering library material unusable shows little respect for people or property. Unauthorized possession or use of seminary materials or equipment is a form of stealing.

Purposeful violation of institutional policies: Purposeful violations include refusal to comply with contractual arrangements with seminary offices or services and unwillingness to abide by established policies in Fuller Housing.

Anyone with a concern or complaint that may involve violation of the standard on Respect for People and Property is encouraged to discuss the matter with an administrative advisor as identified in the seminary’s procedures for investigating and resolving alleged violations of community standards. The seminary will apply the response procedures which follow the Substance Abuse standard as presented in the Faculty Handbook, in the Human Resources Policy Manual, and in the Student Handbook.

Sexual Standards

Fuller Theological Seminary believes that heterosexual union must be reserved for marriage and insists on sexual abstinence for the unmar-
The seminary believes premarital, extra-
marital, and homosexual forms of explicit sexual
conduct to be inconsistent with the teaching of
Scripture.

Consequently, the seminary expects all mem-
bbers of its community—trustees, faculty mem-
bers, students, administrators, and staff mem-
bers—to abstain from what it holds to be
unbiblical sexual practices.

Anyone with a concern or complaint that
may involve violation of the standard on Sexual
Standards is encouraged to discuss the matter
with an administrative advisor as identified in
the seminary’s procedures for investigating and
resolving alleged violations of community stan-
dards. The seminary will apply the response
procedures which follow the Substance Abuse
standard as presented in the Faculty Handbook,
in the Human Resources Policy Manual, and in the
Student Handbook.

Substance Abuse

Policy. Fuller Seminary is committed to main-
taining a drug-free working environment, one
conducive to the promotion of wellness and
positive self-development of all members of its
community. In keeping with this objective, the
seminary will ensure that all of its workplaces
are safe and free from the problems and risks
associated with the unauthorized use and abuse
of alcohol and the illegal use and abuse of drugs.

Standards of Conduct. Out of respect for our
bodies as temples of the Holy Spirit, as good
stewards of our relationships with one another,
and in relation to our individual and communal
fitness for ministry, the unlawful possession,
use, or distribution of illicit drugs or alcohol by
students and employees on Fuller property or at
Fuller activities is prohibited. The seminary also
reserves the right to discipline students and
employees for off-campus conduct not in keep-
ing with these community standards.

Facts About Drug and Alcohol Abuse. Drug
abuse has spread to every level of society in the
United States. All drugs are toxic or poisonous if
abused. Health risks of drug abuse include, but
are not limited to, sleep disorders, confusion,
hallucinations, paranoia, depression, impotence,
liver damage, cardiac irregularities, hepatitis,
and neurological damage. Abuse of either alco-
hol or drugs during pregnancy increase the risk
of birth defects, spontaneous abortion, and still-
births.

Alcohol is a depressant. It depresses the
central nervous system and can cause serious,
irreversible physical damage. Excessive drink-
ing damages the liver, resulting in cirrhosis.
Chronic alcohol abuse also causes hypertension,
cardiac irregularities, ulcers, pancreatitis, kid-
ney disease, cancer of the esophagus, liver, blad-
der, and lungs.

Available Assistance. The good news is that
alcoholism and drug abuse and addiction are
 treatable. Generally, a recovering alcoholic or
drug abuser may never safely drink or use drugs
again, but can lead a normal, productive life as
long as he or she maintains total abstinence.
Confidential counseling and treatment programs
in the Fuller Psychological Center may be avail-
able to Fuller students and employees. The costs
of these programs are dependent upon the treat-
ment necessary, with the individual’s economic
situation a recognized factor on a sliding pay-
ment scale. Students and employees should con-
sult with their insurance carriers with individual
questions regarding coverage of treatment.

Legal Sanction. Pending the outcome of inves-
tigations, local, state, and federal laws establish
severe penalties for the unlawful possession of
illicit drugs and alcohol. These legal sanctions,
upon conviction, may range from the payment
of a small fine and probation to imprisonment
for up to one year or a $5,000 fine, or both. Recent
federal laws have increased the penalties for the
illegal distribution of drugs to include life im-
prisonment and fines in excess of $1,000,000.

Incidents on the Fuller campus or incidents
involving members of the Fuller community
may be reported to civil authorities for legal
action.

Anyone with a concern or complaint that
may involve violation of the standard on Sub-
stance Abuse is encouraged to discuss the mat-
ter with an administrative advisor as identified in
the seminary’s procedures for investigating and
resolving alleged violations of community stan-
dards. The seminary will apply the response
procedures which follow this standard as pre-

available in
the Faculty
Handbook,
in the
Human
Resources
Policy
Manual,
and
in
the
Student
Handbook.

Nondiscrimination

Fuller Theological Seminary does not discrimi-
nate on the basis of race, color, national origin,
gender, handicap or disability, or age, in any of
its policies, procedures, or practices, in compli-
ance with Title VI of the Civil Rights Act of 1964
(pertaining to race, color, and national origin),
Title IX of the Education Amendments of 1972
(pertaining to gender), Section 504 of the Reha-
bilitation Act of 1973 (pertaining to handicap),
and the Age Discrimination Act of 1975 (pertain-
ting to age). This nondiscriminating policy cov-
ers admission and access to, and treatment and
employment in, Fuller Seminary’s programs and activities.

Members of the seminary community with a concern or complaint that may involve discrimination are encouraged to discuss the concern with a designated individual as identified in Section III. Initial Procedures of the seminary’s standard on Sexual Harassment. The seminary will follow resolution procedures, commencing with Section III, of the standard on Sexual Harassment for investigating and resolving discrimination complaints. The standard on Sexual Harassment with its resolution procedures is presented in the Faculty Handbook, in the Human Resources Policy Manual, and in the Student Handbook.

