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Fuller Theological Seminary

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GRADUATE SCHOOLS OF
THEOLOGY, PSYCHOLOGY
AND WORLD MISSION

Fuller
Theological
Seminary

With the Word
to the World

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.

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Director of Admissions, Title VI Coordinator/Age Coordinator, Academic Services Building, 120 N. Oakland, 2nd floor

Staff Concerns Coordinator
Director of Human Resources, Coordinator for Employee Concerns, Office of Finance and Accounting, 535 E. Walnut Street

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San Francisco, CA 94102
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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 himself 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.

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 humankind 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, renew our hearts, persuading us to repent of our sins and confess Jesus as Lord. By the same Spirit we are led to trust in divine mercy, whereby we are forgiven all our sins, justified by faith alone through the merit of Christ our Savior and granted the free gift of eternal life.
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 endeavoring 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 creeds of Christ's body. By the same Word and Spirit, he guides and preserves for eternity that new, redeemed humanity, which, 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.

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

Committees composed of faculty, trustees, and student representatives have prepared recommendations on some of the ways in which Fuller's responses to these imperatives can be implemented in the life and ministry of the Seminary. These recommendations form an important part of the Seminary's long-range planning process.

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 non-evangelical 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

The 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, the 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 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.

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 Graduate 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 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 singleness.

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 between 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 conform 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, Hispanic and Asian Ministries 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 efface 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 cultural 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 academic 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 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 — 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 new body of literature to promote integration.

Responsible Stewardship

The Seminary 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 distinctives which describe the specific nature of its ministry:

School of Theology

1. Training Christian men and women academically, vocationally and spiritually for the ministries of the church;
2. Engaging in the 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 and church growth;
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 Lindell and Wilbur M. Smith. Trustees Herbert J. Taylor of Chicago, Arnold Grunigen of San Francisco, Dr. R. C. Logefeld of Minneapolis, together with Drs. Ockenga and Fuller (chairman), formed the founding Board of Trustees.

The 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 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 Mission. Accreditation for the three schools by the Western Association of Schools and Colleges was received in 1969.

The School of Psychology. In May 1961, Dr. John G. Finch,
consulting psychologist from Tacoma, Washington, delivered a series of lectures at the Seminary on the theological and psychological dimensions of man. 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. Tweekie, 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 post-doctoral 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 Graduate 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 program in 1991. In 1991 the Lee Edward Travis Institute for Biopsychosocial Research was inaugurated. 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 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 School of World Mission. In 1961, Dr. Donald 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 mission 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, an 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.

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 may 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 independent institute provides churches with training, research and service in evangelism and church growth.

The School of Theology. During the 1970s several innovative programs were developed by the School of Theology. In 1970, the Seminary 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 Black 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 Black 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 the 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. Enrollment has increased to nearly 300 students annually.

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
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 distinctives, such as church government, are taught by persons who represent the various traditions of the Christian faith. The list includes (but is not limited to) the following denominations: American Baptist, Assemblies of God, Baptist, Bible Presbyterian, Christian Reformed, Disciples of Christ, Episcopal/Anglican, Evangelical Covenant, Evangelical Free, Evangelical Presbyterian, Foursquare, Korean, Lutheran (including synods), Mennonite, Nazarene, Pentecostal, Reformed, Roman Catholic, United Church of Christ, United Methodist, and Vineyard.

A CHRISTIAN COMMUNITY

Spiritual Guidance and Formation

The Seminary has committed itself to the principle that the spiritual development of every student is a matter of prime importance in theological education. To foster and implement this commitment the Spiritual Life Committee has formed an office and a program of spiritual formation. Under the leadership of the director of the Office of Christian Community, student interns from the three schools provide resources, encouragement, and programs designed to enrich the spiritual life and faith of all members of the Seminary community. Retreats, special services, small groups, informal contacts and personal counseling situations are used to foster spiritual growth. A program of spiritual direction for individuals has also been instituted, and new ways of encouraging serious approaches to spiritual growth are being explored.

Spiritual Formation Program. This is a carefully designed two- or three-year program to help students grow spiritually through small groups, classes, seminars, retreats, and individual spiritual direction with faculty members, pastors, and laypersons. This program is open to students in any Seminary degree program. Spouses are also encouraged to participate.

Pre-Sem Program. This is a unique ten-day pre-orientation wilderness experience that takes place in the High Sierras, sponsored by the Office of Christian Community. The trip is designed especially for incoming students, but is open to currently enrolled students as well. It offers the opportunity for students to build lasting friendships with one another in the spectacular setting of pristine wilderness. The program encourages students to reflect on the nature of God and the creation as well as many other aspects of seminary life and future ministry.

Retreat Program. This program seeks to provide students, faculty and staff with the opportunity to go away from campus to a setting conducive to community, silence and prayer, in order to participate in a focused experience of Christian community and growth.

Small-Group Program. This program seeks to make available to the students and their spouses in each of the three schools the opportunity to participate in a meaningful experience of Christian community in small groups of four to twelve persons.

Chapel Services. The Seminary family—faculty, staff and student body—meets at midmorning three days a week for a one-hour chapel service. Since worship is, in a real sense, the life-giving center of the Seminary community, the service each day is carefully planned to embrace the essential elements of a meaningful worship experience, which includes an exposition of Scripture. Speakers are chosen from faculty, alumni/ae, students and visiting guests. Both traditional and informal forms of Christian worship are explored.

Prayer and Fellowship Groups. Groups representing various affiliations and areas of concern meet on Monday mornings for prayer and fellowship. Groups which meet regularly in recent years have included:

- Anabaptist Denominations
- American Baptist Concerns
- Assemblies of God
- Christian and Missionary Alliance
- Christian Reformed Church
- Conservative Baptist Association
- Church of God (Anderson, Indiana)
- Christian Church/Church of Christ
- Conservative Congregational Christian Conference
- Episcopal/Anglican
- Evangelical Covenant Church
- Evangelical Free Church
- Evangelical Presbyterian Church
- Foursquare
- Korean Community
- Lutheran (all synods)
- Nazarene
- Presbyterian Church (U.S.A.)
- Reformed Church in America
- Roman Catholic
- United Church of Christ
- United Methodist
- Vineyard Christian Ministries
- Bible Translation
- Hidden Peoples
- Peace and Justice
- Mission Concerns

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 distinctives, such as church government, are taught by persons who represent the various traditions of the Christian faith. The list includes (but is not limited to) the following denominations: American Baptist, Assemblies of God, Baptist, Bible Presbyterian, Christian Reformed, Disciples of Christ, Episcopal/Anglican, Evangelical Covenant, Evangelical Free, Evangelical Presbyterian, Foursquare, Korean, Lutheran (including synods), Mennonite, Nazarene, Pentecostal, Reformed, Roman Catholic, United Church of Christ, United Methodist, and Vineyard.
denominations. Furthermore, the 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 1991-92:

- Africa Inland Church
- African Methodist Episcopal
- American Baptist Churches in the U.S.A.
- Anglican
- Assemblies of God
- Baptist
- Baptist General Conference
- Calvary Chapel
- Christian and Missionary Alliance
- Christian Church (Independent)
- 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
- Conservative Congregational Christian Conference
- Episcopal
- Evangelical Church
- Evangelical Covenant
- Evangelical Free
- Evangelical Lutheran Church in America
- Evangelical Presbyterian
- Foursquare
- Free Methodist
- Friends
- Independent Baptist
- Korean American Presbyterian Church
- Korean Evangelical Church (USA)
- Lutheran
- Lutheran Church (Missouri Synod)
- Mennonite Brethren Church in North America
- Mennonite Church
- Missionary Church Association
- Nazarene
- Nondenominational
- Open Bible Standard
- Pentecostal
- Presbyterian Church (U.S.A.)
- Presbyterian Church (international)
- Presbyterian Church of America
- Presbyterian Church of Korea
- Reformed Church in America
- Roman Catholic
- Seventh-day Adventist
- Southern Baptist
- United Church of Christ
- United Methodist
- Vineyard Christian Fellowship

In addition, over 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.
- Anglican
- Anglican Church of Australia
- Assemblies of God
- Baptist General Conference
- Christian Reformed
- Christian Church (Disciples of Christ)
- Christian Church/Church of Christ
- Conservative Baptist Association
- Conservative Congregational Christian Conference
- Episcopal
- Evangelical Covenant
- Evangelical Free
- House Churches of Australia
- Lutheran Brethren
- MennoNite Church
- Nazarene
- Nondenominational
- North American Baptist
- Plymouth Brethren
- Presbyterian Church of America
- Presbyterian Church (U.S.A.)
- Reformed Church in America
- Southern Baptist
- United Methodist
- United Methodist

Office of Church Relations

To serve its multidenominational constituency, the Seminary has established an Office of Church Relations. This office seeks to facilitate and focus communication and interaction between students, the Seminary and the various denominations. It also coordinates Seminary relationships with individual congregations. In addition, the Seminary has an Office of Presbyterian Ministries, and has on its campus the office of the Theological Education Agency of the Reformed Church in America and the American Baptist Theological Center.

Office of Presbyterian Ministries

The Office of Presbyterian Ministries, now in existence for ten years, serves the more than 400 Presbyterian Church (U.S.A.) students within the Fuller student body. 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. Each Monday morning during the academic year there is a meeting for Presbyterian students at which they get to know their future colleagues in ministry. The speakers at these meetings are denominational leaders who, over a three-year cycle, represent the various General Assembly, Synod, and Presbytery Units 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.
Theological Education Agency of the Reformed Church in America

This program was established in 1985 by the General Synod of the Reformed Church in America. Located on Fuller's Pasadena campus, it serves 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. Fuller is pleased to welcome this promising model of ecumenical cooperation to its campus.

American Baptist Theological Center

In the spring of 1988, the American Baptist churches formally 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 and 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, there are thousands of congregations representing nearly every denomination or affiliation, providing everyone at Fuller 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, there are many specialized church and parachurch ministries in the area which offer students varied opportunities for training, witness and service.

AN ACADEMIC COMMUNITY

Faculty

The resident faculty of Fuller Theological Seminary is composed of nearly 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 100 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 the Seminary, 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, the M.A. in Cross-Cultural Studies, Th.M. in Missiology and in Chinese Ministry and Mission, D.Min., Ph.D. in Missiology 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. in Marital and Family Therapy, the Doctor of Marital and Family Therapy (D.MFT.), the Ph.D. in Marital and Family Therapy, and the Ph.D. in Marriage and Family Studies. In support of its degree courses, over 350 courses are offered each year on the Pasadena campus, with nearly 100 more classes taught each year in Fuller's Extended Education Program. In addition to its daytime schedule and normal ten-week quarters, the Seminary regularly offers evening courses and intensive ten-day courses, 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, the 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
- Institute of Youth Ministries (in cooperation with Young Life)
- Lowell W. Berry Institute for Continuing Education in Ministry
- In-Service Program (School of World Mission)
- Institute for Christian Organizational Development
- Fuller Psychological and Family Services

Continuing and Extended Education Programs

Through its continuing and extended education programs Fuller Theological Seminary seeks to bring theological and missiological education to laypersons, ministerial students, pastors and field missionaries in the context of their own ministries. The Doctor of Ministry program of the School of Theology is designed to provide continuing education for ministers while they remain active in their local ministries. An emphasis in areas such as pastoral care, church growth, worship/preaching, renewal/evangelism, and family and mission studies may be pursued. The program of study combines intensive two-week classroom sessions on the Pasadena campus with precession preparation and postsession projects completed off-campus. Some of the two-week classroom sessions are also available in a number of off-campus settings. The In-Service Program of the School of World Mission enables missionaries, national church and mission leaders, mission executives and others outside the United States to begin graduate studies in missionsology before coming to the Pasadena campus and/or to continue their studies after they leave campus. Course syllabi, textbooks, class lecture tapes or notes and other materials are sent to the student, and completed assignments are returned for evaluation by a member of the School of World Mission...
The McAlister Library was completed in 1963. Extensive remodeling was done in 1978, including the addition of two more floors. The five floors of the library now house a collection of over 193,000 cataloged volumes, including the libraries of Professors Everett Harrison, Robert Bower, George Eldon Ladd, and Dr. Wilbur Smith, which were donated to the Seminary.

The library subscribes to over 900 national and international journals and more than 700 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.

Students have open stack privileges. The reference collection of the library is located in the main reading room, where there is immediate access to the books desired. Additional study space is located throughout the library, and students may reserve individual study carrels. The Media Services Department, located in the library, provides a variety of resources for student use, including language study tapes, tapes of various classes, chapel services and lectureships, records, filmstrips and audiovisual equipment. The David du Plessis Center houses the papers of David J. du Plessis and will also hold historical records and memorabilia of the Seminary. Special resources in Women's Studies are also available. Photocopiers and microform readers and printers are available. The rare-book room contains leather-bound books from the sixteenth through the nineteenth centuries, which are available for scholarly research.

The theological holdings of other libraries in the greater Los Angeles area total over a quarter of a million volumes. Students at Fuller have borrowing privileges at the library of the School of Theology at Claremont. In addition, McAlister Library has the printed and/or microform catalogs of the Graduate Theological Union at Berkeley, the Missionary Research Library and the library of Union Theological Seminary, New York. These resources and the OCLC bibliographic network aid in the search for interlibrary loan materials for students and faculty. A computer-assisted literature searching service is also available, as well as computer-based research tools such as Gramcord and Thesaurus Lingua Graece (TLG).

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”

Library Facilities

The library contains the bibliographic resources which support the degree programs of Fuller Theological Seminary and independent faculty research. Through the generosity of the McAlister Fund, many loyal alumni, trustees and friends of the Seminary, the McAlister Library was completed in 1963. Extensive remodeling was done in 1978, including the addition of two more floors. The five floors of the library now house a collection of over 193,000 cataloged volumes, including the libraries of Professors James I. Packer, 1965, “The Problem of Universalism Today”

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Interdisciplinary Studies

Fuller Theological Seminary is committed to integration in the areas of theology, missiology and psychology in the curriculum and program of its three schools. The Graduate 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. program in clinical psychology, marital and family therapy and marriage and family studies also earn the M.A. or M.Div. degree from the School of Theology. The Doctor of Psychology degree (Psy.D.) and the Doctor of Marital and Family Therapy (D.MFT.) include a 64-unit theology component.

The Master of Divinity degree in Marriage and Family Ministries 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 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.
John G. Finch Symposium on Psychology and Religion. Sponsored by the psychology faculty, this series was established to deepen the understanding of religious behavior as seen in the light of the social and behavioral sciences. Prominent leaders in the field of religious behavior conduct lectures and seminars in the general area of the correlation between psychology and theology.

The symposium is named for John G. Finch, Ph.D., a psychologist from Tacoma, Washington, whose inspiration and efforts led to the establishment of the School of Psychology at Fuller Theological Seminary, and who has made a contribution to our understanding of the relationships between psychology and the Christian faith.

Thomas Clark Odell, 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, “Unselfing 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”

Lectures in Church Growth. Each year Fuller invites an outstanding person in world mission for a series of lectures on church growth. These are published and add to the growing literature on the extension of the church.

J. W. Pickett, 1962, “Dynamics of Church Growth”
Harold Lindsell, 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”

Faculty Leadership Series. While the Seminary is dedicated to the defense and propagation of classical orthodoxy, it does not carry out this task in isolation from other contemporary theologies but in dialogue with them. To this end, scholars of other theological traditions, as well as our own, are invited to the campus from time to time as visiting lecturers. Fuller students may then have the opportunity to gain a firsthand acquaintance with some of the chief spokespersons in the contemporary debate of the church at large, and thus acquire a better understanding of the distinctiveness of their own theological stance. These lectures are sometimes followed by lively discussion as students interact with the lecturer. This experience expands the study of modern theological trends out of the realm of abstract theoretical discussion into the sphere of living theology and provides a more intelligent understanding and appreciation of the theological world of which we are a part.
Lecturers in years past have included Helmut Thielicke, Bo Reicke, Raymond Brown, G. D. Kilpatrick, and James Barr.

Faculty-Student Forum. This forum is arranged by the students, with faculty individuals or panels participating, and is directed toward the discussion of the thought-provoking and sometimes controversial themes and tasks of our time.

Scholarships and Awards

A number of awards and scholarships are given to Fuller students in recognition of achievement in various areas.

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.

Faculty and Administration Wives' Memorial Award. This award is presented in memory of Virginia Archer, Margaret Barker, Jerel Burs, Grace Fuller, Mary Cay, Winifred Ladd, Mary Elizabeth McGavran, Mary Jane Smith and Frances Southard. The award is given annually to a student who exemplifies the Christian commitment and qualities of the women in whose memory the award is given, and who also shows promise of making a significant contribution to the ministries of Jesus Christ.

Parish Pulpit Fellowship. This fellowship for overseas study, given by the Church of the Pioneers Foundation, is awarded annually to a student 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 direction of the Church of the Pioneers Foundation, to become acquainted with the working conditions of a given church, the liturgical and devotional life of the church, the parish relations of the church, and the various organizations affiliated with the church. The fellowship is intended to prepare the recipient to function as a parish pastor in a position of leadership, authority and responsibility.

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.

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 graduating student of Fuller Theological Seminary who is accepted for a doctoral program in New Testament.

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 member of the graduating class, or a graduate student, who is considered by the faculty of Old Testament to be the outstanding student in Old Testament and Semitic studies.

New Testament Department Award. This scholarship fund was established in 1977 by the faculty of the New Testament department. This award is given annually to the student considered by the faculty of the New Testament department to be the most promising applicant in the New Testament Ph.D. program.

Clarence S. Roddy Preaching Prize. Each year a senior is selected by the faculty of the Ministry Division as the outstanding preacher of the graduating class. This award is made possible by an alumnus, and recognizes the great contribution Dr. Roddy made to the Seminary as professor of homiletics and practical theology from 1951 to 1967.

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 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.

Delano M. Goehner Memorial Award. This award is given annually to that graduating student who, in the judgment of the faculty of the School of Psychology, has made the greatest contribution to the integration of psychology and theology through theory, research and practice. This award was established in 1969 by the faculty of the School of Psychology in memory of Delano M. Goehner, a beloved student who died while in his last year of the program.

Clare M. Headington Memorial Scholarship. The Clare M. Headington Memorial Scholarship award has been designated by his family and friends to honor his deep commitment to the training of Christian men and women in the Graduate School of Psychology as they prepare to serve as clinical psychologists. The award is presented annually to a second or third year student for demonstrating competence in relating Christian faith and psychology principles to the emotional problems of individuals and families.

Gene Wesley Pfrimmer Memorial Award. This award is given annually to a pre-internship student in 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 Graduate 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.
Graduate School of Psychology Dean's Award. This award is given annually to a first-year student who demonstrates academic competence, strong Christian faith and a commitment to the integration of theology and psychology.

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.

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.

School of World Mission Contextualization, Folk Religion, History, Leadership, Bible Translation and Missiology Awards. These awards are given annually to the graduates whose theses or dissertations best deal with contextualization, the relationship of Christianity to folk religion, the historical development of the Christian movement, leadership theory, Bible translation, or a missiological topic.

STUDENT SERVICES

Office of Student Services

The Office of Student Services is responsible for special services and programs designed to support the formal education of students through enhancement of campus environment. Services provided by this office include health care referral and health insurance, orientation, International Student Services, Women’s Concerns, liaison with the student government, and the Community Life Program. The office also edits and distributes three on-campus publications: the weekly newsletter (The SEMI), the weekly Prayer Letter, and the Student Handbook.

Health Services

Health services are among the services offered by the Office of Student Services. These services 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 or annually with payment made at registration.

International Student Services

International Student Services, a branch of the Office of Student Services, provides a wide range of assistance to international students who come to Fuller on visas, as well as to resident aliens studying at the Seminary. 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 families. An international student orientation manual gives practical information on a variety of aspects of life at Fuller Seminary and in the community. Every effort is made to assist international students as they prepare to come to Fuller and as they adjust to American life.

Women’s Concerns

The Office of Women’s Concerns exists to provide professional, personal, and academic support for women at Fuller, and to serve as an advocate for women on campus at all levels. The Office of Women’s Concerns sponsors the annual Women’s Lectureship. For students interested in pursuing research on women’s issues, the Office of Women’s Concerns maintains a research center in the library with catalogued copies of articles and research papers dealing with women. Personal and career counseling are available to all women at Fuller, and opportunities for support come through planned retreats, lectures and panel presentations, and social events. Women students are encouraged to prepare for whatever form of ministry for which they are gifted and called. Graduates are now ministering as pastors, teachers, counsels, psychologists and missionaries, and in a wide variety of other ministries around the world.

Representatives from each school and each program serve on the Women’s Students’ Committees, which work with the Office of Women’s Concerns to plan programs and events to meet the needs of women students at Fuller. These committees in turn meet with other groups of women on campus to provide a wide representation of needs and interests.

Community Life Program

The Community Life Program, a service of the Office of Student Services, is designed to enhance the quality of residential life for residents living in Seminary-owned housing near the campus. These housing units are served by Community Coordinators who foster relationships and develop activities that promote community building among residents. Community Coordinators work in cooperation with the Housing Office and other campus departments which serve residents, and actively represent the needs and concerns of building residents.

Academic Advising

Fuller Theological Seminary offers a unique program of academic advising to master’s level students in the School of Theology, the School of World Mission, and the marriage and family division of the School of Psychology. Advisers are current students specially trained to assist students with the structuring of a program of study and the quarterly selection of classes. Advisers are able to all women at Fuller, and opportunities for support come through planned retreats, lectures and panel presentations, and social events. Women students are encouraged to prepare for whatever form of ministry for which they are gifted and called. Graduates are now ministering as pastors, teachers, counsels, psychologists and missionaries, and in a wide variety of other ministries around the world.

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ers 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 advisers are also available to help prospective students with information regarding degree programs, transfer credit, and other questions.

Students in the clinical psychology division of the School of Psychology are advised by faculty members with regard to the psychology portion of their curriculum, and are also advised by a specially trained student adviser with regard to the theology portion of their curriculum.

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. The Seminary offers limited 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 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.

Housing Services

Fuller Theological Seminary is committed to providing Fuller-owned or Fuller-leased housing for as many students as possible. Approximately 400 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 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 computer printout of these community listings, updated weekly, is available for purchase from Housing Services. A few furnished apartments are also available for the temporary usage of students or their guests.

Career and Placement Services

Fuller seeks to provide special assistance to students as they face career decisions. Career planning, which is seen as an integral part of the discernment process, recognizes differing gifts and calls. The Seminary provides vocational counseling and assistance in career planning through the Office of Career Services. Services for students and immediate family members include career planning workshops, assistance in job search planning, vocational assessment and individual career counseling. Information on a variety of nontraditional ministries is available as well. Students may also receive assistance in writing resumes, interview preparation, and opportunities to interview on campus for prospective job openings.

The placement of students and alumni/ae is an important part 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. Computer matching service is available, and two Alumni/ae Placement Bulletins keep graduates informed of current positions available as well.

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 advisers are also available for help and counsel. Career counseling can be obtained through the Office of Career Services.

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 Graduate School of Psychology at Fuller, provides such services as psychological evaluation and assessment, psychotherapy and counseling on matters such as marriage, family and interpersonal relationships. 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.

STUDENT ORGANIZATIONS AND ACTIVITIES

All-Seminary Council and Graduate Unions

The student body is constitutionally organized as the “Associated Students of Fuller Theological Seminary.” This organization reflects the structure 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 constitutions 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 three members of the All-Seminary Council Cabinet (president, vice-president and treasurer). Two representatives from each Graduate Union serve on the Council, as well as representatives from Multicultural Concerns, Women’s Concerns, International Students, Mission Concerns, and Peace and Justice 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 distinctives with their education at Fuller. The committee seeks to do this by promoting ethnic awareness and cultural sensitivity within all three schools. 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. It also seeks ways of handling the increasing financial burden of the international student.

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 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 mission prayer groups and organizes a number of events to stimulate the interest of the Fuller Community in cross-cultural ministries, including an annual campuswide Mission Conference. The Mission Concerns Committee also sponsors short-term overseas mission internships, with the assistance of the Fuller Fund.

Peace and Justice Committee

The Peace and Justice Committee seeks to encourage the Fuller Community to become more sensitive to and aware of the social and ethical problems facing contemporary society. The Committee stimulates campus awareness by sponsoring and directing campus forums, convocations, study groups, outside speakers and information displays. 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 Peace and Justice Committee sponsors scholarships for students to engage 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 major areas of focus for the Committee. Working in conjunction with the All-Seminary Council and the Office of Women's Concerns, 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.

A new women's student group was formed in 1991-92. Working in conjunction with the Women's Concerns Committee, this group focuses primarily on the needs and interests of women of color at Fuller.

Student Publications

*Therapeia* is a quarterly publication sponsored by the School of Psychology Graduate Union. It is both a newsletter and discussion forum for professional concerns relating to clinical psychology and the integration of psychology and theology. Both students and faculty contribute articles for information and discussion. *The TGLU Quarterly*, sponsored by the Theology Graduate Union and written by Fuller students, addresses various issues of theological concern. The School of World Mission Graduate Union publishes *Missions Tomorrow*, which seeks to educate and inspire in areas of mission and evangelization.

Computer Lab

As a service to Fuller students, the All-Seminary Council has established a computer lab on the fourth floor of McAlister Library. For a low quarterly fee, students may make use of Macintosh computer equipment and software and take advantage of opportunities for special training. In addition, computer equipment and software may be purchased through the Bookstore at substantially discounted prices.

Athletic 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 and soccer (fall quarter), volleyball and basketball (winter quarter), and ultimate frisbee and softball (spring quarter). Tournaments are arranged at various times throughout the year for individual sports such as golf, tennis, badminton, handball, racquetball and squash. The Council has negotiated low membership fees for students and their families at the nearby Pasadena YMCA and YWCA, the San Marino/South Pasadena YMCA, and the Nautilus Plus Athletic Club, 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 the students in 1977, the Catalyst offers sandwiches, coffee and other foods in a pleasant, informal setting. Profits go to the All-Seminary Council for its various student-related projects.

Fuller Wives
Spouses of a number of Fuller students have formed a steering committee to link student wives to the Seminary community and to give support to one another. They seek to help student wives work toward a definition of their own ministry through Bible studies, courses and programs directed to their specific needs. Social events and other support programs are also planned.

Focus is a group for wives of Fuller students who want to commit to supporting and sharing with one another in a small-group setting. This group wants to encourage a community of women who have an important and unique role as individuals and as part of a married team going through the rigors and joys of graduate school.

The Fuller Fund
The Fuller Fund is supported by students to help other students. The contributions given during registration are used to provide scholarships for mission interns, peace and justice interns, and ethnic-American, women and international students in special financial need.

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 African American and Hispanic Ministers programs.

The offices of the various programs of Continuing and Extended Education, including the Doctor of Ministry program, Extended Education, the Lowell Berry Foundation and the Institute for Christian Organizational Development 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 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 the John Geoffrey Finch Hall. The new three-story structure houses offices for administration, faculty, and student interns, The Psychological Center (including a number of clinics), and a psycho-physiological laboratory, as well as classrooms and an auditorium for the Seminary at large.

McAlister Library. The McAlister Library houses over 193,000 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; Theology Academic Advising and Financial Aid (Stephan Hall); Career Services, Field Education, Church Relations, the Office of Presbyterian Ministries, the American Baptist Theological Center, and the Theological Education Agency of the Reformed Church in America (Carnell Hall); Student Services, Women’s Concerns, the Office of Christian Community, the All-Seminary Council and Graduate Union offices, (Kreyssler Hall); and the International Students Services Office.

Housing. Approximately 400 apartments in several complexes convenient to campus and owned or leased by the Seminary provide housing for single students, couples and families. Other housing facilities and services are described above under “Student Services.”

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

Bookstore. The 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.

Handicapped Students. The Seminary endeavors to respond to the special needs of handicapped students. Ramps and elevators provide access to most campus offices and classrooms. Special efforts are made to schedule classes in facilities which provide access for handicapped students, and parking places are reserved in all campus parking areas.
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**ADMISSION**

**Prospective Students**

Admissions counselors are available to assist prospective students with information regarding admission, degree programs, and other questions. With the exception of certain programs in the School of Psychology, formal interviews are not required for admission. The 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.

**Standards for Admission**

In general, applicants must have earned a regular baccalaureate degree or its equivalent from an accredited institution before they can be admitted to master's programs at Fuller Theological Seminary. Specific prerequisites for admission are described under each degree program in the various sections of this catalog. Applicants who are not citizens of the United States or whose native language is not English must also meet admissions criteria for International Students and English Language Requirements as described later in this section.

It should be understood that admission to Fuller depends on factors beyond the applicant’s academic record. These 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.

The Seminary reserves the right to determine the evangelical, Christian profession of all applicants, on the basis of the statements of Christian faith given in the application, such statements being a major factor in the admissions 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, sex, color, and national or ethnic origin to all the rights, privileges, programs and activities generally accorded or made available to students at the Seminary. It does not discriminate on the basis of race, sex, color, and national or ethnic origin in administration of its educational policies, scholarships and loan programs, and athletic and other Seminary-administered programs.

**Categories of Admission**

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

- **Limited Graduate Student**: one who is qualified for regular admission but wants to take no more than five courses (20 units);
- **Unclassified Student**: one who is academically qualified for admission, 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;
- **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 transfer to the school of primary enrollment.

**Application for Admission**

A request for application is included with this catalog. Application forms may be obtained by returning this request or by writing the Admissions Office. Applications are given for specific programs only, and admission is granted to a specific program and not to the 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 application fee, which is nonrefundable, is $50.00 for degree programs and special and unclassified classifications, and $25.00 for all other classifications. Complete application instructions are included with the application packet.

The School of Psychology and all competitive programs in the School of Theology require scores from the aptitude portion of the Graduate Record Examination (GRE). GRE information is available from most colleges or from GRE, Box 955, Princeton, NJ 08541. GRE scores over five years old are not acceptable.

**Application Deadlines and Notification of Acceptance**

For most programs in the Schools of Theology and World Mission, the deadlines to submit completed applications are as follows:

- **Fall Quarter**: August 1
- **Winter Quarter**: November 15
- **Spring Quarter**: February 15
- **Summer Quarter**: May 1

The African American Ministers program admits students only in the fall and spring quarters, with the deadlines above applicable.

Decisions of the Admissions Committee will normally be announced within four weeks of the completion of an application file.

Applications received after the above deadlines, or not completed by the application deadline, are subject to late fees and certain restrictions may apply. Within 30 days of notification of acceptance in most pro-
grams, a matriculation fee must be paid, which will be applied against tuition. Failure to pay this fee within the stated time may result in a cancellation of the student’s acceptance in order to offer the position to another student.

Certain programs have deadlines for receipt of applications and admit students only in the fall quarter of each year. For these programs, the deadlines are as follows:

**School of Theology**

Master of Divinity with a concentration in Marriage and Family Ministries:
- Application deadline: February 15
- Files to be completed by: March 15
- Notification of decision by: April 15

Th.M. and Ph.D.:
- Application deadline: January 15
- Files to be completed by: February 15
- Notification of decision by: April 15

If openings are available, the Center for Advanced Theological Studies will give consideration to Th.M. applicants for the winter, spring or summer quarters. Application files must be complete two months prior to the beginning of the quarter (see the calendar at the end of this catalog for the beginning dates of these quarters).