Sexual Harassment

Preamble. The two great commands are these: "You shall love the Lord your God with all your heart . . . soul . . . and mind" and, "You shall love your neighbor as yourself" (Matt. 22:37,39). As man and woman are made in the image of God (Gen. 1:27), so in Christ there is neither male nor female (Gal. 3:28). Followers of Jesus are not to lord over one another (Matt. 20:25-27), but are to be in mutual submission (Eph. 5:21). Christians manifest these truths by their mutual service and love in the Body of Christ.

Sexual harassment is a violation of Christ’s commandment to love our neighbor as ourselves. In denying the image of God in the other and it negates our oneness in Christ. Sexual harassment regularly involves an abuse of power. It invariably interferes with shared ministry and rends the Body of Christ.

With these things in mind, together with the realization that when one member suffers, all suffer together (1 Cor. 12:26), Fuller Theological Seminary establishes the following policy with regard to sexual harassment.

I. Policy

Fuller Theological Seminary expects that the dignity of all people, female and male, will be revered and celebrated in behavior, attitude, and the use of language by each member of the seminary community. This expectation is grounded in the belief that Scripture affirms mutuality and care for the other, explicitly forbids behavior which arises from the abuse of power, and teaches that men and women together are created in God’s image and for God’s glory. The seminary is therefore committed to creating and maintaining a community in which students, faculty and administrative and academic staff can work together in an atmosphere free of all forms of harassment, exploitation or intimidation, including sexual harassment. Every member of the Fuller community should be aware that the seminary is strongly opposed to sexual harassment and that such behavior is prohibited both by seminary policy and by law (cf. Title VII of the Civil Rights Act, 1964, 42 U.S.C. Sections 2000e et seq., (1992); Title IX of the Educational Amendments, (1972), 20 U.S.C. Sections 1681 et seq. (1990)). Sexual harassment is a barrier to learning in the classroom and to productivity in the workplace. It is the intention of the seminary to take whatever action may be needed to prevent, correct and, if necessary, discipline behavior which violates this policy. Faculty, administrators, and supervisors have the responsibility for participation in the creation of a campus environment free from sexual harassment, an environment that bears joyful witness to the God-given worth of all persons.

II. Definition of Sexual Harassment

Unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature up to and including sexual assault constitute sexual harassment when:

1. submission to such conduct is made either explicitly or implicitly a condition of instruction, employment, or participation in other seminary activity;
2. submission to or rejection of such conduct by an individual is used as a basis for evaluation in making any academic or personnel decision affecting that individual; or
3. such conduct has the purpose or effect of unreasonably interfering with an individual’s performance or participation in instructional, employment-related, or other seminary activity.

Both men and women may be victims of sexual harassment. One person may be sexually harassing another person and not be aware of it. In determining whether the alleged conduct constitutes sexual harassment, consideration shall be given to the record as a whole and to the totality of the circumstances, including the context in which the alleged conduct occurred.

Members of the seminary community with a concern or complaint that may involve sexual harassment are encouraged to discuss the matter with a designated individual as identified in the seminary’s procedures for investigating and resolving sexual harassment complaints. These procedures follow the Sexual Harassment standard as presented in the Faculty Handbook, in the Human Resources Policy Manual, and in the Student Handbook.
The following terms have proved consistently difficult to understand for students coming to Fuller from other educational systems. This difficulty is experienced by students from European educational systems as well as Third World students.

**Audit:** an enrollment status that permits a person to attend a class, without earning any credit or receiving a grade for the class. No record of an audit is kept on the transcript. Normally, auditors are not required to do any work in the class, and are requested not to participate in discussions. Some classes, however, require auditors to participate and complete assignments, due to the nature of the class.

**Comprehensives:** an examination or series of examinations to be taken as required parts of a degree program or for admittance to a higher degree program. These may be based on knowledge gathered from all the course offerings, or from a specific set of core courses, in which case they should be scheduled shortly after the completion of the core courses.

**Core Courses:** basic required courses which form a necessary foundation for all other coursework in a specific degree program and, if possible, should be taken at the beginning of the program.

**Course:** a specific field of study undertaken with a professor for a set period of time and for a specific number of units.

**Credit:** acknowledgement that a specific course has been satisfactorily completed and is registered on the student’s official record. Credit is received for any passing grade. Another meaning of “credit” is that of a measure of credit, for example, “four credits” or “four units of credit” for a course. Normally a minimum of 25-30 hours of class time, research and study is required for each unit of credit that is earned for a class.

**Cumulative Grade Point Average:** a single decimal grade which is a numerical score representing the average of all letter grades received by a student for all courses completed. The cumulative grade point average is recorded on the grade card which reports the results of each quarter’s work. See also “grade point average.”

**Dissertation:** the final written work submitted by a student as part of the higher degree requirements of a doctoral program.

**Elective:** a nonrequired course, which may be chosen by the student for inclusion in his or her degree program alongside those courses required by the program. A number of elective courses must be taken to complete the total number of units in most degree programs.

**Grade Point Average:** the grade point average (GPA) designates the estimated merit of a student’s work in the form of a decimal which represents a specific letter grade. Letter grades and their numerical values are listed in the second section of this catalog. The GPA for a single quarter will be the grade point which results from the averaging of letter grades received in all courses for that quarter. See also “cumulative grade point average” above.