**School of Psychology**

Ph.D. Clinical Psychology and Psy.D.:
- Application deadline: January 1
- Files to be completed by: February 1
- Notification of decision by: April 1

M.S. Marital and Family Therapy and Dual track M.S./Doctoral programs:
- Application deadline: February 15
- Files to be completed by: March 15
- Notification of decision by: April 1

All Marriage and Family doctoral programs:
- Application deadline: April 15
- Files to be completed by: April 15
- Notification of decision by: May 15

If openings are available, the Division of Marriage and Family will give consideration to exceptional applicants for the winter, spring or summer quarters. Application files must be complete two months prior to the beginning of the quarter (see the calendar at the end of this catalog for the beginning dates of these quarters). Conditions of such an admission are described in the Marriage and Family section of this catalog.

**International Students**

The term “international students” is used at Fuller to denote both international students who come on visas to study at Fuller and those who are already legal permanent residents of the United States.

International students who do not have permanent resident status in the United States will be considered for admission to Fuller Theological Seminary only if they can meet the requirements of a financial guarantee for themselves and all dependents who are accompanying 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 the 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.

All international student applicants should submit their applications at least six months in advance of the quarter in which they intend to enroll, and should complete the application file (including transcripts, financial guarantees, etc.) at least 60 days in advance of the planned date of arrival in order to allow time for the student to receive the visa application papers. A catalog of the school from which the student received the baccalaureate degree (B.A. or B.S.) should be submitted with the application. The Th.M. is not considered adequate for admission to Fuller. International applicants may be required to submit official documentation of secondary as well as post-secondary education.

Once accepted, appropriate visa application forms will be sent to the student. The student may then be required to deposit in advance a portion of the financial guarantee with the Seminary to ensure that sufficient funds are on hand at the time of the student’s arrival in the country to assist with initial housing and registration expenses. Questions regarding visas should be addressed to the Immigration Counselor in the International Student Services Office.

International students are required to maintain valid immigration status throughout their stay at Fuller in order to remain in good standing with the Seminary.

**English Language Requirements**

In addition to the specified admission requirements for each degree program, each applicant who does not speak English as a 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, Box 899, Princeton, NJ, 08540 USA. Students in Europe, Hong Kong, India, the Middle East (except Israel), North Africa, Republic of China and Taiwan must obtain a Bulletin of Information locally. Since tests are given only a limited number of times each year, the student should allow sufficient time for the results to be included in the admission process. A score of 550 on the TOEFL Examination is required for acceptance for most programs; a score of 600 is required for the Th.M. program in the School of Theology and doctoral programs in the Schools of Theology and Psychology.
### EXPENSES

All expenses are payable in U.S. currency. The Seminary reserves the right to change rates and policies when necessary.

#### Regular Fees 1992-93

<table>
<thead>
<tr>
<th>Fee Description</th>
<th>Rate</th>
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<tbody>
<tr>
<td>Application, nonrefundable</td>
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<tr>
<td>Degree programs, Special, Unclassified</td>
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<tr>
<td>All other classifications</td>
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<tr>
<td>Transcript Evaluation</td>
<td>20.00</td>
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<tr>
<td>Matriculation, nonrefundable (Applies against tuition)</td>
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<tr>
<td>Theology</td>
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<td>Theology</td>
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<tr>
<td>Psychology Division</td>
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<tr>
<td>School of Theology Tuition</td>
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<tr>
<td>500-level (M.A., M.Div., Th.M.) per unit</td>
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<tr>
<td>700-level (D.Min.) per unit</td>
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<tr>
<td>Continuation 3 per quarter</td>
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<td>800-level (Th.M., Ph.D.) per quarter</td>
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<td>Continuation 4 per quarter</td>
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<tr>
<td>School of World Mission Tuition</td>
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<tr>
<td>500-level (M.A.) per unit</td>
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<tr>
<td>Continuation 5 per unit</td>
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<td>Audit, nonrefundable 2 per unit</td>
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<tr>
<td>600-level (Th.M.) per unit</td>
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<tr>
<td>Continuation 7 per year</td>
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<td>School of Psychology Tuition</td>
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<tr>
<td>Psychology Division</td>
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<td>Ph.D., Psy.D. per unit</td>
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</tr>
<tr>
<td>(Includes summer session)</td>
<td></td>
</tr>
<tr>
<td>Continuation fee per quarter</td>
<td>417.00</td>
</tr>
<tr>
<td>Marriage and Family Division</td>
<td></td>
</tr>
<tr>
<td>500-level (M.S.) per unit</td>
<td>176.50</td>
</tr>
<tr>
<td>800-level (Ph.D., D.MFT.) per quarter</td>
<td>277.00</td>
</tr>
<tr>
<td>Ph.D., D.MFT. continuation</td>
<td>240.00</td>
</tr>
<tr>
<td>Ph.D., D.MFT. dissertation continuation</td>
<td>160.00</td>
</tr>
<tr>
<td>M.S. MFT. continuation</td>
<td>240.00</td>
</tr>
<tr>
<td>M.S. MFT practicum continuation</td>
<td>240.00</td>
</tr>
<tr>
<td>Miscellaneous Fees 1992-93</td>
<td></td>
</tr>
<tr>
<td>All-Seminary Council Fee</td>
<td></td>
</tr>
<tr>
<td>8 units or more per quarter</td>
<td>28.00</td>
</tr>
<tr>
<td>7 units or less per quarter</td>
<td>15.50</td>
</tr>
<tr>
<td>Student Resource Fee per quarter</td>
<td>20.00</td>
</tr>
<tr>
<td>New Student Fee</td>
<td>40.00</td>
</tr>
<tr>
<td>Health Insurance 10</td>
<td></td>
</tr>
<tr>
<td>Student per quarter</td>
<td>144.50</td>
</tr>
<tr>
<td>Student/Spouse per quarter</td>
<td>410.50</td>
</tr>
<tr>
<td>Student/Children per quarter</td>
<td>405.50</td>
</tr>
<tr>
<td>Family per quarter</td>
<td>651.50</td>
</tr>
<tr>
<td>Ph.D./Th.M. Language Examination</td>
<td>50.00</td>
</tr>
<tr>
<td>Marriage and Family</td>
<td></td>
</tr>
<tr>
<td>M.S. MFT Live Team fee per quarter</td>
<td>375.00</td>
</tr>
<tr>
<td>Cost incidental to Psychology</td>
<td></td>
</tr>
<tr>
<td>Dissertation Defense (estimated)</td>
<td>350.00</td>
</tr>
<tr>
<td>Marriage and Family Doctoral</td>
<td></td>
</tr>
<tr>
<td>Dissertation Defense Fee per quarter</td>
<td>250.00</td>
</tr>
<tr>
<td>Dissertation Microfilming and Copyright</td>
<td>80.00</td>
</tr>
<tr>
<td>Special Fees 1992-93</td>
<td></td>
</tr>
<tr>
<td>Late Registration Fee per quarter</td>
<td>15.00</td>
</tr>
<tr>
<td>Examination rescheduling fee</td>
<td>10.00</td>
</tr>
<tr>
<td>Registration change fee</td>
<td>5.00</td>
</tr>
<tr>
<td>Incomplete Fee per quarter</td>
<td>5.00</td>
</tr>
<tr>
<td>Deferred payment fee per quarter</td>
<td>15.00</td>
</tr>
<tr>
<td>Parking per quarter</td>
<td>15.00</td>
</tr>
<tr>
<td>Replace diploma per quarter</td>
<td>15.00</td>
</tr>
<tr>
<td>Transcript fee per quarter</td>
<td>3.00</td>
</tr>
<tr>
<td>Housing Expenses 1992-93</td>
<td></td>
</tr>
<tr>
<td>The following costs are Fuller facilities only.</td>
<td></td>
</tr>
<tr>
<td>Bachelor Apts. per month</td>
<td>$276-360.00</td>
</tr>
<tr>
<td>Studio Apts. per month</td>
<td>$350-400.00</td>
</tr>
<tr>
<td>1 bedroom apt. per month</td>
<td>438-565.00</td>
</tr>
<tr>
<td>2 bedroom apt. per month</td>
<td>535-700.00</td>
</tr>
<tr>
<td>3 bedroom apt. per month</td>
<td>676-892.00</td>
</tr>
<tr>
<td>1. Chargeable only when no formal application is submitted.</td>
<td></td>
</tr>
<tr>
<td>2. Free and reduced-charge audits are also available. See below in this section for a complete statement of audit policy.</td>
<td></td>
</tr>
<tr>
<td>3. Charged each quarter beginning the quarter after course work is completed until degree is awarded.</td>
<td></td>
</tr>
<tr>
<td>4. Charged 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.</td>
<td></td>
</tr>
<tr>
<td>5. Charged each quarter (fall, winter, spring) when a student does not register for coursework, and also after course work is completed until degree is awarded, if the student is not in residence.</td>
<td></td>
</tr>
<tr>
<td>6. Charged each year, beginning in fall quarter, when a student does not register for coursework, and also after course work is completed until degree is awarded, if the student is not in residence.</td>
<td></td>
</tr>
<tr>
<td>7. Charged when a student does not register for coursework, and also after coursework is completed until degree is awarded. 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.</td>
<td></td>
</tr>
<tr>
<td>8. Payable quarterly or annually.</td>
<td></td>
</tr>
<tr>
<td>9. Charged the first quarter the student is enrolled on the Pasadena campus.</td>
<td></td>
</tr>
<tr>
<td>10. Not required if a student is registered for 8 units or less or has existing insurance with comparable coverage. 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. A health maintenance plan (HMO) is also available at different rates. All rates subject to change annually.</td>
<td></td>
</tr>
</tbody>
</table>
Tuition Refund Policy

Schools of Theology and World Mission. For ten-week classes dropped between registration and the end of the second day of the second week of classes, the refund is 100 percent. For those classes dropped by the end 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 the 10-day or two-week intensive sessions, there is a 100 percent refund if the course is dropped by the end of the second day; a 75 percent refund on the third day; a 50 percent refund if dropped on the fourth day; and a 25 percent refund if the course is dropped on the fifth day of class. 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.

School of Psychology. In instances where a clinical division doctoral student withdraws, there is no refund of tuition for that particular quarter. Refund of tuition for students in the marriage and family division follows the same pattern as the Schools of Theology and World Mission (above).

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, SLS, and HEAL) for quarters in which they enroll less than half-time 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

The 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) Student registered for more units than approved by the Student Accounts Coordinator, when permission for limited registration has been given based on previous balance or payment history; (4) Student is found to have a delinquent account in the Bookstore or Housing Office at the time of registration and has evaded, falsified 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, readmission 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

Fuller Theological Seminary is committed to doing everything possible to help eligible students meet their financial needs.

Through employment, loans and grants, the Seminary seeks to alleviate financial need. Before grants are considered, it is expected that a student will provide a reasonable part of the total amount required to meet expenses by seeking employment and/or loan funds.

The Seminary provides limited assistance in finding employment for students and spouses. There are generally a number of openings for on-campus employment (including college work-study positions for eligible students), and employers in the area frequently contact the Seminary to report employment opportunities for students and their spouses. There are also numerous church-related jobs available in the area, although many of these involve internships and are generally not recommended for first-year students. In accepting employment of any kind, however, it is understood that the student will not exceed the number of hours commensurate with the demands of his or her academic load, family responsibilities, etc.

In many instances, the parents of students cannot be expected to be of financial assistance. However, parental financial information may be required on applications for federal, state or institutionally-funded programs unless certain independency criteria are met. It is anticipated that the student will seek and obtain help from the family when it is feasible. In some cases, assistance can be expected and should be sought from the home church, denominational headquarters and other interested groups.

Financial Aid Application

Any student desiring a loan or grant is required to complete the proper forms for student aid. The appropriate forms are available to prospective students after they have applied to a degree program. Students entering the M.A. or M.Div. programs of the School of Theology, or the M.A. Cross-Cultural Studies program of the School of World Mission, should request grant applications through the Office of Financial Aid. Students in other programs in the School of World Mission and students in the School of
Psychology should apply directly to those schools for grant assistance. Ph.D. students in the School of Theology may apply for graduate assistantships and limited merit-based scholarship funds through the Center for Advanced Theological Studies. Loan applications for students in all degree programs of all three schools are processed through the Office of Financial Aid.

Grants-In-Aid

In general, the Seminary does not offer scholarships in the usual sense of that term, i.e., grants made on the basis of outstanding academic achievement. The Seminary does have limited funds available for grants made primarily on the basis of need, as demonstrated on a Student Aid Application for California (SAAC), with proper consideration of future promise and academic standing.

In addition, students in the Schools of Theology and Psychology desiring and receiving grants must be enrolled as a regular student in a degree program, and must make satisfactory progress in their educational pursuits.

Gifts to the Endowment Fund from which grants-in-aid are made have been given in memory of ... and the following:

Berachah Church, Houston, Texas
Lowell W. Berry
P. Hilding Carlson Memorial
Edward John Carnell Memorial
Eugene H. Dodd 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. Lindell
Rudolph C. Logeef
Rebecca R. Price Memorial
Roy M. Rawley Memorial
Clair R. Savage
Jane Morgan Stover Memorial
R. Donald Weber
Lyle Whittle
Richard Keith Wright

In addition, the following special funds have been established to provide financial aid to students at Fuller. Most of these funds are endowed by benefactors of the Seminary; the balance available for grants made primarily on the basis of need, as demonstrated on a Student Aid Application for California (SAAC), with proper consideration of future promise and academic standing.

Assemblies of God Scholarship for Hispanic Pastors. This award is provided for three pastors in the Hispanic Ministries program by the Missions Department of the Pacific Latin American District of the Assemblies of God.

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.

The Barnabas Fund. 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.

The 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.

Lowell W. Berry Fellowship. Given to outstanding applicants who present evidence of achievement, character, and promise as scholars.

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

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

The Burr/Roth Scholarship Award. This award, established by Mr. and Mrs. Albert L. Roth 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.

Call Family Scholarship Award. This fund was established in honor of True and Bernice Call by their family, and is available to students in all three schools.

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

Ethnic American Grant Fund. Supported by contributions to the Fuller Fund by Seminary faculty, students, and administrators, this fund provides assistance for Black Americans, Native Americans, Hispanic Americans, and Asian Americans in all three schools.

Frank and Evelyn Freed Scholarship Award. This award, established by Mr. and Mrs. Frank Freed, is granted to students in the School of Psychology who have a deep motivation to integrate both their faith and practice as professionals glorifying God.

Faculty Scholarship Awards. 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 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. Jenev.

Fuller Seminary Auxiliary Scholarships. The Seminary Auxiliary grants a limited number of scholarships to Seminary students in all three schools each year.

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

Headington Scholarship for Black and Hispanic Ministry Students. Established by Mr. and Mrs. J. Edward Headington and Mr. Greg Headington, this fund provides financial aid, based on need, for Black and Hispanic students in the M.Div. program of the School of Theology.

George and Della Hummel Scholarship Fund. Established by Mrs. Della Hummel, this fund provides financial aid, based on need, for students in the Schools of Theology and the School of World Mission.

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.

Johnson/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 stu-

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dents who are interested in evangelism and social action expressed in church planting and cross-cultural and inner-city ministries.

The Ken Lorenz Memorial Scholarship Fund. This fund was established by Leonard and Muriel Lorenz in fond memory of their son, a former Fuller student. Recipients are selected from the School of Theology.

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.

Howard C. and Martha M. Miller Student Aid Fund. Established by Mr. and Mrs. Howard C. Miller to help students in the School of Theology who have great future promise, but who are struggling with financial burdens, these awards are made to worthy and needy students.

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 School of Theology who intends to go into full-time ministry.

Jerry and Nancy Owseley Scholarship Award. Established in memory of Jerry and Nancy Owseley 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.

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. Students must be recommended for this award by professors in the Department of Preaching.

Charles Sherman Peck, Jr. Memorial Scholarship. Established by the Dorothy J. Peck Estate, this award is given to aid veterans and blind or physically handicapped students in all three schools.

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

Duane and Kathryn Renken Scholarship Award. Established by Mr. and Mrs. Duane Renken, this award is given to eligible students in all three schools.

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.

Cary Weisiger Award. 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.

Reverend Barbara Ann Wilson Memorial Scholarship Fund. Given by Mrs. Barbara Jean Haney in memory of her sister, this award is given to black women over the age of 30 in the School of Theology.

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

Team Ministry

A team ministry grant is available to married couples with demonstrated need if both are students with regular acceptance and good standing in the M.A. or M.Div. programs of the School of Theology or the M.A. or Th.M. programs of the School of World Mission. Applications are available from the Office of Financial Aid. Under this program, eligible couples pay full rate for the first 16 units of their combined tuition in any given quarter, and receive a grant equal to 75% of the cost of their tuition beyond the first 16 units. If one spouse is taking more than 16 units, the team ministry grant for the extra units beyond 16 for the one person must be approved by the Office of Financial Aid. Only units taken on the Pasadena campus are eligible for the team ministry benefit.

If both students are in the School of Psychology, both apply individually for School of Psychology grant-in-aid. Spouses of School of Psychology students enrolled in School of Theology courses apply individually in the School of Psychology.

In most cases, a team ministry grant is available during the summer quarter to a spouse whose partner has paid full tuition for 16 units in each of the previous three quarters.

In addition to team ministry, couples may apply for any of the endowed scholarships from which grant awards are based on specific criteria established by donors, as well as financial need. Aside from these special endowed grants, the team ministry grant represents the maximum grant available to a married couple studying at the Seminary.

Spouses of students are also eligible for special audit benefits.

Loans

The following are loan sources available to eligible Fuller students. Applicants for federally funded loan or grant programs must be U.S. citizens, permanent residents or residents of the Trust Territories, must be in compliance with Selective Service laws, must be enrolled at least half-time as regular students in a degree program, must maintain satisfactory academic progress, and must not owe a refund to or be in default on any Title IV loan.

In addition, in accordance with Section 428 of the Department of Education’s Higher Education Technical Amendments of 1991, Fuller Seminary reserves the right to refuse to certify an otherwise eligible borrower’s loan application on the following grounds: (1) poor credit history; (2) high indebtedness relative to the student’s anticipated income; or (3) any other factors suggesting an unwillingness or inability of the student to pay his or her student loans.

In cases where the Seminary refuses to certify a borrower’s loan application, the reason for such action will be documented and provided to the student in writing.

The terms of federally funded programs change frequently, and the Office of Financial Aid can supply the most recent information upon request. Verification of financial information is required (e.g., base year federal tax return).

Perkins Loans. These loans are jointly funded by the federal government and the Seminary. No interest accrues while the student is enrolled at least half-time, and payment does not begin until six to nine months following graduation or withdrawal. Funds are limited in this program, and are therefore available only to those persons with exceptional need.

Stafford Student Loans. These loans may be obtained through financial institutions and are guaranteed privately or by the state in which the loan is granted. Payment is deferred and interest is paid by the federal government while the student is enrolled at least half-time. Repayment begins six months after the student graduates or drops to less than half-time enrollment.
Supplemental Loans for Students. These non-income-based loans may be obtained through a small number of financial institutions and are guaranteed privately or by the state guarantor. Interest begins accruing upon disbursement. Students may pay quarterly interest or defer interest, and repayment of principal and interest begins immediately after the student graduates or enrolls less than full-time.

Health Education Assistance Loans. These loans are available only to clinical students in the School of Psychology. Interest begins accruing upon disbursement. The student may make semi-annual interest payments or defer interest payments, in which case the interest may be compounded. Repayment of principal and interest begins nine months after the student graduates or enrolls less than full-time.

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 Short-Term Loans. These loans are designed to meet emergency needs and are without interest if repaid within 60 days. They are not designed to pay tuition, bookstore or housing accounts, and depend upon 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 as on Graduate Record Exam scores, grade point average, and other factors.

The Fund for Theological Education. The FTE provides North American Ministerial Fellowships to outstanding seminarians who are willing to give serious vocational consideration to ordained ministry. Persons already attending theological schools are not eligible. Candidates 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 as on Graduate Record Exam scores, grade point average, and other factors.

Scholarships and Awards. There are a limited number of scholarships and awards given to Fuller students in recognition of achievement in various areas. These are described more fully in the first section of this catalog.

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, spring and summer 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 weeklong orientation in the fall. Students who enter in the summer quarter are expected to attend the fall 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 is held during the week immediately preceding the first day of regular classes (see calendar) for all students. For new students, this is a part of the orientation program. Registration for new students for winter, spring or summer quarters takes place on the scheduled orientation day. For returning students, registration for these quarters is normally scheduled during the eighth week of the previous quarter.

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 adviser prior to their scheduled registration. An academic adviser will be assigned to each incoming student during orientation. A completed and approved class request card, provided by the academic adviser, is required for registration. Any course change must be approved in writing by the academic adviser 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 Special 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, thesis or dissertation, continuation, 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.

Registration for a one or 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 adviser 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.

Students are permitted to add ten-week courses during the first week of each quarter only. Courses added after the first week of the quarter must be approved by petition to the Registrar. In a two-week intensive session, courses may be added through the end of the second day of the two-week session.

Students are permitted to drop ten-week courses through the end of the fifth week of the quarter. Two-week intensive courses may be dropped through Friday of the first 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.

Auditing

Students enrolled in any degree program of the Seminary, 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 pastors and missionaries are invited to audit any master’s level course in the School of Theology or School of World Mission without charge for the first course. Subsequent courses may be audited for one-fourth of the current credit tuition fee. Other persons will be charged one-half of the current credit tuition fee. 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. Forms are available in the Admissions Office. There is an audit application fee. Audits are not recorded for audit-only students, nor is any permanent record kept. Beginning with winter quarter 1987, audits are not recorded on the transcripts of students in degree programs. Persons not enrolled as students at the Seminary who wish to audit classes must normally hold a B.A. degree or its equivalent.

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 CEUs 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. The 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 non-credit 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, 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 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, there are special guidelines for enrollment certification that pertain to certain classes and programs. Contact the Registrar’s Office for details.

Full-time Study. For master’s level programs, the minimum full-time study load is twelve (12) units per quarter. The maximum study load is twenty (20) units in any given quarter. For doctoral students in the School of Psychology, the minimum full-time study load is twelve (12) units per quarter. The maximum academic load is sixteen (16) units in any given quarter (including the summer quarter). Courses in any of the three schools (including School of Theology Extended Education) are counted toward the maximum load.

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 Th.M. program is defined as four to seven (4-7) 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.

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 adviser any anticipated extended absences. Students who do not expect to register for a given quarter (except summer) should consult with their academic adviser. In some cases of extended absence, it may be necessary for the student to reapply for admission.

Students who expect to discontinue their work at the Seminary 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 successfully complete 75% of the courses in which they enroll with a cumulative grade point average (GPA) of 2.50. Grades which represent successful completion are A, A-, B+, B-, C+, C, C-, CR (Credit), or SA (Satisfactory). Grades which do not represent successful completion are I (Incomplete), H (Hold), and NC (No Credit).

Beginning summer quarter 1993, good academic standing will be based on the grade point average alone (except that a completion rate of at least 75% for classes prior to summer quarter 1993 will still be required for good academic standing). In some programs, especially doctoral programs, higher standards for good academic standing in the program may apply.
These higher standards take precedence over the above standards.

**Review of Student Progress.** Review of student records will occur quarterly (after the grading period) for all students with regular admission status who have enrolled in at least four (4) courses or sixteen (16) units subsequent to matriculation (for students admitted on probation and special students, see below).

Beginning summer quarter 1993, review of student records will occur quarterly without regard to the number of units.

**Academic Probation**

In the event that a student fails to meet the above standards for good academic standing, he or she will be notified in writing and counseled toward reestablishment of good standing. If, within twelve (12) units after receiving such notification, the student has been unable to reestablish good academic standing, he or she will be placed on academic probation and notified in writing of this status. Students placed on probation may be subject to dismissal if they are unable to establish good academic standing within twenty (20) units after being placed on probation. In either case, students may request an exception to this policy by presenting a written description of their extenuating circumstances to the Academic Affairs Committee of the school involved.

Beginning summer quarter 1993, students whose cumulative grade point average falls below 2.50 will be placed on academic probation immediately. Students whose cumulative grade point average falls below 2.00 will be subject to academic dismissal.

**Students Admitted on Probation and Special Students.** Students who are admitted with probationary status, including special students, must establish good academic standing. Their records will be reviewed quarterly. They may be subject to dismissal if they are unable to establish good academic standing after twenty-four (24) units of work at Fuller. This decision may be appealed by presenting a written description of extenuating circumstances to the Academic Affairs Committee of the school involved.

Students admitted with Special or Probationary status may be eligible for regular admission following the successful completion of forty-eight (48) units of study at Fuller. During this period, they may register for courses on a Credit/No Credit (CR/NC) basis, but the course grade submitted by the professor will be used when evaluating their progress toward regular admission status.

**Appeal Process**

Students may request exceptions to this policy, as noted above, by presenting a written description of their extenuating circumstances and their plan for 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 the 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 Seminary financial aid as well as federal financial aid (except that students admitted through the African American or Hispanic Ministries special access programs are eligible for the Seminary grant). 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. Students admitted on probation may apply for Seminary and federal financial aid after they have successfully completed twelve (12) units and are making satisfactory academic progress.

**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.

**Academic Progress and Financial Aid.** In order to maintain eligibility for federal financial aid, students are required to be making satisfactory progress toward the completion of their degrees. For purposes of federal financial aid, students will be considered to have advanced one grade level when the following numbers of units have been completed (Group A—Ph.D., SOT, SWM, Th.M., SWM, D.Min.; Group B—all other degree programs):

<table>
<thead>
<tr>
<th>GROUP A</th>
<th>GROUP B</th>
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</thead>
<tbody>
<tr>
<td>0-24</td>
<td>0-36</td>
</tr>
<tr>
<td>25-48</td>
<td>37-72</td>
</tr>
<tr>
<td>49-72</td>
<td>73-108</td>
</tr>
<tr>
<td></td>
<td>109-144</td>
</tr>
</tbody>
</table>

Students need not advance a grade level each year, but are eligible for a certain amount of federal financial aid in each grade level and cannot receive additional federal financial aid until they have made advancement or twelve months have elapsed. No financial aid will be awarded to students who are enrolled beyond the time limit established by the Seminary for the completion of degree work, or for students who are registered for dissertation work bearing no units of credit.

**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 the 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 six 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). 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 at specific hours during the last week of each quarter. These times are announced as part of the course schedule published at the beginning of each quarter. 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 to take an exam at another time. Changes in exam time for any reason must be approved by petition through the Registrar’s Office. A service charge is assessed, except when the rescheduling is due to serious illness or three exams on the same day.

Permanent Academic Record

All grades as 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>Points</th>
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<tbody>
<tr>
<td>A</td>
<td>4.0</td>
</tr>
<tr>
<td>A-</td>
<td>3.7</td>
</tr>
<tr>
<td>B</td>
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<td>B-</td>
<td>2.7</td>
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<tr>
<td>C</td>
<td>2.0</td>
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<tr>
<td>C-</td>
<td>1.7</td>
</tr>
<tr>
<td>NC</td>
<td>-</td>
</tr>
<tr>
<td>CR</td>
<td>-</td>
</tr>
</tbody>
</table>

Grades of CR (Credit) or NC (No Credit) or are not computed in the student’s grade point average.

Beginning summer quarter 1993, the grade of F will be used as the failing grade, and will be calculated in the grade point average (0 grade points).

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 work not finished at the end of the quarter warrants an incomplete grade for the course, a reduction in grade, or a grade of NC (no credit). The policy for the course is to be stated clearly in the course syllabus. Incompletes are normally 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 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 NC (no credit) is warranted, based on the policy published in the course syllabus. The Incomplete must be resolved to a regular grade (A through C- or NC) 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 not normally granted. When a grade has been recorded, a footnote appears on the student’s transcript to indicate 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 (except that students in the School of Theology Th.M. and Ph.D. programs and Marriage and Family Division doctoral programs must petition their respective programs for the hold grade). This allows two additional quarters to complete the work (except for D.Min. courses, where the Hold allows 18 months, and certain clinical psychology courses, which allow 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.

Credit/No Credit Option

Master’s-level students may choose to take up to one-fourth of the coursework done at Fuller on a credit/no credit basis. However, no more than 12 units may be in any one of the following four areas: Biblical languages, biblical studies, theology/church history, and ministry. Psychology doctoral students may exercise this option in their regular M.A. or M.Div. courses. In the School of Psychology doctoral curriculum in clinical psychology, only certain courses (such as the internship and dissertation) may be taken CR/NC. Students not enrolled in a degree program may exercise the CR/NC option at a rate of one course in four.

The student’s transcript is marked with either a CR (credit) or NC (no credit) for the course, and the grade is not computed in the student’s grade point average.

Beginning summer quarter 1993, the grade of F will be used as the failing grade instead of NC, and it will be counted in the grade point average.

The exercising of the credit/no credit option is normally indicated at registration time on the class request card issued by the student’s academic adviser. Changes in status may be made through the end of the second day of the second week of classes for ten-week courses, through the end of the second day of classes in two-week intensive 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 Seminary faculty and Board of Trustees may adopt formal statements of community standards. Three such statements which have been adopted are those on academic integrity; sexual standards, marriage and divorce; respect for people and property; and nondiscriminatory language. These statements and other Seminary position statements may be found in the Appendices of this catalog. Procedures for dealing with violations of these standards may be found in the various student, faculty and staff handbooks.
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 announced 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 take extended leaves of absence of more than one year are subject to the graduation requirements in effect at the time of their reinstatement unless written permission was obtained prior to their extended leave.

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.

Students anticipating graduation must make written application for graduation through their academic adviser at the time of registration for their final quarter of enrollment or no later than the last day of the first week of classes. Students who for any reason do not complete their degree requirements within this quarter must reapply for graduation.

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 in summer, fall and winter quarters. The date of Commencement is the graduation date for the spring quarter. Baccalaureate and Commencement exercises are held only at the end of the spring quarter. Participation in Commencement exercises is not equivalent to the conferral of the degree, which is official only when faculty approval has been given, the Registrar’s Office has determined that all academic requirements have been met, and satisfactory financial arrangements have been made.
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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 these last decades 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.

Degree Programs

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

Field Education

An internship in a church or related setting is an integral part of the Seminary curriculum. Its purpose is to provide an educational opportunity to apply what is learned in the classroom in a practical area of ministry under qualified supervision. The Office of Field Education helps students arrange approved internships and provides counsel relating to internships and other field experiences.

Multidenominational Representation

To serve its multidenominational constituency, the Seminary has established an Office of Church Relations. This office seeks to facilitate and focus communication and interaction between students, the Seminary and the various denominations. It also coordinates Seminary relationships with individual congregations. In addition, the Seminary has an Office of Presbyterian Ministries, and has on its campus the office of the Theological Education Agency of the Reformed Church in America, which serves all ministerial candidates of the Reformed Church in America who are not attending one of the two denominational seminaries, and the American Baptist Theological Center.

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 educational ministries, marriage and family ministries, youth ministries 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 its daytime schedule and normal ten-week quarters, the Seminary regularly offers a full range of evening courses, Saturday courses, and intensive ten-day courses, making possible a very flexible program of study.
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 and be able to interpret them clearly and 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 demonstrate the credibility of the faith and, while informed of the strongest arguments that have been made against it, one able 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 is 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 wholesomeness in personal life, and is 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 the 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. In addition, all applicants to the Marriage and Family Ministries M.Div. Program are expected to take the Graduate Record Examination and have their scores on file with the Office of Admissions. GRE scores more than five years old are not acceptable. For those applicants whose native language is not English, a minimum score of 550 on the Test of English as a Foreign Language (TOEFL) is required.