**Intensive Course:** a course offered over a one- or two-week period of time within a quarter, instead of the entire ten weeks of the quarter. Such a course is scheduled to meet every weekday of the one- or two-week period, for three to six hours or more each day, so that the class meets the same number of hours as it would if it were scheduled for the ten-week period. Courses are offered on this basis every quarter, and especially in the summer.

**Matriculation:** the beginning of a course of studies. A “matriculation fee,” which is applied against tuition, is required of students in some programs before they begin a course of studies. The date of matriculation is the time at which you register for your first classes toward a particular degree program. Deadlines for completion of degree requirements in some programs are measured from the date of matriculation.

**Pass/Fail:** In certain programs, a student may choose not to receive a letter grade for a course completed. A student’s work is then recorded as “P” for pass and “F” for fail. The Pass grade does not affect the grade point average, but the Fail grade will lower the grade point average. All course work is required and graded as it would be for a course which would receive a letter grade. This option is limited to certain degree programs, and in each program there is a limit as to how many courses a student may take in this manner.

**Priority Registration Day/Time:** a day and time assigned to each student prior to registration for the next quarter which designates the earliest time that the student may register. This allows students who are closer to graduation, and need particular courses to complete their requirements, to register first.

**Quarter:** an academic term comprising a period of ten weeks. It is followed by one week for exams. Three quarters—fall, winter and spring— comprise the normal academic year. Courses are also offered during the summer quarter. Most courses last for one quarter.

**Thesis:** a written work generally shorter in length than the dissertation, which may be required of certain master’s programs.
## Academic Calendar

More detailed calendars are published each year in the various student handbooks. This calendar is for general reference only, and may be superseded by other calendars published and distributed from time to time and by announced changes of the dates of various events listed here.

### Fall Quarter 1999

**September 7-December 10**

<table>
<thead>
<tr>
<th>Date Range</th>
<th>Event</th>
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<tbody>
<tr>
<td>August 24-26</td>
<td>Returning student registration</td>
</tr>
<tr>
<td>September 7-17</td>
<td>Early Fall intensives</td>
</tr>
<tr>
<td>September 20-24</td>
<td>New student orientation</td>
</tr>
<tr>
<td>September 23-24</td>
<td>New student registration</td>
</tr>
<tr>
<td>September 27</td>
<td>Ten-week classes begin</td>
</tr>
<tr>
<td>November 16-19</td>
<td>Winter Quarter registration</td>
</tr>
<tr>
<td>November 25-26</td>
<td>Thanksgiving recess</td>
</tr>
<tr>
<td>December 6-10</td>
<td>Quarterly examinations</td>
</tr>
<tr>
<td>December 10</td>
<td>Official end of Fall Quarter</td>
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</table>

### Winter Quarter 2000

**December 13-March 17**

<table>
<thead>
<tr>
<th>Date Range</th>
<th>Event</th>
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</thead>
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<tr>
<td>December 13-17</td>
<td>Early Winter intensives</td>
</tr>
<tr>
<td>January 4</td>
<td>New student orientation and registration</td>
</tr>
<tr>
<td>January 5</td>
<td>Ten-week classes begin</td>
</tr>
<tr>
<td>January 17</td>
<td>Martin Luther King Day observed</td>
</tr>
<tr>
<td>February 22-25</td>
<td>Spring Quarter registration</td>
</tr>
<tr>
<td>March 13-17</td>
<td>Quarterly examinations</td>
</tr>
<tr>
<td>March 17</td>
<td>Official end of Winter Quarter</td>
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### Spring Quarter 2000

**March 20-June 9**

<table>
<thead>
<tr>
<th>Date Range</th>
<th>Event</th>
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<tbody>
<tr>
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<td>Early Spring intensives</td>
</tr>
<tr>
<td>March 24</td>
<td>New student orientation and registration</td>
</tr>
<tr>
<td>March 27</td>
<td>Ten-week classes begin</td>
</tr>
<tr>
<td>April 21</td>
<td>Good Friday</td>
</tr>
<tr>
<td>May 16-18</td>
<td>Summer Quarter registration</td>
</tr>
<tr>
<td>May 29</td>
<td>Memorial Day observed</td>
</tr>
<tr>
<td>May 31</td>
<td>Baccalaureate</td>
</tr>
<tr>
<td>June 5-9</td>
<td>Quarterly examinations</td>
</tr>
<tr>
<td>June 9</td>
<td>Official end of Spring Quarter</td>
</tr>
<tr>
<td>June 10</td>
<td>Commencement</td>
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### Summer Quarter 2000

**June 12-September 15**

<table>
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<tr>
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<th>Event</th>
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<tbody>
<tr>
<td>June 13</td>
<td>New student registration begins</td>
</tr>
<tr>
<td>June 19</td>
<td>Ten-week classes begin</td>
</tr>
<tr>
<td>July 4</td>
<td>Independence Day observed</td>
</tr>
<tr>
<td>August 28-Sept 1</td>
<td>Quarterly examinations</td>
</tr>
<tr>
<td>September 15</td>
<td>Official end of Summer Quarter</td>
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### Summer Intensives Sessions 2000

<table>
<thead>
<tr>
<th>Session</th>
<th>Dates</th>
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<tbody>
<tr>
<td>Session 1</td>
<td>June 19-30</td>
</tr>
<tr>
<td>Session 2</td>
<td>July 10-21</td>
</tr>
<tr>
<td>Session 3</td>
<td>July 24-Aug 4</td>
</tr>
<tr>
<td>Session 4</td>
<td>August 7-18</td>
</tr>
<tr>
<td>Session 5</td>
<td>August 21-Sept 1</td>
</tr>
</tbody>
</table>

### Fall Quarter 2000

**September 5-December 8**

<table>
<thead>
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<th>Date Range</th>
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</thead>
<tbody>
<tr>
<td>August 22-24</td>
<td>Returning student registration</td>
</tr>
<tr>
<td>September 18-22</td>
<td>New student orientation</td>
</tr>
<tr>
<td>September 21-22</td>
<td>New student registration</td>
</tr>
<tr>
<td>September 25</td>
<td>Classes begin</td>
</tr>
<tr>
<td>November 14-17</td>
<td>Winter Quarter registration</td>
</tr>
<tr>
<td>November 23-24</td>
<td>Thanksgiving recess</td>
</tr>
<tr>
<td>December 4-8</td>
<td>Quarterly examinations</td>
</tr>
<tr>
<td>December 8</td>
<td>Official end of Fall Quarter</td>
</tr>
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</table>

### Winter Quarter 2001

**December 11-March 16**

<table>
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<tr>
<th>Date Range</th>
<th>Event</th>
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<tbody>
<tr>
<td>December 11-15</td>
<td>Early Winter Intensives</td>
</tr>
<tr>
<td>January 2</td>
<td>New student orientation and registration</td>
</tr>
<tr>
<td>January 3</td>
<td>Classes begin</td>
</tr>
<tr>
<td>January 15</td>
<td>Martin Luther King Day observed</td>
</tr>
<tr>
<td>February 20-23</td>
<td>Spring Quarter registration</td>
</tr>
<tr>
<td>March 12-16</td>
<td>Quarterly examinations</td>
</tr>
<tr>
<td>March 16</td>
<td>Official end of Winter Quarter</td>
</tr>
</tbody>
</table>

### Spring Quarter 2001

**March 19-June 8**

<table>
<thead>
<tr>
<th>Date Range</th>
<th>Event</th>
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</thead>
<tbody>
<tr>
<td>March 19-23</td>
<td>Early Spring Intensives</td>
</tr>
<tr>
<td>March 23</td>
<td>New student orientation and registration</td>
</tr>
<tr>
<td>March 26</td>
<td>Ten-week classes begin</td>
</tr>
<tr>
<td>April 13</td>
<td>Good Friday</td>
</tr>
<tr>
<td>May 15-17</td>
<td>Summer Quarter registration</td>
</tr>
<tr>
<td>May 28</td>
<td>Memorial Day observed</td>
</tr>
<tr>
<td>May 30</td>
<td>Baccalaureate</td>
</tr>
<tr>
<td>June 4-8</td>
<td>Quarterly examinations</td>
</tr>
<tr>
<td>June 8</td>
<td>Official end of Spring Quarter</td>
</tr>
<tr>
<td>June 9</td>
<td>Commencement</td>
</tr>
</tbody>
</table>
Index

Absences 52
Academic advising 26, 93, 97, 169
Academic integrity 231
Academic calendar 239
Academic freedom 7
Academic policies 48, 51
Academic probation 52
Academic programs 19
Academic progress 51, 53
Academic record 53
Academic standing 52
Academic Technology Center 28
Accommodation for disabilities 26, 31
Accreditation 2, 160
Adding classes 50, 202
Adjunct faculty
School of Theology 221
School of World Mission 224
School of Psychology 225
Administrative offices 226
Administrative personnel 226
Admission 34
Fuller Seminary 34
School of Theology 35, 38
M.Div. 35, 60
M.A. in Theology 69
M.A. in Christian Leadership 79
Th.M. 95
Ph.D. in Theology 35, 92
D.Min. 208
School of World Mission 133
D.Min. in Global Ministries 208
School of Psychology 35
Clinical Psychology Department 35, 168
Marriage and Family Department 35, 182
Advising 26, 93, 97, 169
African-American Studies program 64, 99
Aging Resources, Center for (CFAR) 189
All Seminary Council 28
Alumni/ae Association 230
American Baptist Theological Center 19
Ancient Near Eastern languages and literature concentration 71
Appeal process 52
Appendices 229
Application deadlines 35
Application for admission 34
Arizona, Fuller Seminary in 206
Arts Concerns Committee 30
Auditing 50
Awards 23

Barnabas Partners 16
Bequests 244
Bible translation 137
Biblical languages 104
Biblical studies and theology concentration 70
Biblical Studies Division 104
Board of Trustees 218
Bookstore 31

Calendar 239
California Graduate Fellowship 48
Campus facilities and services 31
CAPS 189
Career services and placement 28
Catalyst 30, 31
CATS 92
CATS courses 126
Center for Aging Resources 189
Center for Advanced Theological Studies 92
Certificate programs
Certificate of Christian Studies 81, 137, 204
Certificate in Youth Ministry 81, 204
CEUs 51, 205, 215
CFAR 189
Chapel services 17
Children’s Ministry concentration 75
Christian Community, Office of 16
Christian Education, See Christian Formation and Discipleship 63, 72
Christian formation and discipleship courses 116
Christian higher education courses 123
Christian Leadership, Master of Arts in 77
Christian Studies, Certificate of 81
Church growth courses 147
Church history courses 110
Church music courses 124
Classroom facilities 31
Clinical evaluation 172, 185
Clinical facilities for field training 194, 196
Clinical faculty 191, 195
Clinical psychology sequence 171
Clinical training 171, 184
Colorado, Fuller Seminary in 206
Commencement 55
Communications courses 119
Community Assistance Program for Seniors (CAPS) 189
Community, Residential 28
Community Standards 54, 230
Comprehensive examinations 94, 170
Complaint Resolution 27
Computer Lab 28
Concentrations
Master of Divinity 63
Master of Arts in Theology 71
Master of Arts in Christian Leadership 80
Doctor of Philosophy in Theology 93
Master of Theology 96
School of World Mission 135
Continuation fees 38, 98
Continuing and Extended Education 19, 102, 199
Continuing Education Units (CEU) 51, 205, 215
Core curriculum
Master of Divinity 61
Correspondence courses. See Distance learning 118
Counseling courses 27, 189
Counseling resources 50, 202
Course descriptions
School of Theology 103, 211
School of World Mission 139, 214
School of Psychology 177, 186
Doctor of Ministry 211

Cafeteria. See Refectory.