Residence Requirements and Transfer Credit

A minimum of 64 units must be earned at Fuller Seminary, with at least 48 units on the Pasadena campus. Requests for transfer of credit for approved graduate studies done elsewhere will be evaluated on an individual basis by the Academic Advising Office. This may include a maximum of 80 quarter hours of graduate theological and biblical studies or a maximum of 24 quarter hours in nonreligious studies if they are appropriate to the field of concentration and are approved by the director of academic advising.
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:

I. Core Areas (120 units)

A. Biblical Languages (20 units)

<table>
<thead>
<tr>
<th>HEB1</th>
<th>1. Hebrew</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>a. OT 501 Pentateuch</td>
</tr>
<tr>
<td></td>
<td>b. OT 502 Beginning Hebrew (8 units)</td>
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</table>

<table>
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<tr>
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<th>2. Greek</th>
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<tbody>
<tr>
<td></td>
<td>a. LG 502 Beginning Greek (12 units)</td>
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<tr>
<td></td>
<td>b. OT 511 David and Solomon</td>
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<td></td>
<td>c. OT 514 Elijah Narratives</td>
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<td></td>
<td>d. OT 515 Isaiah</td>
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<td></td>
<td>e. OT 516 Jeremiah</td>
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<tr>
<td></td>
<td>f. OT 519 Joshua, Judges, Samuel, Kings</td>
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<tr>
<td></td>
<td>g. OT 521 Amos</td>
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<tr>
<td></td>
<td>h. OT 522 Micah</td>
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<tr>
<td></td>
<td>i. OT 534 Old Testament Theology</td>
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<tr>
<th>OTA</th>
<th>3. OT 504 Writings</th>
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<tbody>
<tr>
<td></td>
<td>a. OT 518 Chronicles</td>
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<td></td>
<td>b. OT 525 Biblical Wisdom Literature</td>
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<td></td>
<td>c. OT 526 Psalms</td>
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<td></td>
<td>d. OT 528 Job</td>
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<tr>
<td></td>
<td>e. OT 529 Ezra-Nehemiah</td>
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<tr>
<td></td>
<td>f. OT 534 Old Testament Theology</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>HERM2</th>
<th>2. Hermeneutics and Exegetical Method. Select one of the following courses. Prerequisite: LG512 Beginning Greek or equivalent.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>a. NE 500 Hermeneutics</td>
</tr>
<tr>
<td></td>
<td>b. NE 502 Exegetical Method and Practice/ Metodo Exegetico</td>
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</tbody>
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<thead>
<tr>
<th>NT12,3</th>
<th>3. New Testament (both required)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>a. NS 500 New Testament 1</td>
</tr>
<tr>
<td></td>
<td>b. NS 501 New Testament 2</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>NTT</th>
<th>4. New Testament Theology. Select any course identified on the quarterly schedule as meeting the NTT core. Prerequisites: NS500 and NS501. 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.</th>
</tr>
</thead>
</table>

Examples include:

- NS 505 Unity of the Bible
- NS 507 Gospel and Law
- NS 509 Life of Jesus/Vida de Jesus
- NS 511 Emergence of the Church
- NS 527 Baptism in the Holy Spirit
- NS 533 Aspects of Pauline Soteriology
- NS 541 Jesus and the Kingdom
- NS 543 Theology of Mark
- NS 545 Paul on the Church and Ministry
- NS 549 Paul on Personal and Social Morality
- NS 551 Worship in the New Testament and Today
- NS 559 New Testament Spirituality

NTE 5. New Testament Exegesis. Select any course identified on the quarterly schedule as meeting the NTE core. Prerequisites: LG512, NE500 or NE502; and NS500 and NS501. Examples include:

- NE 506 New Testament Exegesis
- NE 508 Gospel of Matthew
- NE 520 Romans 1-8

C. Church History and Theology (32 units)

<table>
<thead>
<tr>
<th>CHA</th>
<th>1. Church History. Select one from each group:</th>
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<tbody>
<tr>
<td></td>
<td>a. CH 500 Early Church History</td>
</tr>
<tr>
<td></td>
<td>b. CH 501 Patristic Theology</td>
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<td>c. CH 502 Medieval and Reformation History</td>
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<thead>
<tr>
<th>CHB2</th>
<th>2. Biblical Studies (32 units)</th>
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<tbody>
<tr>
<td></td>
<td>a. CH 503 Medieval and Reformation Theology</td>
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<tr>
<td></td>
<td>b. CH 504 Modern Church History</td>
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<td></td>
<td>c. CH 505 Post Reformation and Modern Theology</td>
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<tr>
<th>PHIL</th>
<th>2. Philosophical Theology (select one)</th>
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<tbody>
<tr>
<td></td>
<td>a. PH 504 Christian Worldview and Contemporary Challenges</td>
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<tr>
<td></td>
<td>b. PH 505 Theories of Human Nature</td>
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<td></td>
<td>c. PH 506 Issues in Apologetics</td>
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<td></td>
<td>d. PH 512 Christianity and Western Thought</td>
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<td>e. PH 516 Philosophical Theology</td>
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<td>f. PH 536 Kierkegaard</td>
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<td>g. PH 544 Philosophical Theology II</td>
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<tbody>
<tr>
<td></td>
<td>a. ST 501 Systematic Theology I or ST 512 Theological Anthropology and the Revelation of God</td>
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<td>b. ST 502 Systematic Theology II or ST 514 Reconciliation and the Healing of Persons</td>
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<td></td>
<td>c. ST 503 Systematic Theology III or ST 516 Theology of Christian Community and Ministry</td>
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<tr>
<th>ETH</th>
<th>4. Ethics (select one)</th>
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<tr>
<td></td>
<td>a. ET 501 Christian Ethics</td>
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<td></td>
<td>b. ET 503 Bible and Social Ethics</td>
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<td></td>
<td>c. ET 513 Perspectives on Social Ethics</td>
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<tr>
<td></td>
<td>d. ET 518 Theology and Ethics of Everyday Life</td>
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<td></td>
<td>e. ET 525 Ethics of Bonhoeffer</td>
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<td></td>
<td>f. ET 527 Values in the Workplace</td>
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</table>

D. Ministry (36 units)

<table>
<thead>
<tr>
<th>MIN</th>
<th>1. General Ministry and Spirituality (select one)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>a. GM 500 Foundations for Ministry</td>
</tr>
<tr>
<td></td>
<td>b. GM 508 Imitation of God in Life and Ministry</td>
</tr>
<tr>
<td></td>
<td>c. GM 515 Introduction to Christian Spirituality</td>
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<td></td>
<td>d. GM 520 Foundations for Spiritual Life</td>
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<td>e. GM 525 Liberating the Laity for Ministry</td>
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<td>Course Code</td>
<td>Course Title</td>
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<tr>
<td>GM 531</td>
<td>Women and Men in Ministry</td>
</tr>
<tr>
<td>CH 565</td>
<td>History and Practice of Christian Spirituality in the West</td>
</tr>
</tbody>
</table>

**MIN 2**

2. Preaching and Communication (8 units)
- PR 5002 Homiletics (4 units)
- PR 5012 Black Preaching (4 units)
- PR 5022 Predicación entre Hispánicos (4 units)
- PR 5092 Evangelistic Preaching (2 units)
- PR 5112 Preaching Practicum (2 units)
- PR 5122 Black Preaching Seminar (2 units)
- CO 500 Communication (2 units)
- CO 517 Comunicación Interpersonal

**MIN 3**

3. Evangelism. Select one course:
- EV 500 Evangelism
- EV 502 Church Renewal and World Evangelism
- EV 503 Foundations for Communicating the Gospel
- EV 508 Evangelism in the Local Church
- EV 513 Campus Evangelism
- EV 514 Urban Evangelism
- EV 518 Evangelism in the Black Church
- EV 519 Evangelismo entre Hispánicos
- EV 540 Theology of Church Growth
- EV 542 Evangelizing Nominal Christians

**MIN 4**

4. Christian Formation and Discipleship (select one course)
- CF 500 Foundations for Christian Formation
- CF 501 Teaching and Leading in the Church
- CF 505 Teaching the Bible
- CF 507 Building Christian Community Through Small Groups
- CF 510 Ecology of Faith Development
- CF 530 Christian Formation and Discipleship
- CF 560 Adult Formation and Discipleship

**MIN 5**

5. Pastoral Counseling (select one course)
- CN 503 Personality, Theology and Pastoral Counseling
- CN 504 Family Therapy and Pastoral Counseling
- CN 520 Pastoral Counseling
- CN 522 Basic Counseling Skills
- CN 535 Grief, Loss, Death and Dying
- CN 543 Psicología Pastoral

**MIN 6**

6. Pastoral Ministry and Theology (select one)
- PM 500 Foundations of Pastoral Ministry
- PM 501 Theology of Pastoral Care
- PM 503 Pastoral Theology
- PM 507 Equipping Pastor
- PM 520 Church Management
- PM 527 Teología Pastoral
- DP 500 Reformed Church Polity and Worship
- DP 505 Presbyterian Polity and Worship
- DP 508 Baptist Doctrine and History
- DP 512 United Methodist Polity
- DP 515 Assemblies of God Polity
- DP 517 Foursquare Polity
- DP 522 United Church Polity
- DP 523 Congregational Church (CCCC) Polity

**MIN 7**

7. Field Education. Two courses in supervised field education 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 intern 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.

**MIN 8**

8. Missions (select one)
- MT 5225 Mission of the Local Congregation
- MC 5025 Applied Missiology for Pastors
- TM 506 Contemporary Evangelism and Missions
- MB 5305 Language/Culture Learning and Mission
- MB 5765 Incarnation and Mission Among the World’s Urban Poor
- MM 5206 Chinese Church Ministry: The First Three Years
- MR 5506 Introduction to Islam

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**FOOTNOTES**

1. The abbreviations in this column 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.

2. Courses in these core areas may have prerequisites. See the course descriptions for details.

3. Additional courses or seminars may be designated by the department to satisfy this requirement.

4. A student who wishes to concentrate in any area may modify the above pattern of ministry courses in accordance with the policy of the ministry division.

5. School of World Mission course.

6. School of World Mission course; applicable only with prior permission of the Theology Academic Advising Office.

**Course Descriptions.** The description of courses offered in support of the Master of Divinity degree program may be found in the "Courses of Study" section.
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 of the students to meet the standard educational requirements for ordination while obtaining specialized preparation for educational and discipleship ministries.

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 108 quarter hours in biblical studies, theological studies and practical ministries and 36 quarter hours in missiology. Normally a student will take 32 units in the School of Theology and 16 units in the School of World Mission during each academic year. A theology adviser will assist the student in selecting courses which will ensure a balance in theology and missiology. Faculty Coordinator: Dr. Julie Gorman.

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** Foundations for Christian Formation
- **CF 507** Building Christian Community Through Small Groups
- **CF 510** Ecology of Faith Development

Choose one from the following group:
- **CF 505** Teaching the Bible
- **CF 530** Christian Formation of Children

Choose two from the following group:
- **CF 500** Leading and Teaching in the Church
- **CF 540** Philosophy and Models of Youth Ministry
- **CF 560** Adult Formation and Discipleship
- **CF 565** Empowering the People of God
- **CF 504** Inductive Bible Study
- **CF 580** Formation Seminar
- **CF Elective**

Persons with a strong background in Christian education in their undergraduate work and students with particular goals for ministry 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.

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 coursework 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.

School of World Mission (112 units):

- **ML 540** Leadership Training Models
- **ML 501** Basic Leadership Emergence Patterns
- **ML 540** Leadership Training Models
- **ML 540** Leadership Training Models

Choose two from the following group:
- **ML 520** Foundations of Church Growth
- **ML 501** Basic Leadership Emergence Patterns
- **ML 540** Leadership Training Models

Select two from the following:
- **MR 520** Phenomenology and Institutions of Folk Religions
- **MH 520** The Historical Development of the Christian Movement
- **ML 520** Foundations of Leadership

School of World Mission (32 units):

- **GC 520** Foundations of Church Growth
- **GC 501** Basic Leadership Emergence Patterns
- **GC 540** Leadership Training Models

Select two from the following:
- **GC 520** Foundations of Church Growth
- **GC 501** Basic Leadership Emergence Patterns
- **GC 540** Leadership Training Models

Faculty Coordinator: Dr. Julie Gorman.
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 coursework compatible with the interests of this concentration may be made in consultation with the appropriate academic adviser. **Faculty Coordinator: Ministry Division.**

Courses available include:

- NE 504 Principios De Interpretación Bíblica
- NE 502 Metodología Exegética
- NS 525 Trasfondo Judío para Estudios del Nuevo Testamento
- ST 522 Orientación para Investigación Teológica
- ST 524 Cross-Cultural Theology
- ST 352 La Crisis Hispana de las Americas
- ST 554 Contemporary Black Theology
- CH 580 Black Church in America
- GM 555 Black Culture and World View
- GM 560 Historia y Cultura Hispanicas
- GM 564 Foro de Recursos Comunitarios
- GM 566 Ministerio Urbano
- GM 567 Iglescencimiento Avanzado
- GM 568 La Iglesia y La Familia Hispana
- PR 501 Black Preaching
- PR 502 Predicacion entre Hispànicos
- EV 518 Evangelism in the Black Church
- EV 519 Evangelismo entre Hispánicos
- EV 563 Misiología para Hispanicos
- CN 525 Pastoral Counseling in the Black Church
- CN 543 Psicología Pastoral
- PM 517 Black Church Administration
- PM 527 Teología Pastoral

**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 20 units in Greek and Hebrew, 32 units in the area of biblical studies, 32 units in theology and church history, 24 units in practical ministry, three courses of supervised field work and a minimum of 24 units in family pastoral care and counseling from the following:

- CN 503 Personality, Theology and Pastoral Counseling
- CN 504 Family Therapy and Pastoral Counseling
- CN 506 Conflict Resolution
- CN 520 Pastoral Counseling
- CN 522 Basic Counseling Skills
- CN 560 Pastoral Counseling Across Cultures
- PM 501 Theology of Pastoral Care
- PM 502 Ministry to the Dying and Bereaved

Field work experiences will be concentrated in local churches or pastoral counseling centers where students will work under the supervision of a pastor and the director of the family pastoral care and counseling program. Practical experience during the first year will be designed to expose students to all facets of general pastoral ministry with the second and third years focused on family ministries and pastoral counseling. 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.** Fuller Seminary offers two programs combining theological education with a concentration in youth ministries.

- The first program is offered on the Pasadena campus as a concentration in youth ministries under the direction of the Christian formation and discipleship department. This program helps prepare persons for youth ministry primarily in the context of the local church. The basic M.Div. core curriculum is followed in languages and biblical and theological studies. A prescribed curriculum with multiple options is specified in the ministry area, particularly in the study of youth and the application of ministry to church settings. **Faculty Coordinator: Ministry Division.**

Each of the following:

- CF 500 Foundations for Christian Formation
- CF 507 Building Christian Community Through Small Groups
- CF 540 Philosophy and Models of Youth Ministry
- CF 543 Dynamics of Adolescent Development

Select two from the following:

- CF 504 Inductive Bible Study
- CF 505 Teaching the Bible
- CF 510 Ecology of Faith Development
- CF 552 Crisis Intervention in Youth Ministry
- CF 554 Collegiate Leadership and Discipleship
- CF 556 Dynamics of Youth Leadership
- CF 588 Camping Ministries

**Institute of Youth Ministries.** The Institute of Youth Ministries is an off-campus program operated jointly with Young Life. This program, designed primarily for persons preparing for ministry with Young Life, integrates a foundation of biblical and theological studies with a prescribed concentration in evangelistic youth ministries, designed in cooperation with the Ministry Resources Department of Young Life. With the assistance of Institute personnel and theology advisers, this concentration may be incorporated into the Master of Divinity curriculum. The curriculum for the Master of Divinity degree with a concentration in youth ministries will normally include the basic youth ministries courses and field education courses of the Institute of Youth Ministries within the framework of the Master of Divinity core and elective courses. **Faculty Coordinator: Dr. Terence McGonigal.**

**Marriage and Family Ministries.** The Master of Divinity degree concentration in marriage and family ministries prepares the student to meet the requirements for ordination and simulta-
neously provides a concentration in ministry to the family. Flexibility within the curriculum allows one to prepare for a general pastorate in a local congregation, or a specialized ministry as a staff minister in the area of marriage and the family. The program, offered by the School of Theology with the support of the Marriage and Family faculty of the School of Psychology, focuses on the preventive and corrective dimensions of this ministry, and the growth and development of skilled marriage and family counselors.

Admission to the Master of Divinity concentration in marriage and family ministries requires, in addition to the established admission requirements for the M.Div. degree, a 3.0 grade point average and at least one year of work (36 quarter hours or 24 semester hours) in the social and/or behavioral sciences. Previous background or experience in counseling-related fields is highly recommended. When appropriate, a personal interview is included in the requirements for admission. Scores from the Graduate Record Exam (GRE), taken within the last five years, are also required as a part of the application process. Applicants whose native language is not English must also submit recent scores from the Test of English as a Foreign Language (TOEFL) in addition to the GRE.

Advancement to the second year of the MFM program is granted in the spring quarter of the first year or when the student has completed the first year clinical sequence. This advancement is granted by the MFM faculty and is based on the candidate’s appropriate personal and relational characteristics, demonstrated clinical competency and readiness, and academic performance as measured by overall grade-point average in courses taken at Fuller.

The curriculum 156-164 quarter hours, selected in consultation with an academic advisor, includes 32 units in the area of biblical studies, 32 units in theology and church history, 16 units in ministry, 20 units in biblical languages, one theology integration course (designed to integrate the disciplines of theology and marriage and family studies), and 60 units of specified courses in marriage and family ministries.

Of the 15 marriage and family courses, five are preventive, teaching the enhancement of positive family structure and function; five are corrective courses, providing instruction in the treatment of marriage and family dysfunctions; one research course trains students in research design and methodology.

Core courses in marriage and family are taught by the Marriage and Family faculty of the School of Psychology. Course descriptions may be found in the School of Psychology section of this catalog. Faculty Coordinator: Dr. David Augsburger.

**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.

CN 520 Pastoral Counseling (fulfills core requirement for Pastoral Counseling):

Select two from the following:
- CF 530 Christian Formation of Children
- CF 536 The Family and the Church
- CF 550 Adolescent Culture

Select 12 units, with at least 4 units of FL courses, from the following:
- FL 500 Family Life Education
- FL 502 Parent Education and Guidance (2 units)
- FL 503 Marital Enrichment (2 units)
- FS 504 Dynamics of Human Sexuality
- FS 505 Child and Family Development
- FS 509 Families and Cultural Diversity (2 units)
- FS 515 Value Formation in Family Intervention
- FS 540 Introduction to Marriage and Family Dynamics
- FT 508 Psychopathology and Family Systems

**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 advisers is available to aid in the selection of concentratations and courses. Career counseling is also provided to enable students to discover the variety of opportunities for both lay and professional ministry.
Admission Requirements

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

Residence Requirements and Transfer Credit

A minimum of 12 courses (48 quarter units) must be earned at Fuller Seminary. By special request an applicant may be granted transfer credit for accredited graduate studies done elsewhere. This may include a maximum of 12 courses (48 quarter hours) of graduate theological and biblical studies or a maximum of six courses (24 quarter hours) in non-religious studies if they are appropriate to the field of concentration and are approved by the director of academic advising.

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 model) may be completed in several extension areas, including Seattle, the San Francisco Bay Area, Phoenix, 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. The Biblical Studies and Theology model is as follows:
   1. A minimum of 12 courses (48 quarter units) at Fuller, in biblical studies and theology, recommended for admission to the Ph.D. program (a separate process). This model does not require the Ph.D. A specific curriculum for those interested in Semitic languages and literature has also been developed within this model (see below).

Four Models.

Four Models. The student in the Master of Arts in Theology program selects one of four curricular models: 1) the general program model; 2) the Biblical Studies and Theology (pre-Ph.D. or teaching) model; 3) the Concentration model, or 4) the Christian higher education model.

General Program Model

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

Ministry: choose one course:
- GM 500 Foundations for Ministry
- GM 508 Initiation of God in Ministry
- GM 525 The Liberation of the Laity

Spirituality: choose one course:
- GM 515 Introduction to Christian Spirituality
- GM 520 Foundations for Spiritual Life
- CH 565 History and Practice of Christian Spirituality
- NS 559 New Testament Spirituality
- CH 517 Western Spirituality

Globalization: choose one course:
- MB 540 Intercultural Communications
- MB 520 Anthropology
- MB 545 Communicating the Gospel
- MB 530 Language/Culture Learning and Mission
- HE 507 Leadership in Diversity: Gender, Multicultural and Ethnicity

The remaining nine courses may be drawn from the same fields, or may be selected as courses in ministry. Certain courses offered by the School of World Mission and by the School of Psychology may also be elected. Students are encouraged to construct a curriculum in the light of their own background, interests, and vocational plans.

Biblical Studies and Theology Model

The Center for Advanced Theological Studies of 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). This model may also serve to prepare for a vocation of teaching in a setting which does not require the Ph.D. A specific curriculum for those interested in Semitic languages and literature has also been designed within this model (see below). The curriculum of the Biblical Studies and Theology model is as follows:

- Greek (12 units)
- Hebrew (8 units)
- Communications (2 courses, 2 units each)
- Electives (8 units)

One course (4 units) is to be taken from each of the following:
- Hermeneutics/Exegetical Method
- New Testament I: Gospels
- New Testament II: Epistles
- Old Testament I: Pentateuch
- Old Testament II: Prophets
- Old Testament III: Writings
- Philosophical Theology
- Ethics
- Church History I: To Chalcedon
- Church History II: To Reformation
- Church History III: To Modern Period
Semitic Languages and Literature. The faculty of the Old Testament Department has designed a prescribed concentration in Semitics for students who wish to pursue a career of teaching or research. The purpose of the concentration is to provide a theological and linguistic foundation for study of the Old Testament. Training in biblical and theological disciplines is indispensable for the Semitics scholar to teach Old Testament in a university, college or seminary.

The general requirements for completion of the Master of Arts in Theology with this concentration include 24 courses as described below. At least eight courses in Semitic studies must be taken in residence. The balance may be transferred from another institution, subject to examination in the courses to be transferred when appropriate.

In addition to the basic admission requirements for the M.A. in Theology degree, a basic course in Hebrew (three quarters or two semesters) and reading knowledge of one modern language (preferably German or French) are prerequisites for admission to this program. The modern language prerequisite may be met during the first quarter of residency. Students with an M.Div. degree may receive the M.A. in Theology with this concentration by completing 12 additional courses. This combined work must meet the above prerequisites and must include the required courses in Semitic languages. The course requirements for the degree are as follows:

Semitic Languages and Literature (12 courses)
- Akkadian (2)
- Arabic (2)
- Advanced Hebrew Grammar and Reading (1)
- Aramaic/Syriac (2)
- Ugaritic (2)
- Comparative Semitic Grammar (1)
- Semitic electives (2)

Biblical and Theological Studies (12 courses)

Students completing the Master of Arts in Theology with this Semitics concentration who plan to apply for admission to the Seminary’s Ph.D. program in Old Testament should note that all the requirements of the biblical studies and theology concentration must be satisfied prior to entering the Ph.D. program.

Concentration Model

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 advisers.

In addition to the concentrations described below, a special concentration of courses designed for students pursuing the M.A. in Theology as a part of the Ph.D. program in the School of Psychology is described in the School of Psychology section of this catalog.

Concentration Model Requirements. Students following the concentration model in the Master of Arts in Theology take six courses in biblical studies, seven courses in church history and theology, three courses in ministry, spirituality and globalization, and six to eight courses in the area of concentration, for a total of 96 units required for the degree.

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):
- CH 500 Early Church History
- CH 501 Patristic Theology

Choose one:
- CH 502 Medieval and Reformation History
- CH 503 Medieval and Reformation Theology

Choose one:
- CH 504 Modern Church History
- CH 505 Post-Reformation and Modern Theology
- CH 506 American Church History

Choose one from each of the following three groups:
- ST 501 Systematic Theology I
- ST 502 Systematic Theology II
- ST 503 Systematic Theology III

Choose any one course in Ethics, Apologetics or Philosophy

Ministry, Spirituality, Globalization (12 units):

Choose one:
- GM 500 Foundations for Ministry
- GM 508 Imitation of God in Ministry
- GM 525 The Liberation of the Laity

Choose one:
- GM 515 Introduction to Christian Spirituality
- CH 565 History and Practice of Christian Spirituality
- GM 520 Foundations for Spiritual Life
- NS 559 New Testament Spirituality
- CH 517 Western Spirituality

Choose one (other cross-cultural courses with a more specific orientation may be approved in individual situations):
- MB 540 Intercultural Communications
- MB 520 Anthropology
- MB 545 Communicating the Gospel
- MB 530 Language/Culture Learning and Mission
- HE 507 Leadership in Diversity: Gender, Multicultural and Ethnicity
Concentrations available include Christian Formation and Discipleship, Multicultural Ministries, Youth Ministries, Family Life Education, Evangelism, Pastoral Ministry, Old Testament, New Testament, Apologetics, Philosophy and Ethics. Additional concentrations may be developed.

**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 educational 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.

Within the overall framework of the basic requirements for the Concentrations Model listed above, the curriculum includes eight courses (32 units) in Christian formation and discipleship, as follows:

<table>
<thead>
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<th>Each of the following:</th>
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<tbody>
<tr>
<td>CF 500</td>
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<tr>
<td>CF 507 Building Christian Community Through Small Groups</td>
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<tr>
<td>CF 510 Ecology of Faith Development</td>
</tr>
</tbody>
</table>

**Choose one:**

| CF 505 Teaching the Bible |
| CF 530 Christian Formation of Children |

**Choose four:**

| CF 501 Teaching and Leading in the Church |
| CF 504 Inductive Bible Study |
| CF 505 Teaching the Bible |
| CF 530 Christian Formation of Children |
| CF 540 Philosophy and Models of Youth Ministry |
| CF 560 Adult Formation and Discipleship |
| CF 565 Empowering the People of God |
| CF 580 Formation Seminar |
| CF ??? Christian Formation and Discipleship elective |

Persons with a strong background in Christian education in their undergraduate work and students with particular goals for ministry 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.**

**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, historical, and theological core of coursework 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 coursework compatible with the interests of this concentration may be made in consultation with the appropriate academic adviser. 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: Ministry Division.**

**Youth Ministries.** Fuller Theological Seminary offers two Master of Arts in Theology programs for persons preparing for ministry to youth. The first is offered on the Pasadena campus as a concentration in youth ministries under the direction of the Christian formation and discipleship faculty. The second is offered through the Institute of Youth Ministries, in cooperation with Young Life, and is primarily designed for Young Life staff members.

**Concentration in Youth Ministries.** In addition to the basic requirements for the Concentrations Model listed above, the curriculum for this concentration in the M.A. in Theology program, offered on campus under the direction of the Christian formation and discipleship department, includes eight courses (32 units) in youth ministry. **Faculty Coordinator: Ministry Division.**

<table>
<thead>
<tr>
<th>Each of the following:</th>
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<tr>
<td>CF 500 Foundations for Christian Formation</td>
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<tr>
<td>CF 507 Building Christian Community Through Small Groups</td>
</tr>
<tr>
<td>CF 540 Youth Ministry</td>
</tr>
<tr>
<td>CF 543 Adolescent Culture and Psychology</td>
</tr>
</tbody>
</table>

**Select one:**

| CF 504 Inductive Bible Study |
| CF 505 Teaching the Bible |

**Select three:**

| CF 588 Camping Ministries |
| CF 552 Crisis Intervention in Youth Ministry |
| CF 553 Dynamics of Youth Leadership |
| CF 554 Collegiate Leadership and Discipleship |
| CF ??? Christian Formation and Discipleship Elective |

**Institute of Youth Ministries.** The Institute of Youth Ministries offers a program of theological education leading to the professional Master of Arts in Theology degree with a concentration in youth ministries. The program of study integrates a foundation of biblical and theological studies with a prescribed concentration in evangelistic youth ministries, designed in cooperation with the Ministry Resources Department of Young Life.

Although the Institute is designed primarily for persons preparing to serve on the staff of Young Life, other persons preparing for ministry with youth may pursue this concentration. Institute personnel and theology advisers will help design a curriculum to meet individual needs for preparation in this area of ministry.

The curriculum for the Master of Arts in Theology degree with a concentration in evangelistic youth ministries consists of 12 courses in biblical and theological studies, and 12 specialized courses in youth ministries, including four to five field education courses under qualified supervision.

Fourteen specialized courses relating to ministry with youth have been designed in cooperation with Young Life, including such courses as:

| CF 507 Building Christian Community Through Small Groups |
| CF 550 Adolescent Culture |
| CN 511 Adolescent Psychology |
Ministry (select 12 units from the following):

Master of Arts in Theology with a concentration in 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.

Within the overall framework of the basic requirements for the Concentrations Model listed 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. Terence McGonigal.

Family Life Education. The Master of Arts in Theology with a concentration in Family Life Education (select 20 units from the following, of which 8 units must be FL courses):

- Family Life Education (select 20 units from the following, of which 8 units must be FL courses):
  - FL 500 Family Life Education
  - FL 502 Parent Education and Guidance (2 units)
  - FL 503 Marital Enrichment (2 units)
  - FS 504 Dynamics of Human Sexuality
  - FS 505 Child and Family Development
  - FS 509 Families in Cultural Diversity
  - FS 515 Value Formation in Family Intervention
  - FS 540 Introduction to Marriage and Family Dynamics
  - FT 508 Psychopathology and Family Systems

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 indepth investigation of the New Testament scriptures. Faculty Coordinator: Biblical Decision.

Evangelism. The Master of Arts in Theology with a concentration in Evangelism requires the following 32 units:

- EV 501 Foundations for Communicating the Gospel
- EV 502 Evangelism Practicum
- EV 503 Foundations for Communicating the Gospel
- EV 504 Evangelizing Nominal Christians
- EV 514 Urban Evangelism
- FE 578 Evangelism Practicum

Select one:
- CO 500 Communications and
- CO 503 Advanced Communications
- PR 500 Homiletics

Pastoral Ministry. The Master of Arts in Theology with a concentration in pastoral ministry is designed for people who are exploring the possibility that they are gifted for and called to the practice of ministry, while allowing for specialization and indepth investigation of the New Testament scriptures. Faculty Coordinator: Biblical Decision.

Evangelism. The Master of Arts in Theology with a concentration in Evangelism is designed for people with a gift and calling to evangelism who wish to prepare themselves to serve in a local church, a parachurch agency, or as an independent evangelist. It offers a range of courses ensuring an adequate theological foundation, and provides insights into the contemporary challenges of relating the gospel to nominal Christians, secularists and people of other faiths. The importance of equipping local churches to be effective in their evangelism within a variety of contexts is emphasized. Faculty Coordinator: Dr. Eddie Gibbs.