240
Course numbering system
School of Theology: 103
School of World Mission: 139
School of Psychology: 177
Crime Resistance Involvement Council (CRIC): 190
Cross-cultural studies: 64, 99, 137

Curriculum
School of Theology:
- M.Div.: 58
- M.A. in Theology: 60
- Th.M.: 69
- Ph.D. in Theology: 79
- D.Min.: 96

School of World Mission:
- M.A. in Intercultural Studies: 135
- Th.M. in Intercultural Studies: 136
- D.Miss.: 136
- Ph.D. in Intercultural Studies: 136
- D.Min. in Global Ministries: 136, 208

School of Psychology:
- Ph.D. in Clinical Psychology: 169
- Psy.D. in Clinical Psychology: 169
- M.S. in Marital and Family Therapy: 183

David du Plessis Center for Christian Spirituality: 102

Deadlines, application: 35
Deadlines, registration: 50
Defered payment: 39
Denominational diversity: 9, 17
Denominational polity courses: 119
Denominational relationships: 18
Denominations represented: 17
De Pree Leadership Center: 215
Development Office: 227
Dining, See Food Services: 30, 31
Disabilities, students with: 2, 26, 31
Disciplinary procedures: 231, 232, 234, 235, 236
Disenrollment policy: 39
Dissertations and theses
School of Theology:
- Th.M.: 97
- Ph.D. in Theology: 95
- D.Min.: 210
School of World Mission:
- Th.M. in Intercultural Studies: 136
- D.Miss.: 136
- Ph.D. in Intercultural Studies: 136
- D.Min. in Global Ministries: 136, 210
School of Psychology:
- Ph.D. in Clinical Psychology: 171
- Psy.D. in Clinical Psychology: 171

Distance learning: 101, 137, 207
Distinctions of each school: 11
Divorce Standard: 231, 232
Doctor of Ministry: 81, 208
Doctor of Missiology: 136
Doctor of Philosophy:
- Clinical Psychology: 169
- Intercultural Studies: 136
- Theology: 92
Doctor of Psychology: 169
Doctoral perspective: 6
Dropping classes: 50, 202

Elder Abuse Prevention and Intervention Project: 190
English as a Second Language Program: 36
Enrollment statistics: 230
Enrollment status: 51
Entrance requirements. See Admission: 36

ESL Program: 36
Ethics courses: 111
Ethnic-American Grant Fund: 45, 47
Ethnic diversity: 10
Ethnic students: 161
Evangelical commitment: 6
Evangelism concentration: 74
Evangelism courses: 120
Evening program: 101
Examinations: 53
Expenses: 38
Extended Education: 19, 102, 200

Facilities: 31
Faculty: 19
School of Theology: 82, 104, 110, 116, 219
School of World Mission: 139, 141, 223
School of Psychology: 163, 177, 186, 224
Faculty denominations: 18
Family life education concentration: 67, 73, 98
Family pastoral care and counseling concentration: 65
Family Studies courses: 186
Fees: 38
Federally insured loans: 46
Fellowships: 1, 41, 48, 93
Field education: 63, 121
Field training (psychology): 171
Financial aid: 27, 41, 53, 162
Financial guarantee: 35
Food services: 30, 31
Foreign students. See International Students: 101
Fuller After Five: 244
Fuller Psychological and Family Services (FPFS): 189
Full-time status: 51

Gero-Net: 189
Gifts and bequests: 244
Global Research Institute: 103, 138
Glossary of Terms: 237
Government, Student: 28
Grading: 53
Graduate assistantships: 93
Graduate Record Exam (GRE): 35
Graduate Unions: 28, 160
Graduation: 54, 97
Grants-in-aid: 42
Greek: 104
Guaranteed Student Loans: 46

Half-time status: 52
Handicapped students: 2
Health insurance: 26, 38
Health services: 26, 38
Hebrew: 104