Within the overall framework of the concentration model 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)
service of God as a pastor or as part of a pastoral staff. It is also a useful program for those whose church or denomination does not require the M.Div. degree as a qualification for pastoral ministry. The curriculum covers the basic areas of theology, biblical studies and ministry. When this concentration is joined with supervised ministry in a local church, the outcome promises to be especially effective in the preparation of students for pastoral ministry in today's world. **Faculty Coordinator: Ministry Division.**

Within the overall framework of the concentration model described above, the M.A. in Theology with a concentration in evangelism requires the following 28 units:

Each of the following:
- PM 503 Pastoral Theology
- Any MIN3 M.Div. core course (Evangelism)
- Any MIN4 M.Div. core course (Christian Formation and Discipleship)
- Any MIN5 M.Div. core course (Pastoral Care and Counseling)
- Any MIN7 M.Div. core course (Field Education church internship)
- Any MIN8 M.Div. core course (Missions)

Select one:
- CO 500 Communications and CO 503 Advanced Communications or PR 500 Homiletics

**Apologetics.** The Master of Arts in Theology with a concentration in apologetics has been formulated by the theology faculty in response to students' desire for specialization in the argument for the divine origin and authority of Christianity. Through study of theology, church history, ministry and biblical studies, in combination with a variety of elective courses (up to 32 units), students can equip themselves for teaching within the church or for the pursuit of the Great Commission within the marketplace. **Faculty Coordinator: Theology Division.**

Within the overall framework of the concentration model described above, the M.A. in Theology with a concentration in apologetics requires the following 32 units:

Each of the following:
- PH 500 Reasoning in Religion
- ET 501 Christian Ethics
- PH 508 Issues in Apologetics

Select one:
- PH 504 Christian Worldview and Contemporary Challenge
- MB 525 World View and World View Change
- MB 583 Discovering Methods in World View
- GM 555 Black Culture and World View
- GM 560 Historia y Cultura Hispanicos

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

Select any three courses in Philosophy or Ethics

All of the following:
- Theological German (4 units)
- Biblical Studies (24 units)
- Theology and Church History (24 units)
- Research (4 units)
- Communications (4 units)
- Ministry, Spirituality, Globalization (4 units)
- Electives (8 units)

**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: Theology Division.**

Within the overall framework of the concentration model 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 555 Black Culture and World View
- GM 560 Historia y Cultura Hispanicos

Select three:
- PH 505 Theories of Human Nature
- ST 524 Introduction to Cross-Cultural Theology
- GM 519 Christian Perspectives on Popular Culture
- PH 506 Apologetics
- MT 520 Biblical Foundation of Mission

MT 537 Theologizing in Mission
MR 552 History of the Muslim-Christian Encounter
MB 541 Communication of Innovation
MR 550 Introduction to Islam
MR 551 Muslim Evangelism
MT 510 Doing Theology in Context
GM 526 Influential Lay Christian Thinkers
Any ET (Ethics) course
Any EV (Evangelism) course

**Philosophy.** The philosophy concentration within the Master of Arts in Theology has been formulated by the theology faculty to facilitate students' desire to specialize in the study of philosophy. The curriculum is focused on philosophy courses, complemented by biblical studies, theology, church history, communication, ministry and theological German. This concentration assists students as they pursue their interest in philosophy and its impact on theology. **Faculty Coordinator: Theology Division.**

Within the overall framework of the concentration model described above, the M.A. in Theology with a concentration in philosophy requires the following:

Philosophy Concentration (24 units):
- PH 501 Reasoning
- PH 548 Theological Uses of Postmodern Philosophy

Select any three courses in Philosophy or Ethics

All of the following:
- Theological German (4 units)
- Biblical Studies (24 units)
- Theology and Church History (24 units)
- Research (4 units)
- Communications (4 units)
- Ministry, Spirituality, Globalization (4 units)
- Electives (8 units)
Christian Higher Education Model

The Master of Arts in Theology with a concentration in Christian higher education is designed to prepare women and men for leadership in church-related and Christian colleges, universities and seminaries. It seeks to develop the competencies needed for effective ministry to students through the service units of residence life, student and academic services, admissions, administration, institutional advancement and campus ministries. Persons who are called to professional servant-leadership in Christian education will find this program to have an emphasis on understanding the theological, biblical and historical base for Christian higher education to advance the goal of integration of faith and learning. This training is provided through classroom instruction, internships and work experiences.

The curriculum is designed to meet the needs of two student profiles: (1) the professional who is currently employed in the field without the benefit of appropriate academic preparations, and (2) the recent graduate who through leadership experiences discovers gifts for the helping professions and desires to be prepared to serve in the field of Christian higher education.

In addition to a specially designed curriculum of biblical studies, church history and theology, the Master of Arts in Theology with a concentration in Christian higher education requires a minimum of 36 units in Christian higher education, as follows:

Each of the following:

- HE 501 History, Theology and Philosophy of Christian Higher Education
- HE 503 Understanding College Students
- HE 505 Leadership and Character Development
- HE 507 Leadership in Diversity: Gender, Multicultural and Ethnicity
- HE 511 Administration in Higher Education
- HE 571 Christian Higher Education Practicum 1
- HE 572 Christian Higher Education Practicum 2
- HE 573 Christian Higher Education Practicum 3

Select two of the following:

- HE 520 Seminar in Professional Development and Mentoring: Student Affairs
- HE 521 Seminar in Professional Development and Mentoring: Admissions
- HE 522 Seminar in Professional Development and Mentoring: Institutional Development

In addition to the requirements for admission to the Seminary and to the Master of Arts in Theology program, applicants for this concentration are required to demonstrate leadership interests and competence through previous responsibilities (e.g., student government, residence halls, campus ministry, etc. or full-time employment in Christian higher education), and to be available for a personal interview. A concentration in Christian higher education leadership development is also offered within the Master of Arts in Christian Leadership degree program. Faculty Coordinator: Dr. Patrick Lattore.

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, 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.

The program is intended for lay people who are called to specialized positions such as youth pastors or campus ministers, administrators in Christian colleges 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:

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, parachurch or Christian higher education 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 the 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. Applicants to the Christian higher education concentration of this degree program will be accepted only if they have prior appropriate and related work experience in the area of higher education. Those applying to the program with a concentration in the ministry of the laity will be expected to have previous work experience and activity in the church as a lay person. Those applying to the adolescent ministries concentration will be required 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 studies done elsewhere if they are relevant to the degree program and area of concentration. The degree may be earned through coursework taken on the Pasadena campus, Fuller’s Extended Education sites, or the Institute of Youth Ministries, the Seminary’s joint program with Young Life. However, not all courses, especially those required for certain concentrations, may be readily available at all off-campus sites.

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.

Biblical Studies
Select one from each of the following groups:
1. OT 501 Pentateuch
   OT 536 Issues in Old Testament Theology
2. NE 503 Biblical Interpretation
   NE 518 Romans
   NE 546 Hebrews
   NE 548 Epistles of John
   NS 500 New Testament I
   NS 501 New Testament II
3. NS 546 Community and Leadership in Paul
   NE 526 Community Issues in 1 Corinthians
   NS 553 Spiritual Gifts
4. NS 559 New Testament Spirituality
   NS 521 New Testament Ethics
   NS 550 Lifestyle and Ethics in Paul

Church History and Theology
Select one from each of the following groups:
1. CH 504 Modern Church History
   CH 506 American Church History
   CH 521 Evangelicals in America
   CH 520 American Protestant Theology
2. ST 501 Systematic Theology I: Theology and Anthropology
   ST 502 Systematic Theology II: Christology and Soteriology
   ST 503 Systematic Theology III: Ecclesiology and Eschatology
   ST 512 Theological Anthropology and the Revelation of God
   ST 514 reconciliation and the Healing of Persons
   ST 516 Theology of Christian Community and Ministry
3. PH 508 Issues in Apologetics
   PH 504 Christian World View and Contemporary Challenge
4. Any ET (ethics) course

Ministry
Select one from each of the following groups:
1. GM 520 Foundations for Spiritual Life
   GM 515 Introduction to Christian Spirituality
2. HE 505 Leadership and Character Development
3. CF 507 Building Christian Community Through Small Groups
   CN 520 Pastoral Counseling
   CO 500 Communication (2 units) and
   CO 503 Advanced Communication (2 units)
4. HE 507 Leadership in Diversity: Gender, Multicultural and Ethnicity
   ML 520 Introduction to Leadership Theory
5. HE 571 Christian Higher Education Practicum 1
   FE 523 Lay Leadership and Development Practicum
6. HE 572 Christian Higher Education Practicum 2
   CF 565 Empowering the People of God
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 Seminary's 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

Three concentrations are offered at the present time: adolescent ministries, Christian higher education and ministry of the laity.

Adolescent Ministries. This concentration in the Master of Arts in Christian Leadership is designed for those who are involved in or preparing for ministry to adolescents in the local church or through parachurch organizations. It may be pursued on the Pasadena campus, through any of Fuller’s primary Extended Education areas, or through the Institute of Youth Ministries, the joint program of Fuller Seminary and Young Life. Faculty Coordinator: Dr. Terence McGonigal.

Select four courses from one of the six groups below, or combine any four courses from the groups to build a personalized concentration:

1. CF 550  Adolescent Culture
   GM 547  Christianity and Urban Culture
   CF 543  Dynamics of Adolescent Development
   GM 519  Christian Perspectives on Popular Culture

2. CF 540  Philosophy and Models of Youth Ministry
   GM 57?  Community Resources and Urban Youth Work
   GM 57?  Urban Ministry Resources Planning and Development
   GM 547  Christianity and Urban Culture
   EV 514  Urban Evangelism

3. CN 523  Intervention Counseling Skills
   CF 552  Crisis Intervention in Youth Ministry
   MF 511  Counseling the Family System
   CF 549  Adolescent Sexuality and Pastoral Ministry

4. FE 527  Strategic Planning for Incarnational Youth Ministries
   CF 547  Development Strategies for Incarnational Youth Ministries
   CF 586  Dynamics of Youth Leadership
   CF 583  Basic Skills in Learning Supervision

5. GM 508  Imitation of God in Life and Ministry
   GM 515  Introduction to Christian Spirituality
   GM 521  Christian Lifestyle
   GM 529  The Liberation of the Laity
   CF 565  Empowering the People of God

6. MB 530  Language and Culture Learning and Mission
   MB 540  Intercultural Communication
   MB 545  Communicating the Gospel
   MB 576  Incarnation and Mission Among the Urban Poor
   EV 514  Urban Evangelism

Christian Higher Education. This concentration is designed to enhance the knowledge and skills of persons for administrative and service positions at Christian colleges and graduate schools. In general, this program seeks to develop competencies for ministry to students in the areas of residence life, admissions, academic services, campus ministries, students services and student activities. In addition to Fuller’s regular sites, courses in this concentration may be offered from time to time in various areas around the country to accommodate students who are employed full-time in Christian higher education. Such persons may also apply to receive practicum credit for campus work experiences. Faculty Coordinator: Dr. Patrick Lattore.

Each of the following:
   HE 503  Understanding College Students
   HE 511  Administration in Higher Education
   HE 501  History, Theology and Philosophy of Higher Education

Select one:
   HE 520  Seminar on Professional Development and Mentoring: Student Affairs
   HE 521  Seminar on Professional Development and Mentoring: Admissions
   HE 522  Seminar on Professional Development and Mentoring: Institutional Advancement

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. Robert Banks.

Select one from each of the following groups:

1. GM 525  The Liberation of the Laity (required)
2. GM 526  Influential Lay Christian Thinkers
   GM 519  Christian Perspectives on Popular Culture
3. GM 521  Christian Lifestyle
   ET 518  Theology and Ethics of Everyday Life
   ET 527  Values in the Workplace
4. CN 516  Training Lay Counselors in the Church
   EV 508  Evangelism in the Local Church
   CF 504  Inductive Bible Study

Select one:

1. GM 525
   2. GM 526
   3. GM 521
   4. CN 516

Each of the following:

- HE 503
- HE 511
- HE 501
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). Its purpose is to promote research, provide instruction in the field of theological knowledge, and to prepare future scholars and teachers. 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 its director, who has the rank of associate dean, assisted by the Center’s coordinator. 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, Biblical Studies, History, Theology, Ethics, and Philosophy of Religion/Apologetics.

Doctor of Philosophy (Ph.D.) Degree

The degree of Doctor of Philosophy is the highest academic degree awarded by the 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 provide 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 language examinations, 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. Upon approval of the dissertation, the candidate must pass an oral examination as the final requirement.

Admission Requirements. General standards for admission to the 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 equivalent from an accredited institution.

An M.A. degree from an accredited institution is normally considered acceptable for admission. If the student’s previous study has not included the study of Hebrew and Greek to the level required by the Fuller M.Div., the student must demonstrate competence by examination or coursework during the first year in order to remain in the program. Enrollment in a major concentration is contingent upon completion of coursework equivalent to the corresponding core requirements in the Fuller M.Div. curriculum.

An overall grade point average of 3.5 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 and quantitative) GRE score of 1050 is normally considered a minimum entrance requirement, with preference given to those with verbal scores in excess of 600.

Applicants whose native language is not English must have taken the Test of English as a Foreign Language (TOEFL) with a minimum score of 600. Test scores must not be more than five years old. Applicants who have completed an M.A. or M.Div. degree in the United States with an acceptable grade point average are not required to retake the TOEFL. Students who may have entered a master’s-level degree program in the United States without taking the TOEFL must take the examination before they are eligible for admission to the Ph.D. 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.

Graduate Assistantships, Teaching Fellowships and Scholarships. 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 scholarships are awarded annually to Ph.D. students. Major tuition scholarships cover tuition for a course taken within the school year for which the award is given. Minor tuition scholarships cover part of the tuition. First-year students are eligible for both major and minor scholarships.

**Concentrations and Fields.** During the first year of study, students are assigned by the CATS Committee to their primary mentor. A student's primary mentor is a professor working in the major field of the student's research. A second mentor, not necessarily chosen from the major field, is appointed by the CATS Committee 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 or directed studies. Major research papers are a component in all seminars and directed studies. In some concentrations there are core courses which all students in that concentration must take in Stage One (first five seminars) 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 seven concentrations offered by the Center: Old Testament, New Testament, Biblical Studies, History, Theology, Ethics, and Philosophy of Religion/Apologetics. 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 their minor field. The minor field must be chosen from the concentrations offered by the Center.

Biblical Studies majors take all nine courses in Old Testament and New Testament, with at least three courses in each of these two fields. Biblical Studies majors who wish to specialize in Hermeneutics take at least three courses in Hermeneutics.

**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 languages that relate to their field of study. In addition to New Testament Greek and biblical Hebrew, which are required for admission to the program, Ph.D. students must demonstrate knowledge of a modern language (normally German or French) and one ancient language (normally Latin), by the beginning of the fall quarter of their second year of study. Old Testament majors must substitute Aramaic or Syriac for Latin, and New Testament and Biblical Studies majors may also substitute Aramaic for Latin. Students may take up to three graduate seminars or directed readings courses while completing their first modern language requirements and their ancient language requirements. The initial language requirements must still be satisfied by the deadline stated above. Students must also demonstrate knowledge of a second modern language (French or German) before the fifth course is taken.

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 either Akkadian or Arabic. Old Testament majors may choose to do a Semitics minor in which they would take 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 any of these languages 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, students may petition to be examined in that language instead of one of the above prescribed languages.

**Course Work.** This phase of the Ph.D. program is divided into two stages, with the Comprehensive Examinations placed between the stages. Stage One consists of five graduate seminars or directed readings courses. In Stage One, students are required to take three courses in their major concentration and two courses in their minor concentration. Stage One must include a methods seminar 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 and the CATS Committee.

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

Passage of the Comprehensive Examinations leads to Stage Two of the 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. 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 automatically transferred 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 request 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.

**Comprehensive Examinations.** Comprehensive Examinations are taken following the completion of the fifth graduate seminar or directed reading course and the three language requirements (one ancient and two modern). Three examinations will cover subject matter in the student's major concentration and one examination will cover subject matter in the student's 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 may not proceed further.

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 request 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.

**Comprehensive Examinations.** Comprehensive Examinations are taken following the completion of the fifth graduate seminar or directed reading course and the three language requirements (one ancient and two modern). Three examinations will cover subject matter in the student's major concentration and one examination will cover subject matter in the student's 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 may not proceed further.
Dissertation and Oral Examination. A scholarly dissertation must be presented and approved and the candidate must complete an oral examination as the final requirements 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. 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 formal approval by the CATS Committee.

2. Dissertations are expected to make use of the required languages, where appropriate, and incorporate the results of course work 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. Candidates must submit two copies of their dissertations to the CATS office no later than December 31 of the year preceding the Spring graduation. These copies will then be sent for formal evaluation to the two internal examiners (normally the primary and secondary mentors). The student will have opportunity to make revisions to the dissertation based on the internal readers' comments. 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 through the CATS Committee.

8. All candidates must successfully complete an oral defense of the dissertation following the examiners' reading of the dissertation. The oral defense, with its focus on the dissertation, provides the opportunity for examiners and faculty to review the dissertation with the candidate, and resolve questions of competence. The examination normally involves both mentors, the Graduate Faculty of the major field department, representatives of the CATS Committee, plus a review of the written comments of the external examiner (if not present). In preparation for the oral examination, candidates will present by April 15 of the year of graduation five unbound copies of their dissertations. These copies should embody any corrections and necessary alterations noted by the examiners. All revisions should be made in consultation with the primary mentor. The oral examination will take place before the end of April in the year of graduation.

9. 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 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.

10. In all cases where a reader grades a dissertation Resubmit the original recommendations of the readers will be reviewed in the oral defense following the resubmission of the dissertation. Only one resubmission is normally permitted.

11. After passage of the oral examination, three copies of the dissertation in its final form will be presented to the office of the Center for Advanced Theological Studies by May 15 of the year of graduation. Two copies must be on 100 percent rag paper for binding. The third copy will be sent to University Microfilms International for microfilming. Students may not graduate until the oral examination is passed and the three copies of the dissertation in final form have been submitted.

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 the Seminary may be found in the second section of this catalog. Applicants should possess an M.Div. (or comparable) degree, 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. Applicants whose first language is not English must have passed the TOEFL (Test of English as a Foreign Language) with a minimum score of 600. International applicants to the program who have earned an M.Div. degree in the United States with an acceptable grade point average are not required to retake the TOEFL. If a student entered a degree program in the United States without having taken the TOEFL, the student must take the examination to be admitted to the Th.M. program.

Admission to the program is made once a year, with most students beginning their program in the summer or fall quarters. Applications for admission must be received by January 15. Applications files, including all transcripts, references, TOEFL scores, and supporting documents, must be completed by February 15. Notification of decisions are sent out by April 15. Depending on the availability of openings in the program, the CATS committee will consider applications at other times for those desiring to enter in the winter or spring quarters. Applications must be complete at least two months prior to the beginning of the quarter.

Areas of Concentration. The Th.M. is offered in the same areas of concentration as the Ph.D.: Old Testament, New Testament, Biblical Studies (combining Old Testament and New Testament), History, Theology, Ethics, and Philosophy of Religion/Apologetics. As the program develops, it is envisaged that a concentration in Ministry will be added. The Th.M. requires students to identify an area of concentration and to take at least half their coursework (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, normally a seminar, 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 is designed to allow students to take up to 24 of the required 48 units through four-unit (500-level) courses, and the remaining 24 units through eight-unit (800-level) courses. The four-unit courses are intended to provide opportunity for 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. Students are required to take at least half of their coursework (24 units) in one of the designated fields of concentration. This may be achieved through a combination of requisite eight-unit and four-unit courses. Subject to the availability of places in seminars and directed reading courses, students may elect to take all their courses from those offered at the eight-unit level.

The 48-unit program is designed to require one calendar year of full-time study, or its equivalent. 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.

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 or Foundation Seminar in the area of the student’s concentration;
- One 8-unit seminar or directed study 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.

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 4-unit course for which credit has been given toward another degree may count toward the Th.M. Students are not permitted to reduplicate previous coursework, 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 (subject to the needs of the student’s concentration and the overall program requirements) to take any four-unit course offered by the Seminary on campus or in extension in fulfillment of their degree requirements. All eight-unit courses must be taken on campus, and be supervised by a resident member of the Graduate Faculty.

Language Requirements. Students who wish to specialize in Old Testament, New Testament, or Biblical Studies, 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 up to eight units of credit in the Th.M. program.

The Th.M requires competence in a language in addition to one or more of the biblical languages. In order to fulfill this requirement, students may take courses in one of the following languages for credit (up to eight units) as part of their coursework:
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 a four-unit language course will be the same as for other four-unit 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 take another course from the curriculum instead of the language course. Students who have taken a foreign language for credit in another degree program may petition the CATS Committee to substitute another course for the theological language course. Students may also petition the CATS Committee to substitute a different language from those listed above, provided that the language is relevant to their coursework.

All language study (except in the case of students specializing in Semitic languages) must be completed prior to taking the final two 8-unit courses.

Students who specialize in Old Testament with a special emphasis on Semitic languages may fulfill their 8-unit level course requirements by taking a methods seminar in Old Testament and their remaining courses in Semitic languages. In their case, a thesis is not required in order to complete their degree.

Thesis. The thesis is designed to demonstrate the student’s competence in his or her area of concentration. It should deal with a specific topic in a way comparable with a paper published in a professional journal. The aim should be stated at the outset, and should be accompanied by a statement of purpose. The normal length of the thesis is 45-50 pages of double-spaced text, exclusive of notes and bibliography. The thesis must be submitted complete and ready for examination by May 1 of the year in which the student wants to participate in commencement. The thesis is examined by the student’s mentor.

Mentors. At the outset of a student’s program the CATS Committee will assign a member of the Graduate Faculty as the student’s mentor. The mentor, who teaches in the area of the student’s concentration, is responsible for advising the student about courses, and for supervision and examination of the thesis. The student is required to take at least the eight-unit thesis course with the mentor. All Full, Associate, and Contributing Members of the CATS Graduate Faculty are eligible to serve as mentors.

Graduation. Students must have fulfilled all course, examination and thesis requirements in order to be eligible to participate in the commencement ceremony. Students may be cleared for graduation during any quarter of the academic year provided that all degree requirements have been met.

Relation to Other School of Theology Degree Programs. The Th.M. is designed as a self-contained terminal degree. However, it may lead to the Ph.D. degree, either as a complement to the D.Min. degree. Students are not permitted to transfer directly to the Ph.D. A fresh application for admission to the Ph.D. must be made. Entrance to the Ph.D. program is subject to meeting the specified entrance requirements, and competition for available places.

Students with a Th.M. from Fuller (or another accredited school) who are admitted to the Ph.D. program are granted 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 take the Th.M. as a terminal degree. Those students who have completed Stage One of the Ph.D. program (the first five eight-unit courses, language examinations, and comprehensive examinations) and have been informed that the level of their work and their performance in the Ph.D. does not warrant continuance in it, may present a thesis on the basis of previous coursework. 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 coursework for the Th.M. by taking further eight-unit and four-unit courses in fulfillment of their degree requirements.

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 Old Testament, New Testament, Biblical Studies, Theology, History, Ethics, or Philosophy of Religion/Apologetics, as well as to extend their knowledge and competence in the wide variety of courses offered by the Seminary on campus and in extension.

For more information on the Th.M. degree and its policies, please refer to the Graduate Students’ Handbook available in the CATS Office.

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 fall 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. Students who do not register for three successive quarters (not including summer quarter) will be automatically placed on the Inactive list. In order to reenter the program they must petition the CATS Committee in writing. Reentry is subject to availability of place, full payment of fees, and the approval of the CATS Committee.

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 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, convocations, seminars, symposiums and workshops;
2. Join theology with other disciplines to address specific areas of ministry, such as ministries to youth, cross-cultural ministries and marriage and family ministries;
3. Utilize the professional expertise of parachurch ministries, such as Young Life;
4. 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.

Marriage and Family Ministries Program

The Marriage and Family Ministries Program is an expression of the function of theological education to train persons for ministry to the family. The program affirms the importance of the institution of the family in the Kingdom of God and commits itself to a ministry of building the church through strengthening its families. Consonant with this concern, the primary focus of the program is upon the preventive dimension of ministry to families which is shaped by the authority of God’s Word and the insights of the social and behavioral sciences.

The secondary focus is the counseling or corrective phase of ministry to the family. This aspect is devoted to the growth and development of skilled marriage and family counselors.

A marriage and family ministries concentration is available in the M.Div. program of the School of Theology. This program is designed to be an extension of Christian ministry at both the church and the parachurch levels. Graduates receive training for a vocation which is intended to be exercised within a responsible community of Christian service.

For students interested in a program accredited by the American Association for Marriage and Family Therapy (AAMFT), the Master of Science degree in marital and family therapy is offered by the School of Psychology.

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, academic advisers and the director of the Cross-Cultural Studies Program will help tailor the program to individual goals for ministry and to the specific geographic area of service.

Christian Formation and Discipleship

The Christian Formation and Discipleship Program at Fuller Theological Seminary exists to help develop persons for the educational and discipleship ministries of the church. The program affirms the importance of enabling all members of the church—adults, youth and children—to become knowledgeable, equipped and loving disciples of Jesus Christ, serving him in all of life as responsible members of his church. The program seeks to prepare pastors and teachers "to equip the saints for the work of ministry" (Ephesians 4:11-12). Because of this focus on the teaching/equipping ministries of the church, the program is designed for:

1. The pastor who wishes to develop understanding and skill as a teacher in the congregation.
2. The person who wishes to specialize in the educational and discipling ministries of the church.
3. The para-church worker or layperson who wishes to develop competencies in the area of helping persons come to Christian maturity.

A special program of faculty involvement, advising, internships and special activities is available to those in either the M.A. or the M.Div. Christian formation and discipleship concentration. Specific information on the admission requirements and curriculum for both the M.Div. and M.A. degrees with concentrations in Christian formation and disciplehip can be found under the sections of these degree programs.

In addition, a special concentration in youth ministries is offered in both the M.A. and M.Div. degree programs under the direction of the Christian formation and discipleship program.

Ministry of the Laity

To underline and assist in the development of its strong commitment to the ministry of the laity, Fuller Theological Seminary has established the Homer L. Goddard Chair of the Ministry of the Laity. This professorship, coupled to the already extensive curricular commitment of the Seminary, enables students to focus on the ministry of the laity while at the Seminary.

This area covers concerns of interest to those entering pastoral, educational, parachurch or non-church vocations. Courses in this area are offered in all divisions of the School of Theology and explore ways in which the people of God can fully implement the priesthood of all believers within the church, as well as fulfill their ministry in the world. Courses aim to produce, or assist students to equip, theologically aware Christian capable of making a significant contribution in their homes, neighborhoods, churches, workplaces, places of leisure, cities and nations. This takes place through relevant biblical, historical, theological and ethical investigations, as well as through highly focused social and cultural analyses of central aspects of contemporary life. The emphasis is both on cognitive understanding and development of an everyday spirituality and a practical response to everyday issues. Alongside study, experience and action provide some of the agenda and direction for practical theological reflection.

Anyone undertaking an M.Div. or an M.A. in Theology who wishes to undertake a special emphasis on the ministry of the laity may use the following list as a guide. It is neither prescriptive nor exhaustive. It only identifies courses which have an intentional lay orientation. Other electives would be relevant depending on a student’s interests. A directed study (GM 590) could also be undertaken with an emphasis on the ministry of the laity.

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<th>Course Code</th>
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<td>NS 545</td>
<td>Paul on the Church and Ministry</td>
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<td>NS 549</td>
<td>Paul on Personal and Social Morality</td>
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<td>CH 576</td>
<td>Women and the History of Theology</td>
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<td>ET 518</td>
<td>Theology and Ethics of Everyday Life</td>
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<td>ET 527</td>
<td>Values in the Marketplace</td>
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<td>Christian Perspectives on Popular Culture</td>
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<td>Liberation of the Laity</td>
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<td>GM 526</td>
<td>Influential Lay Christian Thinkers</td>
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<tr>
<td>CF 565</td>
<td>Empowering the People of God</td>
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<tr>
<td>CN 516</td>
<td>Training the Laity as Counselors</td>
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<tr>
<td>EV 508</td>
<td>Evangelism in the Local Church</td>
</tr>
<tr>
<td>PM 507</td>
<td>The Equipping Pastor</td>
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Students may also undertake a Master of Arts in Christian Leadership with a concentration in ministry of the laity. Further information may be found in the earlier section on this degree program.

Theological Studies Programs for African American and Hispanic Ministers

The Theological Studies Programs for African American and Hispanic Ministers combine theological and pastoral studies designed to assist women and men in their ministry in the African American and Hispanic communities. These programs are open to qualified persons who do not have a baccalaureate degree but have significant involvement in the church’s ministry for five or more years and are at least 35 years of age.

Entrance into either program is coordinated by the program director and staff and an advisory committee. Upon recommendation by this committee, the applicant may be accepted as a special non-degree student. Admission to the African American Ministers Program is only considered in the fall and spring...
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. 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 4-5 years, the Master of Divinity degree in 5-6 years, or an Institute of Graduate Studies in two years. Degree programs can be accelerated by including summer courses and/or two week intensives.

Further information may be obtained from the academic advising office.

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, 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. 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, and
3. 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 graduate 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 on weeknights or weekends in local facilities, and library resources are arranged.

Degree Programs. A student may complete all requirements for the Master of Arts in Theology degree (General Program Model) in several extension centers, including Seattle, the San Francisco Bay Area, Phoenix, and Orange County in Southern California, and up to 24 courses may be taken toward the Master of Divinity degree program. 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. In all locations, courses completed in extension may be applied toward an M.A. or M.Div. degree upon admission to that program.

Further information regarding the Extended Education program may be found in the Continuing and Extended Education section of this catalog.

Institute of Youth Ministries

The Institute of Youth Ministries was established in 1977 to combine the theological resources of the School of Theology with the youth ministries and field training expertise of Young Life Campaign, a leading national evangelical Christian outreach to high school youth. The purpose of the Institute is:

1. To provide an educational program in evangelistic youth ministries that integrates classroom study with extensive field training;
2. To conduct ongoing training programs for those in evangelistic youth ministries, with particular attention to preparation for ministry on the staff of Young Life; and
3. To encourage research in the field of evangelistic youth ministries.

The Institute of Youth Ministries offers a program of theological education leading to the Master of Arts in Christian Leadership, the Master of Arts in Theology or Master of Divinity degree with a concentration in youth ministries. The program of study integrates a foundation of biblical and theological studies with a prescribed concentration in evangelistic youth ministries, designed in cooperation with the Ministry Resources Department of Young Life.

Although the Institute is designed primarily for persons preparing to serve on the staff of Young Life, other persons preparing for ministry with youth may pursue this concentration. Institute personnel and advisers from the School of Theology will help design a curriculum to meet individual needs for preparation in this area of ministry.

Courses leading to a degree with a concentration in youth ministries may be taken at the extension sites of the Institute of Youth Ministries. Field education courses in the Los Angeles area are arranged by resident IYM staff. Biblical, theological and youth ministries courses are offered on the summer campus of the IYM in Holland, Michigan. These courses are open to all Fuller students as space is available. In addition, students on the staff of IYM may complete the field education courses in the immediate context of their staff assignments. A two-year concentration in ministry to troubled youth is offered in Colorado Springs.

A separate program for non-Young Life staff, offering a concentration in youth ministries focused on the local church, is offered on the Pasadena campus under the direction of the Christian formation and discipleship program.
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 a half-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 the 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.

Institute for Christian Organizational Development

The Institute for Christian Organizational Development was established in 1981 to address the need for management training designed specifically for the Christian leader. The Institute offers graduate-level training seminars and short-term workshop experiences in various management areas.

Further information may be found in the Continuing and Extended Education section of this catalog.

Study in Israel

Recognizing the significance of the first-hand study of the history and geography of the Holy Land, Fuller Seminary sponsors, from time to time, a summer program of travel and study in Israel. A typical program includes four weeks of lectures and field study, with an optional additional three weeks that include work in an archaeological dig and travel in Egypt and Jordan. Elective credit (four or eight units) may be arranged.