241
<table>
<thead>
<tr>
<th>Program</th>
<th>Tuition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Heritage Clinic</td>
<td>189</td>
</tr>
<tr>
<td>Hispanic church studies program</td>
<td>64,99</td>
</tr>
<tr>
<td>Historical theology courses</td>
<td>110</td>
</tr>
<tr>
<td>History of Fuller Theological Seminary</td>
<td>12</td>
</tr>
<tr>
<td>Hold grade</td>
<td>54</td>
</tr>
<tr>
<td>Holy Land Studies, Institute for</td>
<td>103</td>
</tr>
<tr>
<td>Horner Center for Lifelong Learning</td>
<td>19,199</td>
</tr>
<tr>
<td>Housing services</td>
<td>27,38</td>
</tr>
<tr>
<td>I-CAN</td>
<td>189</td>
</tr>
<tr>
<td>Inclusive education</td>
<td>8</td>
</tr>
<tr>
<td>Incomplete grade</td>
<td>53</td>
</tr>
<tr>
<td>Individualized Distance Learning Program</td>
<td>101, 137, 207</td>
</tr>
<tr>
<td>Institute for Holy Land Studies</td>
<td>103</td>
</tr>
<tr>
<td>Institute for Marriage and Family</td>
<td>190</td>
</tr>
<tr>
<td>Intensive</td>
<td>48</td>
</tr>
<tr>
<td>Integration studies</td>
<td>135</td>
</tr>
<tr>
<td>Integration Symposium</td>
<td>22</td>
</tr>
<tr>
<td>Internet access</td>
<td>28</td>
</tr>
<tr>
<td>Inter-Community Alternatives Network (I-Can)</td>
<td>189</td>
</tr>
<tr>
<td>Intercultural studies</td>
<td>135</td>
</tr>
<tr>
<td>Interdisciplinary studies</td>
<td>20</td>
</tr>
<tr>
<td>International students</td>
<td>29, 35, 52</td>
</tr>
<tr>
<td>International Students Concerns Committee</td>
<td>29</td>
</tr>
<tr>
<td>International Student Services Office</td>
<td>26</td>
</tr>
<tr>
<td>Internet courses</td>
<td>101, 138, 207</td>
</tr>
<tr>
<td>Internships</td>
<td>121, 172</td>
</tr>
<tr>
<td>Investment opportunities</td>
<td>244</td>
</tr>
<tr>
<td>Israel, study in</td>
<td>103</td>
</tr>
<tr>
<td>Jerusalem University College</td>
<td>103</td>
</tr>
<tr>
<td>Korean Doctor of Ministry program</td>
<td>92, 209</td>
</tr>
<tr>
<td>Layity, ministry of</td>
<td>80</td>
</tr>
<tr>
<td>Language requirements</td>
<td>36, 94</td>
</tr>
<tr>
<td>Languages, biblical</td>
<td>104</td>
</tr>
<tr>
<td>Languages, modern</td>
<td>94</td>
</tr>
<tr>
<td>Languages, theological</td>
<td>112</td>
</tr>
<tr>
<td>Late admission</td>
<td>35</td>
</tr>
<tr>
<td>Lay ministries</td>
<td>80</td>
</tr>
<tr>
<td>Leadership courses</td>
<td>150</td>
</tr>
<tr>
<td>Lectureships</td>
<td>21</td>
</tr>
<tr>
<td>Integration</td>
<td>22</td>
</tr>
<tr>
<td>Missiology</td>
<td>22</td>
</tr>
<tr>
<td>Payton</td>
<td>21</td>
</tr>
<tr>
<td>Women’s</td>
<td>23</td>
</tr>
<tr>
<td>Library</td>
<td>21, 202</td>
</tr>
<tr>
<td>Limited enrollment students</td>
<td>34</td>
</tr>
<tr>
<td>Loans</td>
<td>46</td>
</tr>
<tr>
<td>Lowell W. Berry Institute</td>
<td>215</td>
</tr>
<tr>
<td>Major provisions</td>
<td></td>
</tr>
<tr>
<td>Master of Divinity</td>
<td>59</td>
</tr>
<tr>
<td>Master of Science (Marital and Family Therapy)</td>
<td>181</td>
</tr>
<tr>
<td>Master of Theology</td>
<td>95, 136</td>
</tr>
<tr>
<td>Master of Theology in Intercultural Studies</td>
<td>136</td>
</tr>
<tr>
<td>Matriculation fee</td>
<td>48</td>
</tr>
<tr>
<td>Maximum study load</td>
<td>51</td>
</tr>
<tr>
<td>Mentors</td>
<td>93, 97, 169, 210</td>
</tr>
<tr>
<td>Ministerial Formation Coordinating Agency (RCA)</td>
<td>18</td>
</tr>
<tr>
<td>Ministry courses</td>
<td>116</td>
</tr>
<tr>
<td>Ministry of the laity</td>
<td>80</td>
</tr>
<tr>
<td>Minority pastors program</td>
<td>99</td>
</tr>
<tr>
<td>Minority scholarships</td>
<td>23, 45</td>
</tr>
<tr>
<td>Missiology Lectureship</td>
<td>22</td>
</tr>
<tr>
<td>Mission Beyond the Mission</td>
<td>6</td>
</tr>
<tr>
<td>Mission Concerns Committee</td>
<td>29</td>
</tr>
<tr>
<td>Mission executives program</td>
<td>138</td>
</tr>
<tr>
<td>Missions courses</td>
<td>126, 139</td>
</tr>
<tr>
<td>Multicultural Concerns Committee</td>
<td>29</td>
</tr>
<tr>
<td>Multicultural Ministries concentration</td>
<td>64, 74</td>
</tr>
<tr>
<td>Multidisciplinary representation</td>
<td>9, 17</td>
</tr>
<tr>
<td>New Testament concentration</td>
<td>74</td>
</tr>
<tr>
<td>New Testament courses</td>
<td>105</td>
</tr>
<tr>
<td>Nondiscrimination standard</td>
<td>231, 235</td>
</tr>
<tr>
<td>Nondiscrimination in admission</td>
<td>2, 34, 235</td>
</tr>
<tr>
<td>Nondiscriminatory Language Policy</td>
<td>8</td>
</tr>
<tr>
<td>Northern California, Fuller Seminary in</td>
<td>205</td>
</tr>
<tr>
<td>Northwest, Fuller Seminary</td>
<td>205</td>
</tr>
<tr>
<td>Old Testament concentration</td>
<td>74</td>
</tr>
<tr>
<td>Old Testament courses</td>
<td>108</td>
</tr>
<tr>
<td>Online courses</td>
<td>101, 138, 207</td>
</tr>
<tr>
<td>Orientation</td>
<td>48</td>
</tr>
<tr>
<td>Overdue Accounts Policy</td>
<td>39</td>
</tr>
<tr>
<td>Pacific Association for</td>
<td>102</td>
</tr>
<tr>
<td>Theological Studies</td>
<td>52</td>
</tr>
<tr>
<td>Part-time status</td>
<td>54</td>
</tr>
<tr>
<td>Pastoral care and counseling concentration</td>
<td>65</td>
</tr>
<tr>
<td>Pastoral counseling courses</td>
<td>118</td>
</tr>
<tr>
<td>Pastoral ministry concentration</td>
<td>75</td>
</tr>
<tr>
<td>Pastoral ministry and theology courses</td>
<td>124</td>
</tr>
<tr>
<td>Payment Policy</td>
<td>39</td>
</tr>
<tr>
<td>Payton Lectures</td>
<td>21</td>
</tr>
<tr>
<td>Peace and Justice Committee</td>
<td>29</td>
</tr>
<tr>
<td>Perkins Loan</td>
<td>47</td>
</tr>
<tr>
<td>Permanent Academic Record</td>
<td>53</td>
</tr>
<tr>
<td>Personnel</td>
<td>217</td>
</tr>
<tr>
<td>Philosophy courses</td>
<td>113</td>
</tr>
<tr>
<td>Placement</td>
<td>28</td>
</tr>
<tr>
<td>Polity courses</td>
<td>119</td>
</tr>
<tr>
<td>Practicum training</td>
<td>121, 171</td>
</tr>
<tr>
<td>Prayer and fellowship groups</td>
<td>17</td>
</tr>
<tr>
<td>Preaching courses</td>
<td>124</td>
</tr>
<tr>
<td>Predoctoral status</td>
<td>134</td>
</tr>
<tr>
<td>Presbyterian Ministries, Office of President</td>
<td>18</td>
</tr>
<tr>
<td>President</td>
<td>32, 226</td>
</tr>
<tr>
<td>Priority, registration</td>
<td>48</td>
</tr>
<tr>
<td>Probation, academic</td>
<td>52</td>
</tr>
<tr>
<td>Project IV Family Outreach</td>
<td>190</td>
</tr>
<tr>
<td>Prospective Student Events</td>
<td>34, 244</td>
</tr>
<tr>
<td>Psychological Center</td>
<td>188</td>
</tr>
<tr>
<td>Psychological services</td>
<td>27, 188, 189</td>
</tr>
</tbody>
</table>
Psychology courses 177
Psychology Graduate Union 160
Psychology lectureship 22
Psychophysiological laboratory 190
Publications, faculty 19