Elective credit is also available for certain courses taken at the American Institute of Holy Land Studies in Jerusalem.

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 academic dean. 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
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
ST Theology
TH Theology (800-level courses)
TM 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.D., Ph.D.)

Common abbreviations that appear in certain course descriptions:
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.

MFM Marriage and Family Ministries Program
CFD Christian Formation and Discipleship Program
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
Daniel P. Fuller, Professor of Hermeneutics
Donald A. Hagner, Professor of New Testament
David Allan Hubbard, Professor of Old Testament
Robert P. Meyers, Professor of New Testament Interpretation
Russell E. Shetler, Professor of New Testament
Frederic W. Bush, Associate Professor of Old Testament
James T. Butler, Associate Professor of Old Testament
Russell P. Spittler, Professor of New Testament
Marianne T. Meyers, Associate Professor of New Testament
Judith Gundry-Volf, Assistant Professor of New Testament
Samuel J. Gaunt, III, Instructor in Biblical Languages

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 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 exegetical work in the Old Testament is a prerequisite for the required Old Testament book study (to be drawn from either OTB or OTC offerings). 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 evaluation examination in biblical Hebrew. This exam will be arranged upon request.


Reading knowledge means a knowledge of Greek vocabulary and grammar that is sufficient to begin exegetical 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 is given at an announced time at the beginning of fall quarter and in the middle of each quarter. 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, LG512 Beginning Greek will also be offered as a divided course, spread over three quarters 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 Greek over a longer period of time, or those who wish to take other classes at the same time. Beginning Greek is also offered in Spanish over two quarters when there is sufficient need.

LG 500 Introduction to Hebrew I. A four-unit course designed to provide a basic understanding of the Hebrew language and an ability to use exegetical resources. Offered only through the Institute of Youth Ministries. Elective

LG 502 Beginning Hebrew. The elements of Hebrew vocabulary, morphology and grammar. Offered as a two-quarter course, four units per quarter, meeting six hours per week during the first quarter and four hours per week during the second quarter, Fall-Winter and Winter-Spring. Also offered as an intensive course meeting ten hours per week Summer quarter. 8 units. M.Div. core: HEB.


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. Elective. Gaebelein

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. LG512 is a triple course (12 units) and will satisfy the Greek requirement (GRK) for the M.Div. and D.Min. degrees. Offered as a one-quarter intensive course or over three quarters; offered in Spanish over two quarters.

LG 516 Greek Grammar for Exegetical Studies. A study of the exegetically significant categories of Greek grammar and the resources available for understanding these categories. Attention is given to significant New Testament texts involving grammatical questions, and to the place of grammar in exegesis. Prerequisite: LG512. Elective. Kiefer

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. Elective.

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. Elective.


LG 526 Syriac. Continuation of Aramaic study by use of Syriac dialects, including portions of the New Testament text. Prerequisite: LG525. Elective. Bush

LG 530 Beginning Arabic. Introduction to modern standard Arabic grammar, emphasizing the position of the language within the framework of comparative Semitics with reading in Quranic, classical and modern Arabic literature. Prerequisite: LG502. Elective. Bush

LG 531 Advanced Arabic. Continuation of LG530. Elective. Bush

LG 533 Beginning Ugaritic. Readings in the mythological texts from Ugarit, with emphasis upon religious and cultural features, linguistic phenomena and other matters of importance to Old Testament studies. Prerequisite: LG502. Elective. Bush

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. Elective. Gaebelin


LG 545 Comparative Semitics. Designed to introduce the student to the comparative grammar of the Semitic languages in the areas of phonology and morphology. Prerequisite: LG502 and a minimum of two Semitic languages. Elective. Bush

LG 546 Northwest Semitic Texts. Introduction to the more important remains of the Northwest Semitic sphere from the first millennium B.C. Elective. Bush

LG 590 Directed Study in Language. Advanced study or special projects may be arranged through the language department.

Old Testament (OT)

OT 501 Pentateuch. The contents and theology of the first five books of the Old Testament. Primary attention will be given to literary nature and structure and theological message. Theories of origin and genetic development will also be covered. M.Div. core: OTA. Bush, Butler

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. Prerequisite: OT501. M.Div. core: OTA. Hubbard, Allen

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 representative passages. Prerequisite: OT501. M.Div. core: OTA. Hubbard, Butler, Allen

OT 508 Literature del Antiguo Testamento. An overview of the content of the Old Testament cast in its own historical, archaeological, geographical, structural and contemporary context with a view to appreciating its relevance for the New Testament and for today. Prerequisite: Spanish. Elective. W.D. Smith

OT 511 David and Solomon. A study of the text of 2 Samuel 9-20 and 1 Kings 1-2, the Succession Narrative or Court History of David, from canonical, literary and exegetical perspectives. Prerequisites: OT501 and LG502. M.Div. core: OTB. Allen

OT 514 Elijah Narratives. Exegesis of passages in 1 Kings 17 through 2 Kings 2, which are a basis for the study of the nature of prophetic ministry. Prerequisites: OT501 and LG502. M.Div. core: OTB. Allen

OT 515 Isaiah. Exegetical study of selected passages with attention to the various kinds of forms and the theological themes of these passages. Prerequisites: OT501 and LG502. M.Div. core: OTB. Allen


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. Prerequisites: OT501 and LG502. M.Div. core: OTB. Butler

OT 520 Hosea. A book study emphasizing literary form and structure, theological content and exegesis of important passages. Elective. Hubbard, Allen

OT 521 Amos. A book study emphasizing literary form and structure, theological content and exegesis of important passages. Prerequisites: OT501 and LG502. M.Div. core: OTB. Hubbard, Allen

OT 522 Joel and Michah. Form, redaction and structure will be the aspects employed to elucidate the purposes and meaning of the prophetic oracles of these books. Prerequisites: OT501 and LG502. M.Div. core: OTB. Allen

OT 524 Proverbs. Exegesis of selected passages with attention to the forms and content of wisdom teaching. Prerequisites: OT501 and 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. Prerequisites: OT501 and LG502. M.Div. core: OTC. Hubbard, Allen

OT 526 Psalms. An exegetical and kerygmatic study of some of the Psalms. Prerequisites: OT501 and LG502. M.Div. core: OTC. Hubbard, Allen

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 theodicy in Israel and the ancient Near East. Discussion is given to implications for Christian understanding of and approaches to suffering. Prerequisites: OT501 and LG502. M.Div. core: OTC. Also taught without prerequisites (elective). Butler

OT 529 Ezra-Nehemiah. Exegesis in these two books with an eye to historical background and literary purpose. Prerequisites: OT501 and LG502. M.Div. core: OTC. Hubbard, Butler

OT 530 Archaeology and the Bible. A survey of the archaeology of the Near East and its relevance to the Bible from the beginning through Old Testament times. Elective. Gaebelin

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. Elective. Bush

OT 532 History and Geography of Israel. A study tour of three weeks exploring ancient biblical settings. Lectures, field studies and visits to archaeological sites which pertain to the history of the Scriptures. Elective.

OT 534 Old Testament Theology. An introduction to the various approaches to the problematic nature of Old Testament theology. Emphasis given to the theology of the Psalter and to the relationship between the Old and New Testaments. Prerequisite: OT501. M.Div. core: OTA or OTC. Hubbard

OT 536 Issues in Old Testament Theology. Reading and critical discussion of recent literature, including contemporary expositions of central themes (e.g. creation, covenant) as well as treatments of larger issues of integration and hermeneutics. Elective. Butler

OT 540 Old Testament Exegesis. A detailed study of a selected book of the Old Testament (which will be specified when offered), with an emphasis on exegesis and application. Offered only as a part of the M.A. program of the Institute of Youth Ministries.

OT 555 The Mishnah and the Messiah. A survey of the various types of literature produced by the Pharisees, Scribes, Rabbis and sages of classical Judaism. Elective. Fruchtenbaum

OT 588 Old Testament Critical Approaches. A seminar devoted to the various approaches used in current scholarship and their value in elucidating the Old Testament. Elective. Allen

OT 590 Directed Study in Old Testament
New Testament Studies (NS)

NS 500 New Testament 1. An introduction to the literature of the four Gospels, including attention to the background, critical issues, and theological motifs. M.Div. core: NTT.


NS 505 The Unity of the Bible. The hermeneutical problem of relating the intended meanings of the biblical writers into a unity. Tracing through God's purpose in redemptive history from creation to the consummation. Prerequisites: NS500 and NS501 (and OT501 if used for OTC). M.Div. core: OTC or NTT. Also taught in Spanish (Unidad de la Biblia). Fuller, Canales

NS 507 Gospel and Law. An examination of the presumed origins of an antithesis between the Gospel and the Law in Galatians 3:12 and Romans 10:5-8, and implications for covenant theology and contemporary dispensationalism. Prerequisites: NS500 and NS501. M.Div. core: NTT. Fuller

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. Prerequisites: NS500 and NS501. M.Div. core: NTT. Thompson


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. Elective. Banks

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, NS500, NS501 and permission of instructor. M.Div. core: NTT. Spittler

NS 531 Pauline Theology. An examination of Paul’s theological and missionary preaching, with special emphasis on Christology, salvation, ethics, eschatology and leading exegetical issues. Prerequisites: NS500 and NS501. M.Div. core: NTT. Spittler

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. Prerequisites: NS500 and NS501. M.Div. core: NTT. Gandry-Volf

NS 535 Sermon on the Mount. An inductive study in the English Bible of Matthew 5-7. The goal is to grasp the intended meaning of the author/redactor. Elective. Fuller

NS 539 Early Christologies. A study of New Testament Christology from the perspective of the major titles and designations used of Jesus in the New Testament writings, with special emphasis on the relevant context of Judaism, Hellenism and the developing Church. Prerequisites: LG512, NE502, NS500, NS501, and permission of instructor. Elective.

NS 541 Jesus and the Kingdom. A biblical-theological study of Jesus’ ministry and its relationship to the Kingdom of God, with special focus on the meaning of the Kingdom of God in Judaism and on Jesus’ teaching about the Kingdom as found in the Gospels. Prerequisites: LG512, NE502, NS500 and NS501. M.Div. core: NTT.

NS 545 Paul on the Church and Ministry. 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 responsibility. Prerequisites: NS500 and NS501. M.Div. core: NTT. Banks

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 Paul’s life and correspondence. Elective. Banks

NS 549 Paul on Personal and Social Morality. Examines the way the first urban Christians were encouraged to resolve a range of everyday pressures and dilemmas arising from their culture and beliefs, and explores its relevance to various issues facing Christians today. Prerequisites: NS500 and NS501. M.Div. core: NTT. Banks

NS 550 Lifestyle and Ethics in Paul. The content of this course is similar to NS549, except that it does not assume an introductory knowledge of the New Testament and therefore gives more attention to Paul’s life and correspondence. Elective. Banks

NS 552 Prayer. An examination of the passages throughout the Bible relating to the subject of prayer, with a goal of achieving a biblical theology of prayer that will urge each to avail themselves more fully of this blessing. Prerequisites: NS500 and NS501. M.Div. core: NTT. Fuller

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. Spittler

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 590 Directed Study in New Testament Theology.

New Testament Exegesis (NE)

NE 500 Hermeneutics. Practice in developing skill in grasping the authors’ intended meanings of Philippians, chapters 1-2 (in Greek). The question of how we know these meanings are God’s word is also addressed. Prerequisite: LG512. M.Div. Core: HERM. Fuller


NE 503 Biblical Interpretation. Learning to interpret the Bible by working with Matthew 5-7 (The Sermon on the Mount) in the English Bible. Emphasis on the fundamentals of analytical reading; coming to terms with words; construing propositions and grasping how they relate

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to preceding or following propositions; tracing the author’s line of thought; and applying meaning to life situations. Elective. Fuller.

NE 504 Principios De Interpretación Bíblica. An introduction to the basic principles of hermeneutics aimed at providing the student with the necessary tools for and a working knowledge of biblical exegesis. Prerequisite: Spanish. Elective.


NE 508 Gospel of Matthew. Exegesis of selected portions of the Greek text with special attention to Matthew’s theology as determined by reduction-critical analysis. Prerequisites: LG512; NE502 or NE500; NS500 and NS501. M.Div. core: NTE. Hagner

NE 510 Gospel of Mark. A study of the Marcan narrative which gives attention to selected texts and passages, major themes and recent interpretation of this Gospel. Elective.

NE 514 Gospel of John. A study of the Gospel of John, emphasizing its literary character, relationship to the Synoptics, distinctive presentation of Christ, and historical setting. Prerequisites: LG512; NE502 or NE500; and NS500. M.Div. core: NTE. Thompson

NE 518 Romans. A study 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. Elective. Fuller

NE 520 Romans 1-8. Using the method of NE500 to gain understanding of Paul’s intended meaning of this segment. Prerequisite: NE500. Elective. Fuller

NE 522 Romans 9-11. Using the method of NE500 to gain understanding of Paul’s intended meaning of this segment. Prerequisite: NE500. Elective. Fuller

NE 526 Community Issues in 1 Corinthians. Pastoral hints for a balanced response to community disorders springing from the impact of a racially mixed society upon a five-year old charismatic church. Elective. Spittler

NE 530 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, NS500, NS501, and either NE500 or NE502. M.Div. core: NTE. Hagner

NE 534 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, NS500, and either NE500 or NE502. M.Div. core: NTE. Hagner

NE 542 The Prison Epistles of Paul. Philippians, 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. Elective.

NE 544 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, NS500, NS501, and either NE500 or NE502. M.Div. core: NTE. Hagner

NE 546 Hebrews. Interpretation of this creative book against the background of first-century Jewish literature and institutions. Spiritual values for personal growth and sermon preparation. Elective. Hagner, Spittler

NE 548 Epistles of John. An exegetical study of 1, 2, 3 John with a view toward understanding its message to the church, both past and present. Prerequisites: LG512, NS501, and NE502. M.Div. core: NTE. Thompson

NE 552 1 Peter. An exegetical study of the epistle with a view toward understanding its message to the church, both past and present. Prerequisites: LG512, NS500, NS501, and either NE500 or NE502. M.Div. core: NTE. Thompson

NE 554 James and 1 Peter. An exegetical study of the English translations with a view to determining the books’ message then and now. Elective.

NE 556 The Revelation of John. A study of the Book of Revelation as a specimen of ancient apocalyptic writing, with attention to its historical context and purpose. Elective. Thompson

NE 580 New Testament Exegesis. A detailed study of a selected book of the New Testament (which will be specified when offered), with an emphasis on exegesis and application. Offered only as a part of the M.A. program in the Institute of Youth Ministries.


DIVISION OF THEOLOGY

Faculty
Ray S. Anderson, Professor of Theology and Ministry
James E. Bradley, Professor of Church History
Colin Brown, Professor of Systematic Theology
William A. Dymes, Professor of Theology and Culture
Richard J. Mouw, Professor of Christian Philosophy and Ethics
Nancey Murphy, Associate Professor of Christian Philosophy
Cecil M. Robeck, Jr., Associate Professor of Church History and Ecumenics
Miroslav Volf, Associate Professor of Systematic Theology
John L. Thompson, Assistant Professor of Historical Theology
Geoffrey Bromley, Senior Professor of Church History and Historical Theology

Church History and History of Doctrine (CH)


CH 501 Patristic Theology. A survey of doctrinal development in the early church from the second century to Augustine in the West and John of Damascus in the East. M.Div. core: CHA. Thompson

CH 502 Medieval and Reformation History. The further development of the church, especially in the West, from Gregory the Great through the Reformation. M.Div. core: CHB. Bradley

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. Thompson

CH 504 Modern Church History. The shaping of modern movements and churches from the Reformation to the Ecumenical Movement and Second Vatican Council. M.Div. core: CHC. Bradley

CH 505 Post-Reformation and Modern Theology. A survey of Christian thought from the Counter-Reformation to the present, emphasizing Protestant orthodoxy, Puritanism, Pietism, and the theology of Schleiermacher, Ritschl and Barth. M.Div. core: CHC. Bradley

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
CH 508 Historiography. An examination of theory and methods in church history and historical theology to facilitate graduate work in the field. Elective. Bradley

CH 512 Early Christian Prophecy. A study of the gift of prophecy in the New Testament and patristic period viewed within the context of Hebrew prophetic and apocalyptic and pagan prophetic claims. Issues such as "continuing revelation," the "role of ecstasy," "created sayings," "canon," and "ecclesiastical authority" are addressed and contemporary implications are studied. Elective. Robeck

CH 516 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. Elective. Bradley

CH 517 Western Spirituality. A survey of the practice of piety in the Roman Catholic, Reformed and Arminian traditions with a focus upon the distinctive theology of each. Elective. Bradley

CH 520 American Protestant Theology. A study of major themes in American Protestant thought: Puritanism, the Mercersburg Theology, Liberalism, the Social Gospel, and Neo-Orthodoxy. Elective. Bradley

CH 521 Evangelicals in America. This course investigates the roots of American Evangelicals with attention given to revivalism and social reform. Elective. Bradley

CH 543 Theology of Calvin. An introduction to the thought of John Calvin by reading and analyzing Calvin's Institutes as the culmination of his theological endeavor. Elective.

CH 530 Baptist History. Study of Baptists from their immediate antecedents to their spread throughout the world, with emphasis on development in Great Britain and the United States. Elective.

CH 552 Lutheran History. European backgrounds and American acculturation and amalgamation among the three major Lutheran bodies, with the history of the unity movements. Elective.

CH 554 Disciples History. A survey of the history of the Restorationist Movement in America from its origins in the 19th century until the present. Elective.

CH 562 Church History Seminar. An examination of selected themes and documents from the early, medieval or modern periods of the church. Elective. Bradley

CH 565 History and Practice of Christian Spirituality in the West. M.Div. core: MIN I. Sattler

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. Elective. Robeck

CH 572 Lutheran Confessions. Historical and ecclesiastical considerations bearing on the development of Lutheran doctrine. Elective.

CH 574 Dutch Calvinism in North America. An examination of the Dutch Reformed community in North America, with special attention to the histories of the Reformed Church in America and the Christian Reformed Church. Elective. Mowat

CH 575 Women in Church History and Theology. An exploration of the experiences and contributions of women in the church from the post-apostolic period through the Protestant Reformation. Elective. Thompson

CH 576 Women and the History of Theology. This course will trace the historical development of five areas of theological thinking which have defined woman's identity and woman's roles: woman's nature; marriage; authority, power and leadership; sexuality, abortion and contraception; and spirituality (experience of God and language about God). Elective.

CH 579 The 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. Elective. Bradley

CH 581 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 reviewed. This course is designed to inform as well as look for ways past the critical impasse in some discussions. Prerequisite: Permission of instructor. Elective. Robeck

CH 590 Directed Study in Church History.

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. M.Div. core: STA. Brown, Volf

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. M.Div. core: STB. Brown, Volf

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. 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 522 Orientación para Investigación Teológica. Orientation to the practical matters of theological research, including personal, historical and technical areas of study. Prerequisite: Spanish. Elective.

ST 524 Introduction to Cross-Cultural Theology. Focusing on the cross-cultural nature of the modern urban world and ministry in a cross-cultural setting, with emphasis on effective ministry and continued growth in the Christian life. Elective. Dyrness

ST 526 Orientation to Theological Research. An introduction to the nature, tools and methods of graduate theological research. Elective. Pannell


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. Elective. Feldmeth
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 Challenge. 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 and the New Age cults. M.Div. core: PHIL. Mouw

PH 505 Theories of Human Nature. A survey of some prominent philosophical accounts of humans. The links between philosophical perspectives and issues which arise in the theological discussion, and attempts to formulate Christian perspectives on these issues 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 these challenges. Sample topics: the problem of evil, challenges from science, the plurality of religions and worldviews. M.Div. core: PHIL. Murphy, 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. Brown

PH 516 Philosophical Theology. An introductory examination of the manner in which differing systems of thought in the Western world have influenced our understanding and practice of the Christian faith. M.Div. core: PHIL. Murphy

PH 529 Women Writers on 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, miracles, the soul. Elective. Murphy

PH 536 Kierkegaard. A study of selected writings of the 19th century Danish philosopher Soren Kierkegaard against the background of his life and times. Strongly recommended background for this course is a prior study of philosophy. M.Div. core: PHIL. Brown

PH 540 Theology and Science. A consideration of two questions: “How do Christian belief and science compare as systems of knowledge?” and “What do the contents of science (physics, evolutionary biology and psychology) have to do with theology?” Elective. 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 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. Prerequisite: Permission of instructor. Elective. Murphy

PH 552 Methods in Philosophy of Religion. A survey of methods in philosophy, with special attention to their consequences for philosophy of religion. Prerequisite: Permission of instructor. Elective. Murphy

PH 579 Philosophy of Science and Theological Method. An examination of the methodologies (theories of theoretical thinking) of both science and theology, and consideration of the implications of these methodologies for development of research programs that integrate
theological and scientific insights. Prerequisite: Permission of instructor. Elective. Murphy and Gorsuch

PH580 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

Theological Language Studies (LG)

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Credits</th>
<th>Prerequisites</th>
</tr>
</thead>
<tbody>
<tr>
<td>LG 557</td>
<td>Theological French I</td>
<td>2 units</td>
<td>LG558, or permission of instructor. Elective.</td>
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<tr>
<td>LG 558</td>
<td>Theological German I</td>
<td>2 units</td>
<td>LG559, or permission of instructor. Elective.</td>
</tr>
<tr>
<td>LG 559</td>
<td>Theological Latin I</td>
<td>2 units</td>
<td>LG560, or permission of instructor. Elective.</td>
</tr>
<tr>
<td>LG 560</td>
<td>Theological Latin II</td>
<td>2 units</td>
<td>LG561, or permission of instructor. Elective.</td>
</tr>
<tr>
<td>LG 561</td>
<td>Theological French II</td>
<td>2 units</td>
<td>LG562, or permission of instructor. Elective.</td>
</tr>
<tr>
<td>LG 562</td>
<td>Theological German II</td>
<td>2 units</td>
<td>LG563, or permission of instructor. Elective.</td>
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<tr>
<td>LG 563</td>
<td>Theological German III</td>
<td>2 units</td>
<td>LG564, or permission of instructor. Elective.</td>
</tr>
<tr>
<td>LG 564</td>
<td>Theological English</td>
<td>2 units</td>
<td>LG565, or permission of instructor. Elective.</td>
</tr>
</tbody>
</table>

DIVISION OF MINISTRY

Faculty

Ray S. Anderson, Professor of Theology and Ministry
David W. Augsburger, Professor of Pastoral Counseling
Robert J. Banks, Homer L. Goddard Professor of the Ministry of the Laity
Eddie Gibbs, Robert Boyd Munger Professor of Evangelism and Church Renewal
William E. Pannell, Arthur DeKruyter/Christ Church Oak Brook Professor of Preaching and Practical Theology
Ian Pitt-Watson, Harold John Ockenga Professor of Preaching and Practical Theology
Julie Gorman, Associate Professor of Christian Formation and Discipleship
Mitties McDonald DeChamplain, Associate Professor of Rhetoric and Communication Studies
Marguerite Shuster, Associate Professor of Preaching
Elizabeth Patterson, Instructor in Ministry Development
José Arreguin, Senior Associate Professor of Hispanic Studies
Robert N. Schaper, Senior Professor of Preaching and Practical Theology

General Ministry (GM)

GM 500 Foundations for Ministry. Concentrates on basic images and models of ministry, in the church and the world, and on developing spiritual resources to face the pressures and problems of Christian service today. M.Div. core: MIN 1. Banks and Patterson

GM 505 Imitation of God in Ministry. Focuses on God as the fundamental model of Christian character and service and explores various spiritual disciplines through which those engaged in ministry can more fully reflect God's likeness. M.Div. core: MIN 1. Banks


GM 519 Christian Perspective on Popular Culture. A sociologically and theologically informed critique of the world view and values presented by film, television and radio today, together with an estimation of its impact and development of a proactive Christian response. Elective (Integrative Seminar). Banks, J.O. Bolwick

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.Div. core: MIN 1. Banks

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. Elective. Pannell

GM 522 Koinonia and Creation. An intensive ten-day wilderness community experience focusing on the practice of ministry from community, communal experience and the doctrine of creation with its implications for Christian lifestyle. Elective.

GM 523 The Liberation of the Laity. Explores on a biblical and historical basis contemporary models for developing the full potential and ministry of the people of God, and formulates a theology and spirituality that embraces the whole of life. M.Div. core: MIN 1. Banks

GM 524 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. Elective. Banks

GM 525 Women and Men in Ministry. Women and men engage in a careful study of biblical and theological materials relevant to the issues which the church faces in the ordination of women to professional ministry. M.Div. core: MIN 1. Patterson

GM 547 Christianity and Urban Culture. Biblical and theological bases for evangelistic outreach in the urban setting with studies in the areas of racism, the history and theological understandings of minorities, and civic and religious structures. Offered by the Institute of Youth Ministries. Elective. Lloyd, Miller

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. Elective. Fong

GM 560 Historia y Cultura Hispánicos. Focuses on the history and culture of the Hispanic community and the role of the church. Prerequisite: Spanish. Elective. Font

GM 563 Misiología para Hispánicos. A progressive analysis of the Scripture, emphasizing God's concern for the total welfare of the nations from creation in Genesis to the new heaven and new earth in Revelation. Prerequisite: Spanish. Elective. W. D. Smith
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. Prerequisites: LG512 and either NE500 or NE502. M.Div. core: MIN 2. Pitt-Watson, Schaper, Shuster

PR 501 Black Preaching. Focuses on written and oral communication in the Black church with particular attention to the preparation and delivery of sermons. M.Div. core: MIN 2. Font

PR 502 Predicación Hispaña. The nature, methods and channels of communication in contemporary preaching in relation to the nature, problems and perspectives of the Hispanic community. Prerequisite: Spanish. M.Div. core: MIN 2. Font

PR 505 Advanced Preaching Seminar. An advanced course for those who have already shown special aptitude for the preaching ministry. Prerequisite: PR500. By invitation of professor only. Elective. Pitt-Watson, Schaper

PR 506 Preaching Christ. A practicum exploring ways in which the central Christological and soteriological affirmations of the faith can best be communicated to contemporary men and women. Credit: 2 units. Prerequisite: PR500. M.Div. core: MIN 2. Pitt-Watson

PR 508 Preaching From the Lectionary. A practicum using the Common Lectionary as texts for preaching. Credit: 2 units. Prerequisite: PR500. M.Div. core: MIN 2. Schaper

PR 509 Evangelistic Preaching. A practicum utilizing the preaching models relevant for most types of evangelism today. Credit: 2 units. Prerequisite: PR500. M.Div. core: MIN 2. Pitt-Watson, Schaper

PR 511 Preaching Practicum. A practicum centered on student preaching with an emphasis on self and group assessment. The use of video tape will be offered. Course may be repeated once for credit. Credit: 2 units. Prerequisite: PR500. M.Div. core: MIN 2. Pitt-Watson, Schaper, Pannell, Shuster

PR 512 Black Preaching Seminar. A practicum providing preaching opportunities with personal and group evaluation. Videotape replay may be utilized. Course may be repeated once for credit. Credit: 2 units. Prerequisite: PR501. M.Div. core: MIN 2. Pannell

PR 590 Directed Study in Preaching.

Communication (CO)


CO 503 Advanced Communication. Further nurturing of communication skills in public speaking. Credit: 2 units. Prerequisite: CO500. Elective. Permission may be given for this course to fulfill the MIN 2 requirements for students not preparing for the pastoral ministry. DeChamplain

CO 517 Comunicación Interpersonal. A study of communication skills, counseling methodologies, and small group communication in the Hispanic culture. Prerequisite: Spanish. M.Div. core: MIN 2. Arreguin

CO 590 Directed Study in Communication.

Evangelism (EV)


EV 501 Theology of Incarnational Witness. The doctrines relevant to evangelism as derived from their biblical roots. Offered only through the Institute of Youth Ministries. Elective.


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. Prerequisite: 48 units. M.Div. core: MIN 3. Gibbs

EV 508 Evangelism in the Local Church. Provides a theological basis for evangelism and develops guidelines for church-based strategies for friendship, visitation, small groups and city-wide evangelism. Prerequisite: 48 units. M.Div. core: MIN 3. Gibbs

EV 513 Campus Evangelism. 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: MIN 3. Young, Gregg

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 ministry. M.Div. core: MIN 3. Pannell


EV 519 Evangelismo entre Hispánicos. The nature, methods and approaches of evangelism in relation to the nature, problems and needs of urban Hispanic communities. Prerequisite: Spanish. M.Div. core: MIN 3. Arreguin

EV 540 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. M.Div. core: MIN 3. Gibbs
That God's Word speaks to contemporary life, working with distinctive 
seeing, studying, applying and teaching the World of God.

Gorman

P.annell

CF 500 Foundations for Christian Formation. An introductory course in 
developing a basic philosophy of Christian formation through the 
practice of personal and corporate disciplines. Includes a study of 
leadership information ministries with implications for the nature, 
processes and goals of Christian formation ministries in the church. 
M.Div. core: MIN 4. Gorman

CF 501 Teaching and Leading in the Church. The basic introductory 
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 

CF 504 Inductive Bible Study. A course built around an inductive study 
of the Gospel of Mark. Designed to equip the student with tools for 
seeing, studying, applying and teaching the World of God. Elective. 
German

CF 505 Teaching the Bible. How to teach adults with a biblical text so 
that God's Word speaks to contemporary life, working with distinctive 
Christian dynamics and relationships. M.Div. core: MIN 4. German

CF 507 Building Christian Community Through Small Groups. Small 
group principles, dynamics and problems of building healthy Christian 
small groups, particularly in local congregations. Lecture and labora-

CF 510 Ecology of Faith Development. Cognitive, moral and faith 
development and formation in the church. A survey course seeking to 
introduce theories and research findings on cognitive, moral and faith 
development and relate them to the formational ministries of the church 
to children, youth and adults. Includes a brief introduction to theories of 

CF 520 Curriculum Design and Development. A survey of learning 
theories and curriculum development theory, principles of curriculum 
development and practice in development of specific curricula. Prereq-
usite: CF510 or CF511 or equivalent. Elective.

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 morals and values training; factors in 
building self-esteem and socialization in the person of the child. Recom-
manded background: CF500 or CF501 or CF510. M.Div. core: MIN 4. Gorman

CF 536 Family and the Church. A study of the ministry of and to 
the Christian family with an emphasis on the support and programs pos-
sible in a local congregation. Recommended background: CF501 or CF510 or 
CF500. Elective. Gorman

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. Recommended back-
ground: CF510. Elective.

CF 542 Practicum II: Troubled Youth. Practicum in small group work 
with troubled teenagers, emphasizing the biblical nurture and discipling 
of young Christians. Offered only by the Institute of Youth Ministries at the 
Dale House in Colorado Springs. Elective

CF 543 Dynamics of Adolescent Development. Designed to help those 
interested in youth to understand the dynamics of youth from a devel-
opmental viewpoint, covering psychology, sociology, and culture as 
they relate to ministry to, for, with and by youth. It does not cover 
adolescent pathology or abnormal adolescence. Elective.

CF 544 Youth Outreach. Contemporary approaches for witnessing to 
high school youth, particularly those outside the framework of orga-
nized church structures. Emphasis on the Young Life model. Offered only 
by the Institute of Youth Ministries. Elective.