Purpose
Fuller Theological Seminary 6
Master of Divinity Program 59
Master of Arts in Theology 69
Master of Arts in Christian Leadership 77, 173
School of World Mission 132
School of Psychology 160
Department of Psychology 168
Department of Marriage and Family 181
Continuing and Extended Education 200
Doctor of Ministry 208

Refectory 31
Reformed Church of America 18
Theological Education Agency 18
Refund Policy 39, 202
Registration 48
Registration deadlines 50
Registration priority system 48
Reinstatement 52
Research training 170
Residence requirements 51
School of Theology
M.Div. 60, 203
M.A. in Theology 69, 203
M.A. in Christian Leadership 79, 203
Th.M. 97
Ph.D. in Theology 94
D.Min. 209
School of World Mission 134
Respect for People and Property Standard 231, 234

Satisfactory Academic Progress 51, 53
Scholarships and awards 23, 41
Seattle, Fuller Seminary in 205
Sexual Harassment Policy 2, 231, 236
Sexual Standards 231, 234
Short-term loans 48
Small groups program 17
Southern California, Fuller Seminary in 206
Southwest, Fuller Seminary 206
Special fees 38
Special and cooperative programs
School of Theology 98
School of World Mission 137
Marriage and Family 186
Special Students 34
Spiritual guidance and formation 16
Spiritual Life Committee 15
Spirituality program (Doctor of Ministry 209
Spirituality/spiritual direction concentration 68, 76
Spirituality/spiritual direction courses 125
Sports program 30
Stafford Loans 47
Statement of Faith 6
Stress and Biofeedback Laboratory 190
Student accounts 39
Student Council 28
Student Development, Office of 27
Student Fund, Sheri Harthoorn Memorial 31
Student government 28
Student handbooks 175, 183

Student housing 27, 38
Student organizations and activities 28
Student services 26, 31
Student Services, Office of 26
Substance abuse policy 231, 235
Summer Sessions 239
Systematic Theology courses 115

Team Ministry 45, 46
Terminal master's degree (Psychology) 177
Theological Education Agency (RCA) 18
Theological curriculum 58
Theological stance 6
Theology courses 115
Thesis 97, 136, 237
Three-quarter time study 92
Time limits for degree programs 53
School of Theology
M.Div. 53, 60, 204
M.A. in Theology 53, 69, 204
M.A. in Christian Leadership 53, 79, 204
Th.M. 53, 98
Ph.D. in Theology 53, 98
D.Min. 53, 209
School of World Mission 53
School of Psychology 53
TOEFL exam 36, 38
Training and research facilities (Psychology)
Transfer credit 51
School of Theology
M.Div. 60, 203
M.A. in Theology 69, 203
M.A. in Christian Leadership 79, 174, 203
Th.M. 96
Ph.D. in Theology 94
D.Min. 209
School of World Mission 134
School of Psychology
Ph.D. in Clinical Psychology 175
Psy.D. in Clinical Psychology 175
M.S. in Marital and Family Therapy 185
Translation program 137
Travis Institute 194
Trustees 218
Tuition 38
Tuition refund policy 39