CF 545 Campus Ministries. The ministry with college and university 
students. Especially recommended for those considering a ministry as a 
campus chaplain, a minister to students, or a parachurch worker. Elec-
tive. Gregg

CF 547 Development Strategies for Incarnational Youth Ministries. 
This course examines the theory and practice of developing and manag-
ing youth ministry in various settings. Offered only by the Institute of Youth 
Ministries. Elective.

CF 549 Adolescent Sexuality and Pastoral Ministry. This course focuses 
on the biblical and theological foundations for human sexual practice, 
analysis of the current situation, and theory and practice of Christian 
education of adolescents in the area of sexuality. Offered only by the 
Institute of Youth Ministries. Elective.

CF 550 Adolescent Culture. Components of youth culture influencing 
adolescent behavior, value systems and attitudes will be studied. The 
course will include lectures with case studies and research. Offered only 
by the Institute of Youth Ministries. Elective.

CF 552 Crisis Intervention in Youth Ministry. Role of the youth worker 
in dealing with major crises facing youth through counseling, referral 
and instruction. Elective. Burns
CF 554 Collegiate Leadership and Discipleship. Exploration of the spiritual life and equipping ministry of those involved in working with collegians. Elective. Jensen

CF 556 Dynamics of Youth Leadership. Strategies for implementing a youth ministry: recruitment, budgeting, administration, planning. Elective. Murray

CF 560 Adult Formation and Discipleship. An introduction to ministering to adults, with a survey of adult psychological and developmental theories, goals in adult formation, developing courses and curricula, and discipleship models of adult enablement. Recommended background: CF 500. M.Div. core: MIN 4. German

CF 561 Foundations of Laiy Ministry. Historical and biblical basis for the ministry of laypersons with direction and opportunity for laity and clergy to work together in mutually supportive ministry. Elective.

CF 565 Empowering the People of God. Explores practical ways in which all Christians can assist each other to deepen community, engender mutual ministry and integrate faith and life, and considers the implications of these for revisiting and restructuring the church. M.Div. core: MIN 4. 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: CF 500 or CF 560. Elective. Flanagan

CF 568 Women in Transition. Examination of the contemporary debate regarding the “place” and “role” of women from Christian, historical, sociological and political perspectives. Elective. Patterson

CF 580 Formation Seminar. An integration seminar for students in the last quarter of the M.A. or M.Div. program, bringing together biblical, theological and ministry concerns. Provides an opportunity for reflection on experiential learning. Prerequisites: Completion of four CFU courses. Elective. Gorman

CF 583 Basic Skills in Learning Supervision. A program equipping those who are responsible for the field education of trainees in ministry to supervise them effectively. Practical work in supervision is a necessary part of the program. Offered only by the Institute of Youth Ministries. Elective. McConigal

CF 587 Camping Ministries Practicum. Practicum in Young Life camping ministries with teenagers, emphasizing the advance planning of the Summer Young Life camps, their programs, administration, staff relations and evangelistic methodology, with supervised assignments in various camping programs. Offered only by the Institute of Youth Ministries. Elective.

CF 588 Camping Ministries. Philosophy, planning, staffing and methodologies for effective camping ministries. Elective.

CF 590 Directed Study in Christian Formation and Discipleship.

Christian Higher Education (HE)

HE 501 History, Theology and Philosophy of Christian Higher Education. This is a survey course for students interested in studying the historical, theological, and philosophical streams that have formed Christian higher education. Emphasis will be placed on understanding the distinctive of Christian higher education in relation to other American forms of education. Students will be provided perspectives to better serve and teach within these educational communities. Elective. Holmes

HE 503 Understanding College Students. This course provides a framework of developmental theory that prepares students to assist college age students with their own social, moral, spiritual and physical development. The goal is to provide a conceptual base from which to serve and minister to this special age population. Elective.

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. Elective. Lattore

HE 507 Leadership in 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. Elective. Patterson

HE 511 Administration in Higher Education. This course explores the forms, structure and philosophy for the administration of higher education. Focus on governance, constituencies, roles, issues, and structure is central. Management theory and leadership responsibilities are explored. Elective. Paige

HE 520 Seminar in Professional Development & Mentoring: Student Affairs. This seminar explores the professional responsibilities and roles of those who serve this special area of higher education. Historical and philosophical foundations are explored as well as the literature of the discipline. Current issues of the profession are given attention. Elective. Rogers

HE 521 Seminar in Professional Development and Mentoring: Admissions. This seminar explores the professional responsibilities and roles of those who serve this special area of higher education. Historical and philosophical foundations are explored as well as the literature of the discipline. Current issues of the profession are given attention. Elective.

HE 522 Seminar in Professional Development and Mentoring: Institutional Development. This seminar explores the professional responsibilities and roles of those who serve this special area of higher education. Historical and philosophical foundations are explored as well as the literature of the discipline. Current issues of the profession are given attention. Elective.

HE 571 CHE Practicum. This course is designed to provide students with an experience that integrates academic study with practical experience in a Christian higher education setting; providing the opportunity for the student to develop his/her leadership and service ministry through supervision and evaluation in a professional context. Elective. Lattore

HE 590 Directed Study in Christian Higher Education.

Counseling (CN)

CN 503 Personality, Theology and Pastoral Counseling. M.Div. core: MIN 5. Augsburger

CN 504 Family Therapy and Pastoral Counseling. Family therapy, theology and therapeutic interaction will be integrated as the student explores his or her own multigenerational family system. M.Div. core: MIN 5. Augsburger

CN 511 Adolescent Psychology. A study of adolescent growth, development, identity, and related problems, together with the study of cultural influences in the thinking and behavior of youth today. Offered by the Institute of Youth Ministries. Elective.

CN 516 Training Lay Counselors in the Church. This course will provide an overview of a biblical approach to lay Christian 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 counseling and relevant literature on lay pastoral care in general will also be briefly reviewed. M.Div. Core: MIN 5. Tan
CN 520 Pastoral Counseling. Treats the individual, marital, and family problems normally confronting the pastor as counselor. M.Div. core: MIN 5. Augsburger

CN 522 Basic Counseling Skills. Examines the relational aspects of counseling with particular emphasis on the practice and attainment of relationship skills within the context of the local congregation. M.Div. core: MIN 5.

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. Elective.

CN 525 Pastoral Counseling in the Black Church. Provides basic counseling skills for pastors working in Black churches. Elective. Gooden

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: MIN 5. Augsburger

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. Prerequisite: Spanish. M.Div. core: MIN 5. Taylor

CN 560 Pastoral Counseling Across Cultures. A seminar for the advanced student for examination of major issues in cross-cultural pastoral counseling and psychotherapy. Prerequisite: 48 units and one counseling course. Elective. Augsburger

CN 570 Miraculous Healing and Ministry to the Physically Ill. Spiritual significance of illness, training of lay in ministry to the dying, ethical issues in medicine. M.Div. core: MIN 5.

CN 590 Directed Study in Counseling or Psychology.

NOTE: Certain courses in the School of Psychology are open each quarter to qualified theology students

Pastoral Ministry and Theology (PM)


PM 501Theology of Pastoral Care. Purpose 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: MIN 6.


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: MIN 6. Schaper


PM 518 Holy Spirit in Church Organization. Exploration of leadership issues arising from the tension between spirit and structures in the church, between the dynamic presence of the Holy Spirit and the stabilizing forces of church organization. Credit: 2 units. Elective.

PM 519 Management Strategies for Congregational Life. Course designed to integrate ministry insights for leading congregational life. In addition to biblical and church history sources, content will draw on analytical models from organizational behavior studies and the management disciplines of marketing and strategic planning. Credit: 2 units. Elective.

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: MIN 6.

PM 521 Management Skills. Principles and practices of leadership, especially as they relate to the development of an individual's mission statement and vision for ministry. Offered only by the Institute of Youth Ministries. Elective. Palmgren

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. Prerequisite: Spanish. M.Div. core: MIN 6. Torres

PM 528 Military Chaplaincy. A consideration of theoretical issues (e.g., church-state relations and the role of the clergy in the military) and practical factors (e.g., the nature of the ministry in the military and processes for becoming a chaplain) in the military chaplaincy. Elective. Spittler

PM 537 Personal Growth for Ministers. An examination of the psychological hazards of Christian ministry as they pertain to potential problems for the emerging minister, showing how personal growth can be encouraged. Elective.

PM 590 Directed Study in Pastoral Ministry and Theology

Denominational Polity (DP)

The 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. Polity courses not indicated for M.Div. core credit (MIN 6) may receive such credit by special permission from the divisional chairperson.

In addition to the courses listed in this section, the following denominational courses are offered through other departments (see the respective departments for course descriptions).

CH 550 Baptist History
CH 552 Lutheran History
CH 554 Disciples History
CH 571 History of Pentecostal-Charismatic Movements
CH 572 Lutheran Confessions
CH 574 Dutch Calvinism in North America


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. Elective. 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. Elective.

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: MIN 6. Redman


DP 506 Presbyterian Creeds. Designed to enable students to enter into the theological ethos of the Presbyterian tradition. The origin, development and growth of Presbyterian theology, liturgy, culture and tradition of the Presbyterian Church (U.S.A.) will be studied in historical context and applied to the contemporary church. Elective.

DP 507 American Presbyterian History and Programs. The development of Presbyterian churches and programs in the American context from colonial to contemporary times. Emphasis on the Presbyterian Church (U.S.A.). Elective.


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. Elective. Lane


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. Elective.

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. Elective. T. L. Smith


DP 518 United Polish Polity. Elective.


DP 530 History of Armenian Christianity. Emphasis given to social, cultural, and geographic as well as theological factors in the history of Armenian Christianity. Elective. Haleblian

DP 531 Theology of Armenian Christianity. Apostolic, Protestant and Catholic positions on key issues will be discussed. Special attention given to future directions of Armenian theology. Elective. Haleblian

DP 532 American-Armenian Church Growth. Introduction to church growth principles as they apply to American-Armenian churches. Elective. Haleblian

DP 533 History of Armenian Evangelical Movement. Survey of the history of the evangelical (Protestant) Armenian church, with attention given to present status and future goals. Elective. Haleblian

DP 590 Directed Study in Denominational Polity.

Field Education (FE)

Students desiring to receive credit for field education must (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 credit. This course 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 one-hour Ministry Development 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 Office of Field Education for an hour-half interview at the end of the first or only quarter of their internship.

NOTE: Of the following Field Education courses, FE501-503 are graded only on a “Credit/No Credit” basis.

FE 501 Nine-Month 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: MIN 7.

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. Elective.

FE 503 Part-Time Internship. A planned, supervised and evaluated practical experience for nine months (three consecutive quarters) in a church, institutional or mission setting. Elective.

NOTE: All the above field education courses are also offered in the Extended Education Program.
FE 519 Practicum: Troubled Youth. Supervised practical training with troubled teenagers at the Dale House in Colorado Springs, emphasizing live-in experience, basic methods of counseling and treatment and initial work in case studies. Offered only by the Institute of Youth Ministries. Elective.

FE 523 Lay Leadership and Development Practicum. A supervised experience connected with a student's work in a congregation or the marketplace in development of leadership skills in lay ministry. Prerequisite: CF565 or GM525 or TH539. Elective. Banks/Staff.

FE 525 Practicum I: Foundations for Incarnational Youth Ministries. Practicum in the basic methods of evangelistic youth outreach, emphasizing 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 by the Institute of Youth Ministries. Credit: 8 units. Elective.

FE 526 Practicum 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 by the Institute of Youth Ministries. Credit: 8 units. Elective.

FE 527 Practicum 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 by the Institute of Youth Ministries. Elective.

FE 546 Hospital Internship Practicum. Orientation and experience in a medical or psychiatric hospital setting under the supervision of the hospital chaplain. Elective.

FE 556 Correctional Institution Internship Practicum. A practical experience in counseling, visitation, worship service and other programs in any one of a number of correctional institutes, both juvenile and adult, under the direct supervision of a chaplain. Elective.

FE 567 Older Adult Institution Internship Practicum. A specialized and practical experience in a local convalescent hospital or retirement center. Opportunities for counseling, visitation, Bible studies and worship services under the direct supervision of a chaplain or the Field Education Office. Elective.

FE 578 Evangelism Practicum. A practical experience engaging in local church and/or parachurch evangelistic projects with orientation sessions led by the Evangelism Department and an evaluation seminar conducted upon the completion of the program. Prerequisite: EV503 or EV508 or EV514. Elective. Gibbs/Pannell/Staff.

FE 590 Directed Study in Field Education.

DOCTOR OF PHILOSOPHY AND MASTER 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.

- LG 806 Advanced Hebrew (2 units)
- LG 807 Advanced Hebrew Reading (2 or 4 units)
- LG 825 Biblical Aramaic (2 units)
- LG 826 Syriac (2 units)
- LG 829 Old South Arabic (2 units)
- LG 830 Beginning Arabic (2 units)
- LG 831 Advanced Arabic (2 units)
- LG 832 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 845 Comparative Semitics (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)

OT 801 Critical Approaches to the Old Testament. A seminar devoted to the various approaches used in current scholarship and their usefulness in elucidating the Old Testament. The approaches covered are text criticism, source criticism, form criticism, redaction criticism, literary criticism, rhetorical criticism, and canonical criticism. (8 units). Allen

OT 802 Old Testament Exegesis (4 units)

NT 801 New Testament Research Methods. The seminar will focus on methods and bibliography for advanced research in the New Testament. A survey of the major tools and the proper use of those tools will be provided. Attention will also be given to proper methods in historical research. The seminar is designed so that those participating need not cover ground already familiar to them. Thus more advanced students will be encouraged to read widely in the primary bodies of literature that are most pertinent to the study of the New Testament, e.g. apocrypha and pseudepigrapha, Dead Sea Scrolls, Mishna and Talmud, Philo and Josephus, the apostolic fathers, the papyri and the Nag Hammadi literature. (8 units) Hagner

NT 802 History of New Testament Scholarship. A survey of critical New Testament studies from Reimarus to Stuhlmacher with emphasis on the major movements and their leading proponents. (8 units)

NT 804 Hermeneutics and Exegetical Method (8 units)

NT 805 New Testament Theology (8 units)

CH 808 Historiography (8 units)

CH 888 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 reviewed. This course is designed to inform as well as look for ways past the critical impasse in some discussions. (8 units) Roback

CH 879 Church in Modern Society. (8 units). Bradley

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. (8 units). 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. (8 units). Murphy

TH 808 Philosophy of Religion Seminar. A survey of methods in philosophy, with special attention to their consequences for philosophy of religion. (8 units). Murphy

TH 819 Creation as Theological Problem. (8 units). McClendon

TH 864 Religion, Knowing and Doing. (8 units). Volf

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 coordinator 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.
Higher Education for Cross-Cultural Mission:
Its Character and Purpose

Admission

Facilities and Costs

Degree Programs
Master of Arts in Cross-Cultural Studies
Master of Arts in Intercultural Studies
Master of Theology in Missiology
Master of Theology in Chinese Ministry and Mission in North America
Doctor of Missiology
Doctor of Philosophy in Intercultural Studies
Doctor of Philosophy in Missiology

Special and Cooperative Programs
Cross-Cultural Studies Program
Concentration in Bible Translation
In-Service Program
Program for Mission Executives
School of World Mission Summer Sessions

Curriculum
Missiological Integration Seminar

Courses of Study
School of World Mission Faculty
Course Descriptions
  Behavioral Sciences (MB)
  Church Growth (MC)
  Development (MD)
  Mission History (MH)
  Mission Integration (MI)
  Leadership Training (ML)
  Ministry (MM)
  Religions (MR)
  Scripture Translation (MS)
  Mission Theology (MT)
HIGHER EDUCATION
FOR CROSS-CULTURAL MISSION:
ITS CHARACTER AND PURPOSE

The School of World Mission and Institute of Church Growth at Fuller Theological Seminary believes that we stand at the beginning of the missionary task. Everything that has gone before in 175 years of modern missions is introduction. Apart from certain small ethnic groups in Oceania, Asia, Africa and Latin America, there has been little comprehensive “discipling of the peoples” (Matthew 28:19). The great populations of Earth—Marxists, 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 goal of the School of World Mission is to be a resource to 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 and a vastly accelerated secularization of life. Education for mission must prepare believers to propagate the Christian faith in this new world being born.

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. 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.

Thus the aim of the School of World Mission is to help prepare and provide leadership for the task of world mission in today’s emerging world. It seeks to do this in several ways:

By providing advanced graduate-level education for mid-career missionaries and maturing intercultural church and mission leaders, and by preparing missionary candidates for their ministry in a new language and culture.

In order to be effective, those called to communicate the gospel cross-culturally need insight into theology, history, anthropology, sociology, theory of mission, the biblical base of mission, ecumenics (knowledge of and approach to non-Christian religions), the world church (sometimes called ecumenics), church growth, evangelism, training the ministry and the indigenous church. These are all, therefore, to be studied as proper parts of education for mission.

The faculty seeks to accomplish its educational objectives by developing degree programs that combine academic integrity, professional training and ministry maturation. The faculty seeks to develop balanced delivery approaches, including both resident and extension modes, to integrate research and field ministry development. The study of mission embraces a vast body of knowledge and the well-prepared missionary should see it _en toto_. In presenting this corpus of learning through 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 God’s men and women to meet the rapidly changing conditions of the modern world.

By producing a body of literature that enables those in cross-cultural ministries to understand better the mission task.

The School of World Mission emphasizes research because mission faces a curious fact: knowledge of how churches grow is extremely limited. Though the discipling of nations is a chief and continuing goal of Christian mission, not much is known about how individuals and their societies are, in fact, discipled. In most lands, some churches have broken through to great growth, but these examples are shut away in linguistic, geographic and denominational compartments. 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 research in church growth as an integral part of the education process. The approach to higher education for missionaries places much emphasis on discovering and teaching new insights concerning the spread of churches.

By giving continuing leadership to missions and the Church Growth Movement by calling attention to the unfinished task of bringing men and women to a knowledge of 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 how 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.

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 national church and mission leaders.

Those entering the Master of Arts program (both cross-cultural studies and intercultural studies) must normally hold an undergraduate degree (B.A. or equivalent) from an accredited institution. Applicants who graduated from an unaccredited school will be considered on an individual basis. The Th.B. is not considered adequate for admission.

For the Master of Theology in missionology program, an additional degree in theology (M.Div. or equivalent degree) with a 3.0 (B) standard of work is required. The Doctor of Missiology, the
Doctor of Philosophy in intercultural studies and the Doctor of Philosophy in missiology programs require the M.A. or Th.M. in missiology (or their equivalent). In addition, all candidates entering a missiology or intercultural studies program must give evidence of experience in significant cross-cultural communication of the Christian faith, demonstrated normally by fluency in a second language. A special provision is made for experienced mission executives who lack cross-cultural experience (see Special and Cooperative Programs).

Applications whose native language is not English are required to have taken the Test of English as a Foreign Language (TOEFL). A minimum score of 550 on the TOEFL is required for admission.

A limited number of students may be admitted under one of the following classifications:

- **Limited Graduate Student:** one who is qualified for regular admission but wants to take no more than five courses (20 units).
- **Unclassified Student:** one who is academically qualified for admission, 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.
- **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.

**FACILITIES AND COSTS**

The offices of the School of World Mission are located at Fuller Theological Seminary, 135 North Oakland Avenue, in downtown Pasadena, California. In common with the Seminary’s other two schools, it uses the classrooms, bookstore, refectory and the McAlister Library with its more than 193,000 volumes on theology, missiology and related disciplines. Approximately 400 apartments owned or managed by the Seminary provide single, married and family housing. In some nearby communities such as Glendale and Altadena, apartments available to missionaries on furlough provide suitable living quarters at reasonable cost. Furnished apartments or houses in the Pasadena area are available at commercial rates.

Further information regarding costs is given in the second section of this catalog.

**Tuition Scholarships**

The student and the church, mission board or other agency under which one serves are expected to contribute to the living expenses and tuition. However, any student needing financial assistance may apply to the dean of the School of World Mission, stating his or her situation. A number of partial tuition scholarships are available for those who demonstrate need.

Applications for all scholarships should be made to the Office of the Dean by March 15, preceding matriculation.

**DEGREE PROGRAMS**

The School of World Mission offers degrees to pre-field missionaries in cross-cultural studies, and missiology and intercultural studies degrees to missionaries and church and mission leaders who have had at least three years of field experience in a cross-cultural Christian ministry. National church leaders qualify through demonstrating their facility in English and evidencing significant ministry. Subject to faculty review, transfer credit is given in master’s-level programs for graduate work done in other institutions. To be acceptable, such work must conform to the standards of the Association of Theological Schools and be related to the study of missiology. Transfer credit is normally not granted to meet doctoral requirements.

**Master of Arts in Cross-Cultural Studies**

This two-year program is designed to prepare students for ministry in cross-cultural situations. It provides a foundation for involvement in mission through the study of non-Western cultures and world views along with the biblical, historical and theological studies which are basic to the task of mission. Combining the resources of the School of World Mission and the School of Theology, this degree program provides special preparation for future missionaries, those who anticipate ministries in the United States among ethnic groups different from their own, and people in a variety of professions who hope to share their faith cross-culturally.

Applicants to this program must meet the general standards for admission to the Seminary (see the second section of this catalog), including a baccalaureate degree or its equivalent from an accredited institution. Core missiological competencies are required in the Master of Arts in Cross-Cultural Studies (M.A. CCS), including the ability to integrate and apply an understanding of the biblical foundations of mission and an understanding of culture to the ministry of the church. To meet these competencies, the curriculum for the Master of Arts in Cross-Cultural Studies consists of 80 quarter units beyond the bachelor’s degree, divided between the School of Theology and the School of World Mission as follows:

- **School of Theology (32 units):**
  - Old Testament (8 units)
  - New Testament (8 units)
  - Church History (8 units)
  - Theology and Ethics (8 units)

- **School of World Mission (56 units):**
  - Missiological Integration Seminar (4 units)
  - Core Competencies (16 units)
  - Biblical Foundations of Mission
  - Anthropology
  - Evangelism and Church Growth
  - Language and Communication
  - Concentration (24 units)
  - Electives (12 units)

Concentrations available in the M.A. CCS curriculum currently include church planting, Bible translation, leadership, Islamic studies, community development, cross-cultural com-
munications, and urban mission. Other concentrations 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.

This program normally involves two years of study. A minimum of one year in residence is normally required.

Master of Arts in Intercultural Studies

The Master of Arts in intercultural studies is designed to meet the need for mid-career 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, must have completed three years of cross-cultural ministry and normally must have mastered a field language.

The M.A. in intercultural studies (M.A. ICS) requires 96 quarter units beyond the bachelor’s degree, including:
1. A minimum of 20 units of biblical studies, theology and church history.
2. Missiological Integration Seminar (4 units)
3. Core competencies (12 units):
   - MT520 Biblical Foundations of Mission
   - MB520 Anthropology
   - MC520 Foundations of Church Growth
4. Concentration (24 units)
5. Electives (32 units)

Concentrations available in the M.A. ICS curriculum currently include church planting, Bible translation, leadership, Islamic studies, community development, cross-cultural communications, and urban mission. Other concentrations 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.

The whole academic program of the M.A. ICS 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.

This program normally involves two years of study. A minimum of one year in residence is normally required.

Master of Theology in Missiology

The Th.M. in missiology is 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., B.D. 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. The 40 units of coursework are to be divided as to include the following requirements:
1. The Missiological Integration Seminar (4 units).
2. The core missiological competencies, including the ability to integrate and apply an understanding of the biblical foundations of mission and an understanding of culture to ministry in the church.
3. A concentration competency which includes at least six 4-unit courses.
4. Electives selected to meet the specific goals and needs of the student.

Master of Theology in Chinese Ministry and Mission

The School of World Mission offers a four-year program specifically designed for those who aspire to minister to the North American Chinese church. This program involves 192 quarter units, including the M.Div. degree or M.Div. equivalency, the Missiological Integration Seminar, and a thesis. Combining the resources of the School of Theology and the School of World Mission, the curriculum emphasizes solid biblical and theological foundations, bi-cultural perspective, contextualized ministry, holistic discipleship training, and supervised internship.

Doctoral Programs

Three doctoral programs are offered by the School of World Mission: the Doctor of Missiology (D.Miss.), the Doctor of Philosophy in Intercultural Studies (Ph.D. ICS), and the Doctor of Philosophy in Missiology (Ph.D. Miss.).

The D.Miss. is the highest level of professional certification in missiology. The Ph.D. 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.

Applicants for a doctoral program must have completed or be enrolled in the Th.M. or M.A. program in the School of World Mission, with a grade point average of 3.4 for D.Miss. applicants and 3.7 for Ph.D. applicants. They must pass a qualifying exam, have mastered a field language, and demonstrate research and writing competence.

Those admitted with an M.A. degree must complete M.Div. equivalency (defined as 64 units of graduate level theological coursework which fulfills the Fuller M.Div. core requirements in biblical studies, theology and church history).

Doctor of Missiology

The Doctor of Missiology 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. Transfer credit is not normally granted at the doctoral level.

Doctor of Philosophy in Intercultural Studies

The Ph.D. in intercultural studies requires 56 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 3.7, 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. Candidates must demonstrate fluency in a field language, competence in one or more research languages and/or other research skills (such as statistics), and teaching ability. Transfer credit is not normally granted at the doctoral level.

**Doctor of Philosophy in Missiology**

The Ph.D. in missiology requires 40 units in missiology and 32 units in theology beyond the Th.M. or M.A. in missiology, 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 a major in the School of World Mission (consisting of five 8-unit tutorials), two minors in the School of Theology (two 8-unit seminars each), and comprehensive examinations. They must demonstrate proficiency in Greek, Hebrew, a field language and a research language, and ability in teaching.

**SPECIAL AND COOPERATIVE PROGRAMS**

In the School of World Mission, a number of special institutes, 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.

**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 Cross-Cultural 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.

**Concentration in Bible Translation**

A concentration in Bible 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.

**In-Service Program**

The School of World Mission In-Service Program (ISP) enables missionaries, those interested in cross-cultural ministry, national church leaders, professors of mission, and staff persons in mission organizations responsible for supervising and training others for cross-cultural ministry to begin graduate studies in missiology before coming to the Pasadena campus and/or to continue their studies after they leave campus.

Students residing outside the United States who wish to pursue a program in missiology may take seven courses (a total of 28 units) at the M.A. level and five courses (a total of 20 units) at the Th.M. level through this program. A course registration for a student residing outside the United States is valid for one year (i.e., the assignments must be submitted to the ISP office within twelve months from the time the course is registered).

Courses available through the In-Service Program include the foundational courses and several electives. To register for courses through this program, a student must first be accepted in an M.A.-level or Th.M. program at Fuller Seminary. Payment for tuition and course materials must be submitted at the time of registration (the deferred payment plan is not available for these courses).

Course materials include class lectures (recorded on cassette tapes), the course syllabus (outline and assignments), and required textbooks. Students are to complete all the assignments for the course and return the packet to the coordinator of the In-Service Program for evaluation and grading by the professor.

**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 two-week courses taught throughout the summer as well as during the other three quarters.

**School of World Mission Summer Sessions**

In order to facilitate missiological study for those with limited time, the School of World Mission offers two-week intensive courses in specialized areas of study throughout the summer. Special courses normally include foundational courses and Islamic studies.
Charles E. Fuller Institute for Evangelism and Church Growth

In 1980, Fuller Theological Seminary joined with the Fuller Evangelistic Association in the establishment of The Charles E. Fuller Institute for Evangelism and Church Growth. This institute provides special training, research and service to the churches of North America in the areas of church growth diagnosis, consultation, and planning.

Conferences, seminars, and workshops are held each year in Pasadena and other locations across the country. Since 1983, over 3,000 denominational executives, pastors, and lay leaders have attended seminars on “How to Plant a Church.” Other popular seminars include “How to Break the 200 Barrier,” “How to Lead and Manage the Local Church,” “How to Build and Manage the Staff of Your Church,” and “Church Growth and the Third Wave.” Speakers are drawn from Fuller Seminary faculty, CEFI personnel, and practicing pastors.

Students in the Seminary may make special arrangements to include many of the Institute events in independent study courses for academic credit. Continuing Education Units may be earned by anyone (in place of academic credit). See the Continuing and Extended Education section of this catalog for information on Continuing Education Units.

Other services of the Charles E. Fuller Institute include personalized analysis, consultation, and services to churches, custom-designed training programs, and distribution of church growth resources.

CURRICULUM

In a wider sense, the SWM 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:

**Theory and theology of mission (MT)**

- The Christian mission vis-a-vis non-Christian religions (MR)
- Anthropology, language learning, communication, and sociology (MB)
- Development (MD)
- History of missions and church expansion (MH)
- Church growth foundations and case studies (MC)
- Leadership selection and training (ML)
- Ministry (MM)
- Scripture translation (MS)
- Integration (MI)

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. SWM 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.

Missiological Integration Seminar

Students in M.A. and Th.M. degree programs are required to take the Missiological Integration Seminar. This seminar is divided into two sections. The first 2-unit section is required during the first quarter on campus. This section of the seminar aims at facilitating the design of an integrated academic missiological program. The second 2-unit section, which is normally taken in the last quarter of one's program, seeks to provide the means by which the student can demonstrate the achievement of an integrated set of competencies related both to his or her ministry and to the foundational missiological disciplines.

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 Development
- MH Mission History
- MI Mission Integration
- ML Leadership Training
- MM Ministry
- MR Religions
- MS Scripture Translation
- MT Mission Theology

The 500-level courses are for students in the M.A. programs, and are open to students in any program. Courses listed at the 500 level may be taken at the 600 or 700 level with the approval of the academic advising office. Students in the Th.M. in Missiology 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.

School of World Mission Faculty

Dean S. Gilliland, Professor of Contextualized Theology and African Studies

Charles H. Kraft, Professor of Anthropology and Intercultural Communication

Paul E. Pierson, Professor of History of Mission and Latin American Studies

R. Daniel Shaw, Professor of Anthropology and Translation

C. Peter Wagner, Donald A. McGavran Professor of Church Growth

J. Robert Clinton, Associate Professor of Leadership Development

Edgar J. Elliston, Associate Professor of Leadership and Development

Charles E. Van Engen, Associate Professor of Theology of Mission

J. Dudley Woodberry, Associate Professor of Islamic Studies

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Behavioral Sciences (MB)

MB 520 Anthropology. Introduction to cultural anthropology with special attention to the application of an anthropological perspective to Christian mission. Foundational Course. Kraft, 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: MB520. 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. Breuster

MB 540 Intercultural Communications. 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. Kraft

MB 542 Communicating With Non-Literates. Study and application of principles of intercultural communication to reach effectively the non-literate 70 percent of the world with Christian messages. Kraft, Shaw, Segard

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. 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. Kraft, Segard

MB 547 Media in Church and Mission. Study of media, media limitations and possibilities, and multi-media applications. Development of basic skills that will make strategy decisions possible. Segard

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. Segard

MB 560 Anthropoligical Research Methods. Designed to equip those working cross-culturally to discern and describe the structures of society and church. Techniques of interviewing, observing and documenting. 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). Elliston

MB 571 Urban Anthropology and Church Planting. Cross-cultural studies of urban and industrial areas. Consideration of religious, economic and sociological factors in the urban world.

MB 572 Practicum in Urban Studies.