Unclassified students 34

Veterans benefits 52, 202
Visas 35
Visiting faculty 221, 224, 225
Visiting students 34

Washington, Fuller Seminary in 205
Withdrawal 52
Wives at Fuller 27
Women Concerns Committee 29
Women's Lectureship 23
Work-Study, Federal 47
Worship 17, 19

Youth Ministries concentration 67, 73, 80
Youth and Family Ministry Program (D.Min.) 209

243
GIFT OPPORTUNITIES

The expenses at Fuller Theological Seminary are comparable to those of similar institutions and are kept so by the regular giving of interested Christian people. No student pays the complete cost of his or her education. Substantial sums are sought annually by the seminary to make up the difference between what the seminarian pays and the actual cost of education.

There are many ways in which one can give to Fuller Theological Seminary. Appreciated securities or property, as well as life insurance, may be given to the seminary with considerable tax savings to the donor. Contributions may also be made with a retained life income through trusts or annuity agreements. Wise estate planning may also provide opportunities for conservation of wealth, as well as income and estate tax savings to the donor.

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I give, devise and bequeath to Fuller Theological Seminary, a California nonprofit corporation located at Pasadena, California, the sum of $ (or property herein described) to be used by its Board of Trustees as it may deem advisable for the benefit of the students of Fuller Theological Seminary

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Executive Director
The Fuller Foundation
135 N. Oakland Avenue
Pasadena, CA 91182
(626) 584-5485

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Correspondence with the seminary will be expedited if communication is directed to the following officers:

Admission to the School of Theology
Director of Admissions

Admission to the School of World Mission
Director of Admissions

Admission to the School of Psychology
Director of Admissions

Financial Aid
Director of Financial Aid

Transcripts
Registrar

Student Accounts
Coordinator of Student Accounts

Placement
Director of Career Services

Internships (Theology Students)
Director of Field Education

Denominational Concerns
Director of Church Relations

Faculty Personnel and Curriculum
Provost

Extended Education
Director of Extended Education

Extended Education Directors (see Horner Center for Lifelong Learning section)

Gfts
Vice President for Seminary Advancement

Bequests, Annuities, and Trusts
Executive Director, The Fuller Foundation

Alumni/ae Relations
Director of Alumni/ae Relations

Public Relations
Director of Public Relations

PROSPECTIVE STUDENT EVENTS

For more information about the following events, contact the Office of Admissions

Tuesday, July 27, 1999 (Evening Visit)
Monday, October 25, 1999

Tuesday, January 25, 2000 (Evening Visit)
Monday, April 24, 2000

Tuesday, July 11, 2000 (Evening Visit)
Monday, October 23, 2000

FULLER THEOLOGICAL SEMINARY
135 N. OAKLAND AVENUE, PASADENA, CA 91182
(800) AFULLER or, in Southern California, (626) 584-5400

Visit our Web site at http://www.fuller.edu
Tear out and mail this request for application to:
ADMISSIONS, Fuller Theological Seminary, 135 N. Oakland Ave., Pasadena, California 91182

REQUEST FOR APPLICATION

Full name (print) ___________________________________________ Date ________________

To identify you in our records:
Social Security number _______________________________ or Birthdate __________________

Have you ever requested information from Fuller before? □ Yes □ No

Mailing address ____________________________________________________________

STREET

CITY ___________________ STATE _______ ZIP/POSTAL CODE ________________

NATION

This address is □ Home □ Business/Church

Telephone ( ) ___________ This phone number is □ Home □ Business/Church

College from which I did/will receive the bachelor’s degree: _________________________

If admitted, I plan to enter __________________________ Quarter, 20________

□ Please send a catalog

Please send me an application for the following program:

SCHOOL OF THEOLOGY

□ Master of Divinity (M.Div.)
□ Master of Arts (M.A.) in Theology
□ Master of Arts (M.A.) in Christian Leadership
□ Theological Studies Program for African-American Ministers
□ Theological Studies Program for Hispanic Ministers
□ Certificate of Christian Studies
□ Certificate in Youth Ministry
□ Other nondegree
□ Doctor of Ministry (D.Min.)
□ Korean Doctor of Ministry (D.Min.)
□ Master of Theology (Th.M.)
□ Doctor of Philosophy (Ph.D.)

SCHOOL OF WORLD MISSION

□ Master of Arts (M.A.) in Intercultural Studies
□ Certificate of Christian Studies
□ Other nondegree
□ Master of Theology (Th.M.) in Intercultural Studies
□ Doctor of Ministry (D.Min.) in Global Ministries
□ Korean Doctor of Ministry (D.Min.) in Global Ministries
□ Doctor of Missiology (D.Miss.)
□ Doctor of Philosophy (Ph.D.) in Missiology or Intercultural Studies

SCHOOL OF PSYCHOLOGY

□ Doctor of Philosophy (Ph.D.) in Clinical Psychology
□ Doctor of Psychology (Psy.D.) in Clinical Psychology
□ Master of Science (M.S.) in Marital and Family Therapy
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□ Doctor of Psychology (Psy.D.) in Clinical Psychology
□ Master of Science (M.S.) in Marital and Family Therapy