MB 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. Breuster

MB 577 Urban Ministries. Designed as a one-week intensive traveling seminar in urban mission. Afternoon and evening exposure experience will confront the participant with a wide range of contextual dynamics and an equal range of ministry responses. Tumamu

MB 581 Melanesian Area Study. Survey of Melanesian culture, with emphasis on basic cultural history, including mission influences, cultural felt needs, world view, and culture change. Shaw

MB 583 Discovering Methods in World View. This course teaches various semantic-based analyses designed to help students develop an understanding of world view. This understanding is then applied to developing a contextualized Christianity. Shaw

MB 590 Project/Thesis (M.A.). Guidance provided to those involved in projects/theses. 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 Anthropology. Courses in topics such as educational anthropology, the application of a particular anthropological theory to missiological understanding, culture change, etc. Kraft, Shaw

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 Advanced Seminar in Mission Anthropology. Specific topics of relevance to D.Miss. candidates preparing theses in an anthropological area.

MB 720 Theory of Anthropology. Historical development of anthropological theory as it relates to missiological principles and techniques in cross-cultural religious processes, natural and directed. Kraft

MB 780 Dissertation (D.Miss.). Guidance provided to Doctor of Missiology students engaged in writing dissertations.

MB 791 Independent Study. Reading, reporting and discussion at the Doctor of Missiology level, under faculty supervision, on topics of special interest or student weakness.

MB 800 Tutorial in Behavioral Sciences. Investigation under faculty supervision of topics related to the program and/or dissertation of Ph.D. candidates.

MB 801 Methods in Behavioral Sciences. Guidance in the methodology for researching topics related to the program and/or dissertation of Ph.D. candidates.

MB 890 Dissertation (Ph.D.). Guidance provided to Ph.D. students engaged in writing dissertations.
Church Growth (MC)

MC 501 Techniques of Planting 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. Wagner

MC 502 Applied Missiology for Pastors. Introduces students to the wide range of issues and skills related to the complex interdisciplinary processes involved in creating and implementing an extensive philosophical and missional strategy for a local church from the pastor's perspective.

MC 503 Models and Case Studies in Church Planting. An independent library research course for the Cross-Cultural Studies program specialization in church planting. Prerequisite: MC 501. Wagner

MC 504 Field Research in Church Planting. Field experience in interface with newly-planted churches and their staffs in the Los Angeles area for the Cross-Cultural Studies program specialization in church planting. Prerequisite: MC 501. Wagner

MC 520 Foundations of Church Growth. Basic principles and procedures of church growth as developed in Donald McGavran's Understanding Church Growth and applied to present-day missiology. Foundational Course: Wagner

MC 521 Strategies of Church Growth. Methods of thinking through evangelistic strategy planning for increased effectiveness in the field. Emphasis on spiritual gifts, culture, congregational and mission structures, goal setting and basic biblical principles. Prerequisite: MC 520. Wagner

MC 522 Advanced Church Growth. Contemporary issues in church growth and their implications for theology, ethics, missiology, church planting and field practice. Emphasis on communicating church growth principles to peers. Prerequisite: MC 520 Wagner

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. Van Engen

MC 550 The Ministry of Healing in World Evangelization. The role of supernatural power, healing, signs and wonders, and the miraculous in missiological perspective. Includes field experience in nearby churches with healing ministries. Wagner/Kraft

MC 551 Spiritual Issues in Church Growth. This course introduces a set of spiritual factors which can play important roles in evangelism and church growth. Wagner

MC 590 Project/Thesis (M.A.). Guidance provided to those involved in projects/theses. Special attention paid to problems assigned by churches or mission organizations.

MC 591 Independent Study (M.A.). Reading, reporting and discussion on church growth at the M.A. level, under faculty supervision.

MC 595 Topics in Church Growth. At the discretion of the professor, current issues in the field of church growth not included in other courses are presented, discussed, and researched. Not offered every year. Wagner

MC 690 Thesis (Th.M.). Guidance provided to those writing theses. Special attention paid to problems assigned by churches or mission organizations.

MC 691 Independent Study (Th.M.). Reading, reporting and discussion on church growth at the Th.M. level, under faculty supervision.

MC 700 Advanced Seminar in Church Growth. Doctoral level discussions on topics pertinent to the interests of students with cross-cultural field experience. Not offered every year.

MC 790 Dissertation (D.Miss.). Guidance provided to Doctor of Missiology students engaged in writing dissertations.

MC 791 Independent Study. Reading, reporting and discussion on church growth at the Doctor of Missiology level, under supervision.

MC 800 Tutorial in Church Growth. Investigation under supervision of topics related to the program and/or dissertation of Ph.D. candidates.

MC 801 Methods in Church Growth. Guidance in the methodology for researching topics related to the program and/or dissertation of Ph.D. candidates.

MC 890 Dissertation (Ph.D.). Guidance provided to Ph.D. students engaged in writing dissertations.

Development (MD)

MD 520 Introduction to International Christian Development. This course surveys the extent of human needs in the two-thirds world and the basic philosophies followed to address those needs. Foundational Course.

MD 595 Topics in Development. Current issues in the field of development not included in other courses are presented, discussed, and researched. Not offered every year.

MD 570 Practicum in Church Development. Elliston

Mission History (MH)

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: 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 535 The Church and its Mission in Europe. A survey of the current European religious scene. Major developments in the Catholic, Protestant and Orthodox Churches will be considered from an evangelical and ecumenical perspective. Special attention will be given to missionary theory and practice in the light of European spiritual conditions, “church-state” questions and new trends in the making.

MH 562 Introduction to Chinese History and Culture. This course is designed to expose students in an overall manner to the many complex issues concerning Chinese world development, thus enabling the students to cultivate a broad framework of understanding of Chinese missions among the Chinese.

MH 563 History of the Chinese Church. The development of the Christian church in China since the Tang dynasty, with particular attention to the Protestant church, 1849 to 1949. Pierson

MH 570 Church and Mission in South Asia. An analysis of church and mission in the South Asian context. Special emphasis will be given to contemporary matters related to the spread of Christianity in the subcontinent. Alhyal

MH 580 The Chinese Experience in North America. A study of the historical and contemporary experience of the ethnic Chinese in North America and the development of the Chinese Church in this continent. Wang

MH 590 Project/Thesis (M.A.). Guidance provided to those involved in projects/theses. Special attention paid to problems assigned by church or mission.
Leadership Training (ML)

ML 501 Basic Leadership Emergence Patterns. 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. Foundational Course. Clinton

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. Foundational Course. Elliston

ML 521 Developing Leadership Gifts. An in-depth study of the doctrine of 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 5 leaders. Clinton

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. Clinton

ML 530 Life-Long 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. Foundational Course. Clinton

ML 540 Leadership Training Models. An overview of leadership training which first focuses on the evaluation of training, using two major evaluation models as standards for evaluation. The course next categorizes 30-40 training models under three headings: formal, non-formal, and informal. Finally, various field training cases are analyzed using the perspectives that were introduced in the course. Foundational Course. Elliston

ML 541 Specific Training Models. A generic course dealing with selected major training models. When the course is taught in a given quarter, it will focus on a particular announced leadership training model. Elliston

ML 543 Curriculum Design. A generic course applying curriculum design theory to various levels of training. 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. Clinton

ML 590 Project/Thesis (M.A.). Guidance provided to those involved in projects/theses. 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 Selection and Training. Current issues in the field of leadership selection and training, not included in other courses are presented, discussed, and researched. Not offered every year.

Mission Integration (MI)

MI 595 Topics in Mission Integration. Current issues in the field of mission integration not included in other courses are presented, discussed, and researched. Not offered every year.

Ministry (MM)

MM 520 Chinese Church Ministry: The First Three Years. Considers the student's transfer from the seminary into the pastorate, the cultural adjustment, and the early beginnings of ministry. Includes the diagnostic means of understanding the congregation. Wong

MM 522 Pastoral Care in the Chinese Church. Treats the individual, marital and family problems confronting the pastors, with special attention to problems related to ethnic minority and Chinese familial setting. S. Tan
MM 523 Chinese Church Ministry: After the First Three Years. Develops a philosophy of ministry for the Chinese church, including a long-term strategy. Considers organizational culture, linking real needs to resources in the church. Prerequisite: MM 520. Wong

MM 541 Appreciating OBC and ABC Cultural Distinctives. A comparative analysis and study of the monocultural and multi-cultural roots of the OBC and ABC respectively, tracing these tracks as they developed along a spectrum due to the acculturation process in America. Seeks to understand the Chinese mindset as compared to the American mindset. Wong

MM 550 Preaching Today in the Chinese Church. Study and comparison of the art of OBC and ABC preaching, that is, the intuitive as compared to the inductive respectively. An assessment of the place and validity of both styles as they relate to the student's present, particular audience. Focus on the important use of story form (saga), history, nature, and parables in Chinese hortatory preaching. Wong


MM 560 Women in Cross-Cultural Missions. Addresses issues of women involved in cross-cultural ministry situations. Reviews the biblical basis for women in missions, along with an historical review of women who have contributed to the expansion of the frontiers of women in missions. Jensen

MM 570 Field Education. A four-year internship program, extending over three quarters each year, for the Th.M. in Chinese Ministry and Mission, including lectures and discussions. Wong

MM 581 Chinese Church Ministry: Church Planting and Church Growth. Applies the principles and technologies of church growth to the North American Chinese church setting. Also considers the spiritual dimension of growth. Includes case studies.

ML 595 Topics in Mission Ministry Current issues in the field of mission ministry not included in other courses are presented, discussed, and researched. Not offered every year.


Religions (MR)


MR 531 The 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.

MR 532 The 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.

MR 533 The 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. Giakumakis

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.

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 I. Glaser

MR 539 Jewish Evangelism Practicum II. Glaser

MR 542 Hinduism, Buddhism and Christianity. An analysis of the fundamental presuppositions and the various schools of thought within Hinduism and Buddhism from both an historical and contemporary perspective.

MR 550 Introduction to Islam. An overview of Muslim faith and practice, with special attention to comparisons with Christianity, various of expression, and their implication for Christian witness. Foundational Course. Woodberry

MR 551 Muslim Evangelism. Development and evaluation of various forms of Christian witness among the broad spectrum of Muslim peoples. Woodberry

MR 552 History of 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. Gilliland

MR 553 Area Studies in Islam and Christianity. The historical issues bearing on Muslim-Christian interaction, problems of communicating the gospel and in understanding Muslim peoples in the Middle East, the Indian subcontinent (including Afghanistan), West Africa, East Africa, and specific groups of people in various parts of the world. Gilliland, 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. Chastain

MR 555 Folk Islam. This course first studies the roots of Islamic animism and its relation to other religions, following which biblical issues are raised with special attention to the role of the power encounter. Woodberry

MR 556 Current Trends in Islam. The crosscurrents shaping the Islamic revival today and their missiological implications. Woodberry

MR 570 Power Encounter. Study of power encounter (as defined by Tippett) in the extension and growth of the peoples of God. Focuses on the biblical validity and contemporary relevance of spiritual power encounters in the extension of the Kingdom of God. Kraft


MR 591 Independent Study (M.A.). Reading, reporting and discussion on topics in religion at the M.A. level, under supervision.

MR 595 Topics in Religion

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 religion at the Th.M. level, under faculty supervision.

MR 700 Advanced Seminar on Religion. Specific topics of relevance to Doctor of Missiology candidates preparing dissertations in the area of religion.
MR 790 Dissertation (D.Miss.). Guidance provided to Doctor of Missiology students engaged in writing dissertations.

MR 791 Independent Study. Reading, reporting and discussion on topics in religion at the Doctor of Missiology level, under supervision.

MR 800 Tutorial in Religion. Investigation under supervision of topics related to the program and/or dissertation of Ph.D. candidates.

MR 801 Methods in Religion. Guidance in the methodology for researching topics related to the program and/or dissertation of Ph.D. candidates.

MR 890 Dissertation (Ph.D.). Guidance provided to Ph.D. students engaged in writing dissertations.

Scripture 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. Foundation Course. Shaw, Rountree

MS 521 Translation Methods and Principles. Translation theory is applied to understanding the translation process, testing and finalizing a translation program. Prerequisite: MS520 or equivalent. Shaw, Rountree

MS 522 Theological Factors in Bible 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 follow-up. Shaw, Van Engen

MS 520 Project/Thesis (M.A.). Guidance provided to those involved in preparing theses in a scripture translation area.

MS 530 Cultural Factors in Translation. Study of specific problems raised by characteristics of the cultural matrices of the source text, receptor populations and translators. Prerequisite: MB520, MS520 or equivalent. Shaw

MS 560 Translation Evangelism and the Church. Ways in which Bible translation can affect church growth including evangelism, contextualization and the avoidance of nominalism. 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 Project/Thesis (M.A.). Guidance provided to those involved in projects/theses. Special attention paid to problems assigned by church or mission.

MS 591 Independent Study (M.A.). Reading, reporting and discussion on scripture translation at the M.A. level, under faculty supervision.

MS 595 Topics in Scripture Translation. Various courses and seminars with attention given to translation problems in specific languages or cultures or specific linguistic, cultural or theological problems. Prerequisite: MT520 and MS521.

MS 600 Thesis (Th.M.). Guidance provided to those involved in writing theses. Special attention paid to problems assigned by church or mission.

MS 620 Independent Study (Th.M.). Reading, reporting and discussion on scripture translation at the Th.M. level, under faculty supervision.

MS 700 Advanced Seminar in Scripture Translation. Specific topics of relevance to D.Miss. candidates preparing theses in a scripture translation area.

MS 790 Dissertation (D.Miss.). Guidance provided to Doctor of Missiology students engaged in writing dissertations.

MS 791 Independent Study. Reading, reporting and discussion at the Doctor of Missiology level, under faculty supervision, on topics of special interest or student weakness in the area of scripture translation.

MS 800 Tutorial in Scripture Translation. Investigation under faculty supervision of topics related to the program and/or dissertation of Ph.D. candidates.

MS 801 Methods in Scripture Translation. Guidance in the methodology for researching topics related to the program and/or dissertation of Ph.D. candidates.

MS 890 Dissertation (Ph.D.). Guidance provided to Ph.D. students 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. Gilliland

MT 520 Biblical Foundation 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. Foundation Course. Gilliland, 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. Gilliland

MT 522 Mission of the Local Congregation. 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 "Church life." Van Engen

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 revaluation of rising expectations throughout the world. Van Engen

MT 531 Latin American Theology. An examination of the theologies of the various wings of the church in Latin America, including traditional Roman Catholic, Protestant and Pentecostal. Special attention will be given to theologies of liberation. Pierson

MT 532 Ecumenics and Mission. A comprehensive review of the theological debate within the World Council of Churches and among non-WCC evangelicals on the missionary task of the church since World War II. Roman Catholic and Orthodox mission perspectives will also be included. Pierson

MT 533 Theology of Religious Encounter. Investigation of the relation between revelation and Christianity in the context of ecumenical missionary encounters with people of other faiths, or no religious allegiance. Pierson

MT 534 Theological Issues in Asia. A study of a select number of contemporary theological issues and concerns vital to the life and witness of the church in Asia. Athyal

MT 536 Theology of Liberation/Latin America. A survey of selected Latin American theologies of liberation which will critically analyze their understanding of the Latin American context, along with their methodology, theological assumptions, suggested solutions, and related theological concepts for the contextualization of the gospel in Latin America. 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. Van Engen
MT 550 Christian Ethnotheology. Anthropological approach to Christian theologizing. Development of a cross-cultural perspective on theological topics such as revelation, communication, sin, the church, translation and transformation. Prerequisite: MT520. Kraft


MT 590 Project/Thesis (M.A.). Guidance provided to those involved in projects/theses. 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.

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 Advanced Seminar in Theology of Mission. Doctoral level discussions of topics pertinent to the interests of students with cross-cultural field experience. Prerequisite: MT520.

MT 790 Dissertation (D.Miss.). Guidance provided to Doctor of Missiology students engaged in writing dissertations.

MT 791 Independent Study. Reading, reporting and discussion on the theology of mission at the Doctor of Missiology level, under supervision.

MT 800 Tutorial in Mission Theology. Investigation under supervision of topics related to the program and/or dissertation of Ph.D. candidates.

MT 801 Methods in Mission Theology. Guidance in the methodology for researching topics related to the program and/or dissertation of Ph.D. candidates.

MT 890 Dissertation (Ph.D.). Guidance provided to Ph.D. students engaged in writing dissertations.
Graduate School of Psychology

Graduate School of Psychology
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Courses of Study

The Psychological Center

Other Training and Research Facilities

Clinical Faculty Members

Clinical Facilities for Field Training
THE GRADUATE SCHOOL OF
PSYCHOLOGY

Degree Programs and Accreditation

The Graduate School of Psychology comprises two divisions, the Division of Psychology and the Division of Marriage and Family Studies.

The Division of 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 Division of Marriage and Family Studies offers several degrees: the Master of Science (M.S.) in marital and family therapy, the Doctor of Marital and Family Therapy (D.M.F.T.), the Doctor of Philosophy (Ph.D.) in marital and family therapy, and the Doctor of Philosophy (Ph.D.) in marriage and family studies. The M.S. in marital and family therapy is accredited by the Commission on Accreditation for Marriage and Family Therapy Education.

Financial Assistance

Financial assistance for these 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. Financial assistance available in students' states of residence prior to matriculation.

For eligible students, loans through government and commercial sources are available in amounts up to $12,500 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 admission. For students who are not able to support their education in 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 may be obtained from the Office of the Dean following admission.

In addition to loans and grants, clinical psychology students are eligible for an alternative tuition payment plan. This plan enables students to pay tuition on a monthly basis without interest charges. The only cost is a $45 annual enrollment fee. Participation is on an annual basis.

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 20 students during 1991-92. The Travis Institute provided partial support for 15 students during the year as well.

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 $6 per hour to $10 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 settings 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 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 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.

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 subsidy program is available for clinical psychology students who participate in individual and/or group psychotherapy during the first three years in the program, subject to the availability of funds.

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 cabinets of the Psychology Division and the Marriage and Family Division. The Psychology Division cabinet is composed of a president, secretary-treasurer (who serves both cabinets), ethnic resource coordinator, women’s resource coordinator, and social events coordinator. Other students serve on the library, psychology curriculum, administration, 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 general Seminary student council. Other students serve on the library, psychology curriculum, admissions, and spiritual life committees, as well as on numerous ad hoc committees. Students may serve on dissertation committees for other students; it is the student’s option to serve and the candidate’s option to select. In every instance students serving on committees in the program have full voting rights.

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 Graduate School of Psychology follows an “equal opportunity” admissions policy, with about 50% of its students being women. The faculty endorses the nonsexist language guide¬lines of the American Psychological Association and 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 Division of Clinical Psychology, seminars on The Psychology of Women and Women in Therapy are offered every other year, and there is an ongoing research group for persons interested in research on women. 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 division is appointed each year as Women’s Issues Resource Coordinator. The persons in these stipended 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 women students and faculty and keep them informed of local workshops, meetings, speakers, and other events focused on women’s issues.

Ethnic Minorities

The Graduate 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 Graduate School of Psychology faculty are encouraged to address ethnic and cross-cultural issues in their teaching, research and practice. For clinical psychology students, a seminar on “Ethnic Issues in Clinical Psychology” 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 minority students (one in each division) are appointed each year as Ethnic Issues Resource Coordinators. The persons in these stipended positions are responsible for sensitizing students, faculty and staff of the psychology program and the Seminary as a whole to issues related to minorities. This includes identifying the unique needs of students, addressing issues pertinent to therapy with ethnic-Americans, and providing resources for students and faculty. In the Clinical Psychology Division, this person also serves on the admissions committee as a full member.

Social events and workshops are conducted each year to increase awareness and facilitate a sense of community among all the Graduate 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.

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.
DIVISION OF PSYCHOLOGY

Character and Purpose

The Division of Psychology of Fuller’s Graduate 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. There is an increasing demand for more and better clinical training. 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 very competitive. The entering student in the fall of 1992 had a median grade point average of 3.77, and the median score on the Graduate Record Examination was 1190.

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, learning 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, as well as the applicant’s statement of purpose.
2) the results of the general test of the Graduate Record Examination taken within the past five years (required) and 3) the results of the Advanced Test in Psychology of the Graduate Record Examination (optional). These supporting materials must be received by February 1. Applicants should be aware that the GRE must be taken far enough in advance (usually November or December) for scores to reach the Office of Admissions by February 1. An application request card is included in this catalog. Application forms can be obtained either by returning the application request or by writing to the Office of Admissions.

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 600. Score reports for this exam must also be received by February 1.

The Division of Psychology uses an individualized admissions procedure for the Ph.D. program. All applicants are reviewed by an admissions committee consisting of faculty members and graduate students. The admissions committee selects semi-finalists who are highly qualified to do doctoral work in clinical psychology, and a personal interview is required of these persons. Interviews are held in Pasadena the last Friday of February and the first Friday of March, and in major
Archibald D. Hart

Jack O. Balswick

Judith K. Balswick
metropolitan areas in the United States during the first half of March. No interview fee is charged, but personal transportation costs are borne by 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 makes his or her selections based on common areas of research and clinical interest.

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 year some students are admitted by the school at large. Such students do not receive an academic adviser until they arrive on campus. Any student may choose to change advisers or major professors with the approval of the Dean’s Office, but one of the intentions of the individualized admission policy is to allow a student and the major professor to work together continuously throughout the student’s doctoral studies in the program. Formal and informal reviews are made of each student not less than annually.

Doctor of Psychology applicants are reviewed in a similar manner, including personal interviews. The Psy.D. students have as their primary adviser the Director of the Psy.D. program, together with other faculty specifically assigned to the program.

Division of Psychology 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 Division 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 policy and procedures for processing grievances regarding students and faculty. It is an implied contract that all students in the program will comply with regulations in both handbooks while they are students under the jurisdiction of the Seminary.

Division of Psychology Curriculum

In its Ph.D. program in clinical psychology, the Division of Psychology has adopted the scientist-practitioner model as most appropriate to its purpose, and in the Psy.D. program, the practitioner/evaluator model. These ideals are reflected in the curriculum of each degree program.

Students may select up to an equivalent of four full-time courses during each of the three quarters (fall, winter, spring) of scheduled psychology classes, and may take part in directed reading projects. Theology courses and a limited number of psychology courses are available during the summer quarter. Two-hour courses are considered to be only half of a full-time course. The graduate course of study is a sequence that normally spans a six-year period (five years for the Psy.D.) and should be thoroughly understood in terms of requirements and progression. The curriculum is divided into four parts: general psychology, clinical psychology, theology-integration, and research (including research courses, master’s project and doctoral dissertation). The curriculum for the Psy.D. differs from that of the Ph.D. in terms of some of the course content, the practicum experience, and the nature of the research project. Also, no master’s level research project is required for the Psy.D. degree.

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 Dean. Failure of a student 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.

Part I: General Psychology and Foundational Courses. The core curriculum of general psychology provides the student with a solid base of psychological data. These specific courses are numbered PG800-899. Each student will complete a minimum of 60 quarter hours of general psychology and foundational courses, to include the following required first-year courses:

- PG 800 History and Systems of Psychology (4)
- PG 843 Psychopathology (4)
- PG 850 Basic Methods for Research and Evaluation (4)
- PG 851 Intermediate Research/Evaluation Methods (4)
- PG 852 Advanced Research Methods (4) (Ph.D. only)
- PG 855 Tests and Measurements (4)
- PG 845 Applied Diagnostic Nomenclature (2)
- PG 853 Advanced Program Evaluation (4) (Psy.D. only)

The remaining units (Ph.D. 28 units, Psy.D. 24 units) may be selected from general psychology electives falling within the range of course numbers indicated above.

Each student must demonstrate competence in the areas of biological bases of behavior, the cognitive-affective bases of behavior, the social bases of behavior, and individual behavior by earning at least 4 units of credit in each of these areas. These units may be earned by taking clinical seminars (PC830-839) specifically designated at the time of registration to fall into one of these areas, or by taking general psychology courses which fall into one of these areas as follows:

- Biological bases of behavior: PG810-819
- Cognitive-affective bases of behavior: PG820-829
- Social bases of behavior: PG830-839
- Individual behavior: PG840-849

Each student is responsible to ensure his or her compliance with this requirement.

Psychology research colloquia are presented three times each quarter, involving lectures from distinguished researchers in psychology. Each student in the Ph.D. and Psy.D. programs is required to attend 18 of the 27 colloquia offered during the student's first three years of the program. Students will be asked to sign in at each seminar, and the student will receive two units of credit by registering for PG856 Research Colloquium during the Spring quarter of his or her third year.

Each student must pass the comprehensive examination (the Psychology subject, or Advanced GRE). After passing it, students may substitute clinical psychology seminars (PC830-838) for general psychology electives. Only clinical seminars taken after the comprehensive examination has been passed may be substituted.

Part II: Clinical Psychology. The clinical psychology curriculum introduces each student to a broad sweep of target populations and clinical course work, practicum placements and supervised field training in various approved settings. Each student will complete a minimum of 132 units (Psy.D. 154 units) in clinical psychology, to include the following courses:
The integration curriculum includes three types of courses: Introductory, Finch Symposium, and Integration Seminars.

1. The Introductory Seminar (PI800) must be taken prior to taking any other integration seminar. It covers beginning assumptions in and contemporary expressions of integration.
2. Finch Symposium (PI801) is a course offered in conjunction with the annual Finch Symposium lecture series.
3. Integration Seminars (PI802) are offered regularly. These are seminars which deal with current topics of special interest to the field of integration.

All integration seminars are taught by professors of the Schools of Psychology and Theology or World Mission.

The entire program in theology-integration is individually designed for each student in consultation with an adviser from the School of Theology. Most students in the Ph.D. program earn a Master of Arts degree in theology, since the fulfillment of the requirements outlined above satisfies School of Theology requirements for that degree. Other students choose to meet additional requirements (paying additional tuition) and earn a Master of Divinity degree.

Part IV: Master’s Project and Doctoral Dissertation. These experiences are designed to provide the Ph.D. student with expertise in scientific research and publication. Each Ph.D. student completes a master’s project before scheduling a Doctoral Dissertation Proposal Colloquium. Credit for the master’s project may be earned by registering for PG857 Individual Research. The amount of credit earned is based directly on the amount of time spent working on the research project.

Each Ph.D. student earns 32 quarter hours of dissertation units (PG900) in completing the dissertation. Dissertations are prepared in accordance with the dissertation guidelines adopted by the faculty and available from the campus bookstore.

The Psy.D. program requires a professional dissertation, earning a total of 16 quarter hours of dissertation units (PG902).

Comprehensive Examination

One of the assumptions underlying Fuller’s program is that a person earning a doctoral degree in clinical psychology should have a broadly based foundation in the concepts, data, methods and theories of general psychology. Students are expected to reach a superior level of mastery. “Superior level” has been defined by the faculty as a score of 650 or better on the Advanced Test in Psychology of the Graduate Record Examination (GRE). Students should arrange to take the GRE in Psychology at the earliest possible date.

All doctoral students must score 650 or higher on the Advanced Test in Psychology in order to pass the comprehensive examination. This requirement must be met before a student may apply for a pre-internship (Ph.D.) or internship (Psy.D.) placement.

This examination will be given on campus during September of each year. Students who take the Graduate Record Examination prior to admission to the program may submit their previous scores of 650 or higher as meeting the comprehensive examination requirement (length of validity will follow the policy outlined below). Transcripts of such scores must…
be sent directly from the Educational Testing Service to the
Dean, Graduate School of Psychology, Fuller Theological Semi
nary.
In recognition of the fact that the field of psychology changes rapidly, the validity of a 650 score on the Advanced Test will only be extended seven years. Students who have not gradu
ated by that point must again obtain a score of 650 or higher on the Advanced Test in Psychology.
A student may take the examination at any of the on-campus administrations or at a national testing center designated by the Educational Testing Service. The number of times a student may retake the examination is not limited. All costs of this examination are the responsibility of the student. The student and adviser or major professor jointly determine when the student will take the Graduate Record Examination. Although the number of times which the examination may be taken is not fixed, any failing performance will be reviewed by the faculty. Repeated failures may lead to a faculty recommendation that the student terminate studies in the program.

Clinical Psychology Sequence (PC810-PC815)
A problem-solving approach is used in teaching the student the basic orientation and skills of the contemporary clinical psychologist. Each quarter, students taking the clinical psychology sequence courses focus on a different target population with which the practicing clinical psychologist must often deal. Emphasis is placed upon the continuity between psychological assessment and psychological intervention, the faculty believing that those two processes are not separable in the practice of clinical psychology. Each student will see faculty members demonstrate a wide range of assessment tools and techniques. Each student will also observe faculty members model a wide range of interventions, e.g., psychoanalytic therapy, Rogerian psychotherapy, behavior therapy, crisis intervention, family therapy, teaching parents to be therapists of their own children and consultation to churches and other community institutions. Usually faculty demonstrations will be followed by student participation in carrying out similar types of assessment and intervention.
All doctoral students, regardless of their background, are required to take the six courses in the clinical psychology sequence. These particular 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.

Practicum Training
The Practicum Training Program is a two-year experience intended as a beginning for developing professional identity, consolidating basic psychotherapy skills, and initiating students in the wide array of professional activities basic to the practice of clinical psychology. In the Graduate School of Psychology at Fuller, the student will typically build upon skills acquired in the first-year Clinical Foundations course by participating in two years of practica concurrently with the sequenced second and third years of training. Practicum involves two nine-month placements for Ph.D. students and one nine-month and one twelve-month placement for Psy.D. stu
dents. Students are encouraged at this stage of training to focus on obtaining a breadth of experience, rather than developing specialized training in any one area. Practica are taken at six hours per week.

Field Training
Clinical facilities in the Los Angeles area and throughout the country provide clinical experience and training to students during the final three years of the program. Field training usually begins in the fourth year of the program and follows the sequence outlined below (80 units):

First Year, Ph.D. and Psy.D programs (12 months): Clerkship, taken at 12 hours per week (600 hours for the year) = 16 units (4-4-4).

Second Year, Ph.D. program only (12 months): Pre-internship, with a minimum of 12 hours per week (600 hours for the year) = 16 units (4-4-4).

Third Year Ph.D. program, Second Year Psy.D. program (12 months): A full-time internships consisting of a minimum of 40 hours per week (at least 2,000 hours for the year). Required in both programs. Ph.D. = 48 units (12-12-12); Psy.D = 64 units (16-16-16).

Before beginning the first year of field training, students must have completed 72 quarter hours of psychology at the graduate level and must have completed the clinical sequence with no holds or incompletes. Before being allowed to apply for the pre-internship (Ph.D.) or internship (Psy.D.), a student must have obtained a score of 650 or higher on the Advanced Test in Psychology of the Graduate Record Examination. A student must have attained doctoral candidacy and have held his or her dissertation proposal colloquium before being allowed to apply for internship. Before commencing the pre-internship or internship, a student must have successfully completed his or her clerkship. A student must complete 1,500 hours (48 credits) of field work training in multidisciplinary settings in a period of not less than 24 consecutive months. This 1,500 hour requirement must be completed before the Ph.D. or Psy.D. is granted. Students are responsible to see that their field training experiences meet the requirements of the licensing law of the state in which they wish to be licensed.

The Clinical Evaluation
The evaluation of a student's clinical competency is a continuing process which extends to the end of the fifth year (Psy.D.) or sixth year (Ph.D.) in the program. The purposes of this program are to ensure that the student is thoroughly prepared: 1) to practice as a skilled clinical psychologist and 2) to pass important post-doctoral examinations such as those required for state licensure. Facility in the integration of psychology and theology and awareness of gender, ethnic and sociocultural issues are to be evaluated in all four phases of this clinical evaluation. These four phases are described below; further details may be found in the Psychology Division Student Handbook.
Phase I: Assessment Evaluation. This phase involves a standardized contract which includes 1) demonstration of com-
petency in administration and interpretation of a list of psychological tests; 2) demonstration of ability to conduct in-depth clinical assessment interviewing; and 3) submission of written reports which give evidence of the student’s ability to delineate the client’s clinically relevant history and level of current functioning, to integrate clinical interview and psychodiagnostic test data to the end that clinically sound assessment conclusions are reached, to formulate diagnostic impressions on the five axes of DSM-III, and to develop an efficacious plan for any necessary interventions. This phase is completed by the end of the fourth year of the program.

Phase II: Professional Issues Evaluation. This phase includes a standardized contract which will demonstrate that the student is knowledgeable in the professional concerns of 1) ethics, 2) law, 3) professional literature, and 4) current professional problems and issues. Competency will be determined by obtaining appropriate grades in the specified required courses. This phase takes place during and will be completed by the end of the fourth year of the program (before beginning the pre-internship or internship).

Phase III: Clinical Intervention Evaluation. In this phase, the student will demonstrate ability in 1) understanding presenting problems; 2) gathering information regarding personal history, interpersonal relationships, and present functioning; 3) summarizing and synthesizing psychodiagnostic data; 4) stating diagnostic impressions; 5) formulating treatment goals; 6) applying relevant research to both treatment planning and actual therapy; 7) engaging in effective therapeutic intervention; and 8) evaluating the progress made in therapy. This phase will take place during and be completed by the end of the fourth (Psy.D.) or fifth (Ph.D.) year of the program. The purpose of this phase is to ascertain and prescribe whatever remediation is necessary before the final phase.

Phase IV: Final Clinical Examination. In this phase, the student will demonstrate final clinical competency as the last step before the faculty certifies the student’s readiness to practice as a professional clinical psychologist. Satisfactory completion of an APA-approved internship fulfills this requirement. A brief written report of the student’s understanding of integration issues is also required in this phase.

Integration Seminars

The curriculum in the integration of theology and the social/behavioral sciences is built on the conviction that while it is an endeavor which ultimately must engage each individual personally, integration is also a cognitive activity which involves the examination of basic presuppositions and includes intense conceptual reflection. Therefore, the curriculum plan is directed toward the enhancement and enrichment of this cognitive examination and conceptual reflection. The intention is that the dialogue which these seminars provoke will stimulate that personal and individual integration of faith and profession which is the goal of all training in the program. A minimum of four seminars is required to earn the M.A. degree in theology. Others may be taken as electives for that degree or in the general psychology requirements for the Ph.D. degree.

Three types of structured educational experiences comprise the curriculum model of integration:

- Christian Perspectives on the Healing Professions (P1800). This introductory seminar attempts to provide the student with essential understandings of presuppositions, tools, paradigms and approaches to the integration of the social/behavioral sciences and the Christian faith. It is a foundation for other study, and must be taken prior to enrolling in any other integration seminar.

- Finch Symposium (P1801). Each Winter Quarter an integration seminar experience is built around the lectures of the annual Finch Symposium. Students attend and respond to the invited lectures as well as to respondents from the Seminary’s three faculties. Wide reading on the symposium topic and discussion with other seminar members are also included. The topic varies from year to year. See also the description of the Finch Symposium in the second section of this catalog.

- Integration Seminars (P1802). These seminars are taught by a member of the psychology faculty and faculty from either the School of Theology or the School of World Mission. Topics vary from time to time, but are consistently focused around critical questions in the interrelationships between psychology and the Christian faith. The concerns of the seminars are to facilitate integration at the personal, professional and principled levels. One or more seminars are offered each quarter.

Research/Evaluation

Underlying the psychology program’s commitment to the scientist/practitioner model is the conviction that every clinical psychologist graduating from Fuller should possess expertise in research/evaluation skills and that knowledge derived from empirical methodologies should undergird all of his or her activities as a professional. Students are therefore trained to immerse themselves in the relevant psychological literature as they take general psychology courses, as they choose and evaluate psychological assessment approaches and methods of intervention, and as they participate in the theology integration portion of the curriculum.

Training in empirical methodology takes place in the context of the community of scholarship. Several professors have ongoing groups in which their advisees and other interested students participate.

For the Ph.D. student, this includes the completion of the required formal research projects. It is the general expectation that the master’s project, the doctoral dissertation, or both will be empirical in nature. Students are encouraged and trained to make presentations at the conventions of professional organizations and to publish their findings in appropriate professional journals.

For the Psy.D. student, this includes coursework in evaluation and a dissertation which is normally empirical in nature, such as the evaluation of a clinic program, a comprehensive review of a clinical problem, or other projects approved by the Director of Research/Evaluation.

Typical Progress

The following table lists program requirements, the number of required units each year, units available each year to be used at the student’s discretion, and a recommended schedule for use of discretionary units. Considerable variation within this outline is possible. Individual courses required each year are identified in the course descriptions.

First Year

- Required Units (40)
- Foundational courses
- Integration seminar
- Assessment and Psychopathology practica

Units Available/Recommendations (24)

- General psychology courses
- Theology courses

Second Year

- Required Units (40)
- Foundational courses
- Integration seminar
- Assessment and Psychopathology practica

Units Available/Recommendations (24)

- General psychology courses
- Theology courses
Second Year
Required Units (Ph.D. 20, Psy.D. 20)
- Clinical sequence courses
- Report Writing
- Clinical Practica
Units Available/Recommendations (Ph.D. 44, Psy.D. 42)
- General psychology courses
- Theology courses
- Integration seminars
- Completion of master’s project (Ph.D. only) or comprehensive examination

Third Year
Required Units (Ph.D. 20, Psy.D. 28)
- Clinical sequence courses
- Marketing Professional Services (Psy.D. only)
- Program Administration (Psy.D. only)
- Research Colloquia
Units Available/Recommendations (Ph.D. 44, Psy.D. 36)
- Clinical and general psychology courses
- Theology courses
- Integration seminars
- Completion of master’s project (Ph.D. only) or comprehensive examination

Fourth Year
Required Units (16)
- Clerkship
- Clinical Evaluation, Phases I & II
- Psy.D. dissertation (4-4-4-4)
Units Available/Recommendations (48)
- Clinical psychology courses
- Theology courses
- Integration seminars
- Ph.D. Dissertation

Fifth Year (Ph.D. students)
Required Units (16)
- Pre-internship
- Clinical Evaluation, Phase III
Units Available/Recommendations (48)
- Completion of coursework
- Continued work on dissertation

Fifth Year (Psy.D. students)
Required Units (64)
- Internship
- Completion of doctoral project
- Clinical Evaluation, Phases III & IV

Sixth Year (Ph.D. students)
Required Units (48)
- Internship
- Completion of dissertation
- Clinical Evaluation, Phase IV
- Units Available/Recommendations (16)
- Completion of dissertation units

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 which they must earn at Fuller to fulfill degree requirements should contact the Office of the Dean after admission. Approval of the student’s adviser and the dean is required. Transfer of credit does not necessarily mean that a particular course requirement will be waived, and waiver of a particular course requirement does not necessarily mean that graduate credits are being transferred. Waiver of a particular course requirement is a separate matter which necessitates a separate petition, also available from the Office of the Dean.

Students who have completed graduate work in theology and desire a reduction in the number of theology credit hours which must be earned at Fuller to fulfill degree requirements should contact the Theology Academic Advising Office.

The clinical sequence, including Clinical Foundations, is required for all doctoral students entering the program. Due to this requirement, a minimum of four years is required for Psy.D. students to the program, and five years for Ph.D. students. Students entering with graduate-level coursework in theology and/or psychology must have a minimum of 48 units of transferable credit to qualify to apply for “collapsing” the third and fourth years of the program. The application process takes place in the second year of the program, and is subject to faculty approval.

Terminal Master’s Degree
A Master of Arts degree in psychology is granted only when a student has formally terminated from the program, and when the following requirements are satisfied:

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 adviser (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; Ph.D. or Psy.D. students).
3. A residence requirement of 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.

Advancement to Candidacy Status
A student shall formally be considered a doctoral candidate when the following criteria have been met:

1. Passing the comprehensive examination.
2. Satisfactory completion of the clinical sequence.
3. Satisfactory acceptance of the master’s project, or equivalent (Ph.D. only).
4. Formal faculty approval.

The transcripts of students who have met these criteria will include a notation that they have achieved candidacy status. A letter will be sent to students informing them of their candidacy.
Graduation and Commencement

A student may graduate at the end of any quarter after all requirements have been met. In order to participate in the June Commencement exercises, a student must have 1) completed all coursework, 2) have completed the clinical evaluation and dissertation final oral by the date specified, and 3) have contracted to complete the Internship at an APPIC-approved site by no later than the fall quarter graduation date of the same year. Participation in Commencement does not constitute graduation, which occurs only when 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 Psychology Student Handbook.

Clinical Training

The Clinical Training Program stresses a functional approach to case management. In such an approach, the emphasis is placed on psychological assessment which is aimed at decision-making and psychological interventions which are aimed at producing, specified therapeutic changes. The primary commitment is to help people solve their problems and to prevent them from the development of new ones. Although the various faculty members represent many theoretical orientations, the traditional "schools of psychotherapy" are de-emphasized. Students are expected to become familiar with the major assessment and therapeutic tools which have been scientifically validated.

Several assumptions underlie the clinical training: 1. Clinical psychology is a field that is rapidly growing and changing;
2. A flexible training program which encourages questioning, research and innovation provides the greatest benefits to the future demands of psychology and society;
3. A sound knowledge of general psychology is important to the practice of clinical psychology regardless of the direction that the latter may take;
4. Since clinical psychology deals mainly with interpersonal relationships, the clinical psychologist must learn to be sensitive to the major variables which affect the way one person responds to another;
5. Quality and breadth of experience are more important than the number of experiences;
6. No department of psychology has adequate staff or facilities to expose its students to an ideal range of clinical populations and procedures; therefore, each clinical psychology training program must seek the cooperation of the major mental health facilities in its locale to assist in the clinical training of its students.

Major Components

Training in clinical psychology includes experiences and supervision in research, psychological assessment (interviewing, observing, testing, etc.), psychological intervention (behavior modification, community consultation, crisis intervention, psychotherapy, etc.), personal growth and integration and communication of information.

Experience in Research

The developing pattern of research training at Fuller involves three overlapping learning processes. These include classroom instruction, apprenticeship and faculty modeling. First, a thorough program of classroom instruction is viewed as a necessary base for each student. In this connection, the student is involved during the first year in the basic sequence of statistics and experimental psychology. For the Ph.D. student, this introduction culminates in the planning and execution of a master's level research project. This project is completed under the close supervision of a faculty member and is considered as a research experience introductory to doctoral research. The Psy.D. student approaches research more indirectly, learning to critique research.

Secondly, a basic notion of the training design requires the student to be involved continuously in research on an apprenticeship basis throughout the program. From as early as possible the Ph.D. student works under the immediate supervision of a faculty member. During the first two years, the student becomes involved in the faculty member's own ongoing research program. Early in the third year, the student begins independent research—identifying a problem and performing various research operations. During the fourth year, a student is expected to complete a proposal for dissertation research, and the final three years are spent in the completion and writing of this project.

Thirdly, all students are expected to benefit from faculty models while moving toward a career of inquiry. 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/professional.

Experiences in Psychological Assessment

Upon graduation each student will have had exposure to several target groups. The student will have assessed children, adolescents, adults and the aged. Cutting across these age groups, the student will have had assessment experiences with normals, psychiatric inpatients and outpatients, the physically handicapped, the developmentally disabled, the economically and socially deprived, minority groups and other client populations. In addition to acquiring experiences with a large number of different target populations, the student will have been introduced to the major assessment techniques. These include observation and description of behavior, interviewing, individual and group testing, special techniques of assessment such as psychophysiological measures of autonomic reactivity and other techniques which show promise of usefulness in psychological assessment. Meaningful assessment is oriented toward clinical decision-making.

Experiences in Psychological Intervention

The target groups for experience in intervention are essentially those listed for experiences in assessment. Each student is exposed to several systems of individual and group treatment. In addition to formal treatment techniques, the student has the opportunity to provide psychological consultation to such persons as teachers, parents, ministers and probation officers.
Experience Designed to Facilitate Personal Growth

In order to maximize the sensitivity of the future clinical psychologist, two formal programs are offered as part of the training:

1. There is intensive clinical supervision of all work with a focus placed on the student's own personality as well as on the personality of the client.
2. Ph.D. and Psy.D. students are encouraged to participate in individual and/or group psychotherapy. Subject to availability of funds, the cost is partially subsidized by the school, and students are provided with a list of therapists willing to see students at a reduced fee. Students are free to decide whether they will enter therapy; however, psychotherapy may be recommended by the student evaluation committee. The committee, composed of three School of Psychology faculty members, is appointed annually for the review of students referred to the committee by the full faculty.

Psychology Division Courses of Study

For any course title including the word “seminar” either student 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 areas of study are included. The unit credit for each course offering is listed at the end of the course description.

In determining the number of credits to assign to a variable credit course, the following guidelines are used: 1 unit = 25-30 hours, 2 units = 50-60 hours; 25 pages of reading = 1 hour, 500 pages = 20 hours; research papers = 1 hour per page; 1 class/contact hour = 1 hour.

Designations such as “First year” indicate that the course is required during that year of the program sequence. Selected courses are also offered at the 500-level for students in master’s degree programs in the Marriage and Family division of the School of Psychology and the Schools of Theology and World Mission.

Psychology Division Faculty

Warren S. Brown, Jr., Professor of Psychology
John H. Court, Professor of Psychology
David W. Foy, Professor of Psychology
Richard L. Gorsuch, Professor of Psychology
Archibald Daniel Hart, Professor of Psychology
Richard A. Hunt, Professor of Psychology
Henry Newton Malony, Professor of Psychology
Lewis B. Smedes, Professor of Theology and Integration
Hendrika Vande Kemp, Professor of Psychology
Winston Earl Gooden, Associate Professor of Psychology
Siang-Yang Tan, Associate Professor of Psychology
Jeffrey P. Bjork, Assistant Professor of Psychology
Susan L. Lichtman, Assistant Professor of Psychology
Lee E. Lipsker, Assistant Professor of Psychology
Mark D. Pierce, Assistant Professor of Psychology
Nancy Stehler-Thurston, 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 and the natural sciences. (First year) (4)

PG 801 History of Psychology Seminar. Intensive treatment of specific topics in the history of psychology. Offered on demand.

PG 802 Philosophy of Science. An exploration of epistemological and metaphysical issues, types of inference and reasoning processes and freedom and determinism. (4)

PG 803 Philosophical Psychology. An overview of the philosophy of psychology. (4)

PG 804 Philosophical Psychology Seminar. Intensive treatment of specific topics in philosophical psychology. (2)

PG 808 Independent Readings. Special or advanced reading in areas not covered by other 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 sponsoring professor. (Variable credit)

PG 809 Practicum in the Teaching of Psychology. These seminars are designed to provide the student with background and experience in college and university teaching. Occasional seminars will be offered by the faculty to cover basic teaching skills and professional issues in teaching careers. The Seminar may also be taken as an independent study. (2)

PG 810 Physiological Psychology. An overview of the major theories, issues, data and research methodologies of physiological psychology. Required for the Psy.D. (4)

PG 811 Human Neuropsychology. An overview of the behavioral and physiological manifestations of brain damage and disease in human beings. (4)

PG 819 Seminar in Biological Bases of Behavior. Intensive treatment of specific topics in physiological psychology and neuropsychology or other biological bases of behavior.

PG 820 Cognitive Psychology. An overview of the major theories, issues, data and research methodologies of cognitive psychology. (4)

PG 821 Motivation. An overview of the major theories, concepts, issues, data and research methodologies of the psychology of motivation. (4)

PG 822 Learning. An overview of the major theories, concepts, issues, data and research methodologies of psychology and learning. Required for the Psy.D. (4)

PG 823 Perception. An overview of the major theories, concepts, issues, data and research methodologies of the psychology of perception. (4)


PG 830 Social Psychology. An overview of the major theories, issues, data and research methodologies of social psychology. (4)

PG 831 Group Processes. An overview of the major theories, concepts, issues, data and research methodologies of the psychology of small groups. (4)

PG 832 Family Psychology. A theoretical overview of family development and the eight dimensions of healthy family functioning. These concepts are applied to the student’s family of origin. (4)

PG 834 Ethnic Issues in Clinical Psychology. An overview of the major psychological and sociological theories, issues, and research pertaining to three ethnic groups: Asian, Black and Hispanic Americans. Special emphasis on the impact of the therapist's values and theoretical orientation to the ethnic client. (2)

PG 835 Gender Differences. Exploration of issues relating to sex roles, sex differences, gender identity, gender socialization and related topics.

PG 839 Seminar in Social Bases of Behavior. Intensive treatment of topics in social and interpersonal psychology.

PG 840 Psychology of Personality. An overview of the major theories, concepts, issues, and research methodologies of the psychology of personality. (4)

PG 841 Child/Adolescent Development. An overview of the major theories, concepts, issues, and research methodologies of developmental psychology. Covers childhood and adolescence. (4)

PG 842 Adult Development. An overview of the major theories, concepts, issues, and research methodologies of developmental psychology. Covers adult, midlife and late life. (4)

PG 843 Psychopathology. An overview of the major theories, concepts, issues, and research methodologies of psychopathology. (First year) (4)

PG 844 Psychopathology Seminar. Intensive treatment of specific topics in psychopathology. (2)

PG 844 Applied Diagnostic Nomenclature. Practical training in the use of the DSM-III. (First year) (2)

PG 849 Seminar in Individual Bases of Behavior. Intensive treatment of specific topics relevant to individual development and behavior. (2)

PG 850 Basic Methods for Research and Evaluation. Concepts and techniques of hypothesis development, design of data collection, analysis of data, and report writing. Fall (First year) (4)

PG 851 Intermediate Research/Evaluation Methods. The design and analysis of multivariable experiments and quasi-experiments. Prerequisite: PG850. Winter (First year) (4)

PG 852 Advanced Research Methods. Emphasis is placed on the discovery of a problem, and individual work in the planning, execution and reporting of an experimental investigation. Prerequisite: PG851. Spring (First year) (4)

PG 853 Advanced 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 and enrollment in the Psy.D. program. Spring (First year) (4)

PG 854 Multivariate Analysis. Survey of principles and techniques of factor analysis and of analyses with multiple dependent variables.

PG 855 Tests and Measurements. An overview of the methodologies and concepts involved in the selection and use of assessment instruments. (First year) (4)

PG 856 Research Colloquium. Offered three times per quarter, the research colloquia feature lectures by distinguished researchers in psychology. Students in the first three years of the program are expected to attend 18 of the 27 lectures featured during these years. (First, Second and Third year) (2) Spring, Third year

PG 857 Individual Research. Experimental field observations or survey research on a specific problem. Includes master's-level projects (but not doctoral dissertation research). May be repeated for credit. Prerequisites: PG850-852 and permission of the sponsoring professor. (Variable credit)

PG 858 Research Seminar. Intensive study of research methodologies and specific research topics. (2 or 4)

PG 859 Research Methods Seminar. Intensive treatment of specific topics in statistics and experimental design. (2)

PG 900 Ph.D. Dissertation. The dissertation experience affords each Ph.D. student an opportunity to make a unique contribution to the field of psychology. The project constitutes the equivalent of a half year of full-time course work, and is typically completed during the last three years of the program. (32)

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 make a unique contribution to the field and practice of psychology. The project constitutes the equivalent of one-quarter full load for four quarters and is completed during the fourth year of the program. (16)

PG 903 Psy.D. Dissertation Continuation. To be used when a student has fulfilled the 16-unit PG900 requirement. (0)

Clinical Psychology (PC)

PC 800 Clinical Foundations I. First of a three-course sequence for entering students in which basic therapeutic skills are taught. The "therapeutic triad" and client-centered therapy are the focus of the entire sequence. (First year) (2)

PC 801 Clinical Foundations II. (First year) (2)

PC 802 Clinical Foundations III. (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 the major assessment and diagnostic tools in psychology. (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 constitute the target population in this quarter. Fall (Third year) (4)
PC 814 Clinical Psychology E. Adolescents constitute the target population in 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 the kinds of human services programs and organizations for which clinical psychologists are likely to serve as administrators. The course includes such areas as program development, budgeting, cost accounting, personnel management, fund raising, risk management, quality assurance, and similar issues. Psy.D. only. Spring (Second year) (4)

PC 817 Marketing Professional Services. This course covers the basic principles and methods for marketing psychological services. Included are such topics as defining professional services, performing needs assessments, identifying market opportunities, planning a marketing strategy, researching the competition, setting objectives, choosing promotional tools, and ethics. Psy.D. only. Fall (Third year) (4)

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 three 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 four 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 three 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 four quarters)

PC 824 Ph.D. Clerkship (Fourth year) (4 per quarter for 4 quarters)

PC 825 Psy.D. Clerkship (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 topics in psychological assessment. (2)

PC 831 Psychological Intervention Seminar. Intensive treatment of specific topics of psychotherapy or other forms of psychological intervention. (2)

PC 832 Professional Psychology Seminar. Intensive treatment of specific topics in professional psychology. (2)

PC 833 Community Psychology Seminar. Intensive treatment of specific topics in community psychology. (2)

PC 834 Church Consultation Seminar. Intensive treatment of specific topics in church consultation. (2)

PC 836 Human Sexuality. An overview of physiological, psychological, sociological and medical perspectives on human sexuality. It includes a consideration of sexual identity, sexual behavior, and sexual disorders, and an introduction to treatment considerations. (2)

PC 837 Clinical Issues: Child Abuse. This course is designed to meet the requirements of California Assembly Act AB141, which requires that mental health professionals complete training in child abuse assessment and reporting. Treatment issues are also included. (2)

PC 838 Alcoholism/Substance Abuse. This course is designed to meet the requirements of Senate Bill 1756 for training in the detection and treatment of alcoholism and chemical dependency. (2)
Character and Purpose

The degree programs of the Division of Marriage and Family at Fuller’s School of Psychology are 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, both at beginning and advanced levels.

After more than a decade of training marital and family therapists at the master’s level, and after its move from the School of Theology to the School of Psychology in 1987, the Division of Marriage and Family launched doctoral programs in family therapy and family studies. As a result, the Division continues to prepare students to assume traditional master’s level positions as well as to move into the expanding frontiers in research, teaching, and clinical practice available to those trained at the doctoral level. All marriage and family degree programs are 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 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 is accredited by the Commission on Accreditation of Family Therapy Education. The theoretical perspective is systems-oriented.

The purpose of the Doctor of Marital and Family Therapy (D.MFT) degree program is to prepare Christian individuals for careers 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 is accredited by the Commission on Accreditation of Family Therapy Education. The theoretical perspective is systems-oriented. The purpose of the Doctor of Marital and Family Therapy (D.MFT) degree program is to prepare Christian individuals for careers 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 is accredited by the Commission on Accreditation of Family Therapy Education. The theoretical perspective is systems-oriented.

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 have earned a bachelor’s degree from a regionally accredited institution. Admission to the D.MFT, or the Ph.D. program in marriage and family studies or
marital and family therapy requires that a student have earned a master’s and a bachelor’s degree from a regionally accredited institution. New students are admitted to the following master's, doctoral or combined programs primarily in the fall quarter, but exceptional students may be admitted in any quarter.

1. M.S. MFT
2. M.S. MFT and D.MFT
3. M.S. MFT and Ph.D. MFS
4. M.S. MFT and Ph.D. MFT
5. D.MFT.
6. Ph.D. MFS
7. Ph.D. MFT

Students beginning their degree program other than the fall quarter will be limited to enrollment in marriage and family courses for which they have satisfied the prerequisites. Also, priority for financial aid is given to those entering in the fall quarter.

Application deadlines and dates for notification of admission decisions for fall quarter are listed in the second section of this catalog. Additionally, all applicants seeking admission for other than the fall quarter must have a completed application on file two months prior to the beginning of the quarter. Admission to each of these programs is competitive and is based upon five criteria.

Personal Maturity. Applicants must possess the emotional, spiritual, and intellectual maturity, and the vocational suitability to engage in a career in either marital and family therapy or family studies. These qualities are evaluated through letters of recommendation, a psychosocial history (i.e., family of origin information, marital history), the applicant’s statement of purpose, prior experience in counseling, and an interview when appropriate for M.S. applicants and all doctoral applicants.

Grade Point Average. Applicants to the master’s degree normally have a minimum 3.0 GPA in their undergraduate coursework, while applicants to the doctoral or combined master’s and doctoral degree programs (i.e. options 2-7 above) normally have a minimum 3.5 GPA in both undergraduate and graduate coursework. Exceptions to this policy require satisfactory scores on aptitude testing (see below).

Prerequisite Coursework. Persons applying to the M.S. MFT or to one of the combined master’s and doctoral degree programs should have at least one year of study (36 quarter hours or 24 semester hours) in the social and behavioral sciences. Courses such as family studies, developmental psychology, personality theory, abnormal psychology, tests and measurements, and statistics are strongly recommended. Persons applying for admission only to a doctoral degree program rather than to the dual degree track (M.S. and doctoral), must possess a master’s degree in theology or in a mental health discipline (including pastoral counseling). Persons admitted to a doctoral program without the Fuller M.S. MFT degree or its equivalent should plan to spend an additional year in their doctoral studies completing master’s-level prerequisites.

Aptitude Testing. In addition to the achievement of academic excellence in previous undergraduate and/or graduate coursework, 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, while applicants to a doctoral degree program should have a combined score of 1100.

In exceptional cases, equivalent demonstrations of graduate level aptitude may be considered at the discretion of the admissions committee. Such considerations may include, but are not limited to: 1) satisfactory performance on other standardized aptitude tests deemed acceptable by the committee (e.g., Miller's Analogies Test); or 2) previous performance in graduate work at institutions accredited by the Western Association of Schools and Colleges or another equivalent regional accrediting body. Those seeking such a substitution must petition the admissions committee in advance of the application deadline. In addition to the general test of the Graduate Record Examination, applicants whose native language is not English must take the Test of English as a Foreign Language (TOEFL). A minimum score of 550 is required for admission to the Master of Science in marital and family therapy degree program while a minimum score of 600 is required for admission to a doctoral program. The TOEFL must have been taken within the past five years.

Interview. All applicants are reviewed by an admissions committee consisting of marriage and family faculty members and a graduate student. The committee selects all applicants qualified to engage in graduate work in marital and family therapy or studies, interviewing master’s degree applicants when appropriate and all doctoral applicants.

In instances of financial hardship, a telephone conference interview may be substituted for a personal interview. The admissions committee then makes the final selection of master's students and the recommendations to the marriage and family faculty for doctoral students.

Marriage and Family 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 Marriage and Family 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 marriage and family program 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

Each of the degree programs of the Division 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 Division 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. Coursework 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

In its Ph.D. programs in family studies and marital and family therapy, the Division of Marriage and Family has adopted the professional-scientist model as most appropriate to its purpose, and in the M.S. and D.MFT. programs, the practitioner-evaluator model. These ideals are reflected in the curriculum of each degree program:

Students select up to four full-time courses (4 units each) during each of the three quarters. Master's students must take a minimum of 12 units of marriage and family coursework per quarter, while doctoral students must take a minimum of 8 units of marriage and family coursework per quarter until all marriage and family curricular requirements have been met. Theology courses, practicum courses and a limited number of marriage and family courses are available during the summer quarter. The following period of time estimates presuppose a full-time course of study. Reduction in time and coursework may be allowed for prior graduate work.

The course of study for an M.S. in Marital and Family Therapy spans a two to three year period.

The post-M.S. doctoral courses of study normally span a period of three to four years for the D.MFT.; a three-year period for the Ph.D. in marriage and family studies; and four-year period for the Ph.D. in marital and family therapy. The estimated periods for the Ph.D. degree programs include the M.A. degree in theology.

The duration of study for the combined M.S. MFT and doctoral programs may be calculated by adding the estimated time for the M.S. MFT and the desired doctoral degree. The number of units taken quarterly determine the length of time required to complete the individual course of study.

The curriculum is divided into five parts: family studies, family life education, theology and integration, marital and family therapy, and family research. The curriculum for the various degrees differs in terms of some of the course content, the practicum experience, and the nature of the dissertation. The master's degree does not require a dissertation.

Marriage and family courses are prefixed by the subject area. The specific unit requirement of each degree program is delineated according to the subject area.

The post-M.S. doctoral courses of study normally span a period of three to four years for the D.MFT.; a three-year period for the Ph.D. in marriage and family studies; and four-year period for the Ph.D. in marital and family therapy. The estimated periods for the Ph.D. degree programs include the M.A. degree in theology.

The specific unit requirement of each degree program is delineated according to the subject area.

### Curriculum

<table>
<thead>
<tr>
<th>Subject Area</th>
<th>M.S.</th>
<th>D.MFT.</th>
<th>Ph.D.</th>
<th>Ph.D.</th>
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<tr>
<td>Family Studies</td>
<td>12-16</td>
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</table>

*In addition to the 32 units of theology and 8 units of integration required in the Fuller M.S. MFT.

### I. Family Studies

The core curriculum of family studies provides the student with a solid base for understanding the psycho-social structure and function of marriage and the family. M.S. MFT students are required to complete 12 to 16 units. In addition to the M.S. MFT requirements or their equivalent, D.MFT. students are required to complete a 24 unit core in family studies. Ph.D. students are required to complete an additional 8 units of elective credit in family studies, for a total of 32 units in this area.

#### FS 500 Introduction to Family Systems Theory (4)

#### FS 502 Gender Issues and the Family (2)

#### FS 504 Dynamics of Human Sexuality (2)

#### FS 505 Child and Family Development (4)

#### FS 509 Families and Cultural Diversity (2)

**Elective credit (0-4)**

#### FS 507 Family Stress and Crisis Intervention (4)

#### FS 508 Families and Cultural Diversity (2)

#### FS 515 Value Formation in Family Intervention (4)

#### FS 516 Social Structure, The Family and Missions (4)

#### FS 801 Life Span Development of the Family (4)

#### FS 802 Social Ecology of the Family (4)

#### FS 803 Psychology of Marriage (4)

#### FS 804 Families in Contemporary Society (4)

#### FS 805 Epistemological Issues in Family Systems Theory (4)

#### FS 806 Social Ecology of the Family (4)

#### FS 807 Critical Thought in Family Systems Theories (4)

#### FS 820 Seminar in Family Studies (4)

### II. Family Life Education

M.S. and D.MFT. students are not required to take family life education courses. However, master's students may fulfill their 4-unit general elective by completing a course in family life education. The following eight units are required of all Ph.D. students:

#### FL 501 Family Life Education (4)

#### FL 502 Parent Education and Guidance (2)

#### FL 503 Marital Enrichment (2)

### III. Theology and Integration

As related above, training therapists and researchers 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 coursework 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 students complete the following 32 units of theology. The following theology units have been determined jointly by the Division of Marriage and Family and the School of Theology:

- OT 501 Pentateuch (4)
- NS 500 New Testament I (4)

Choose three:
- ST 501 Systematic Theology I (4)
- ST 502 Systematic Theology II (4)
- ST 503 Systematic Theology III (4)
- ST 512 Theological Anthropology (4)
- ST 516 Theology of Christian Community and Ministry (4)
- ST 566 Theology and Ecology of the Family (4)

Choose one:
- ET 501 Christian Ethics (4)
- ET 513 Perspectives in Social Ethics (4)
- ET 527 Values in the Workplace (4)
- ET 533 Making Moral Decisions

Choose one:
- CH 504 Modern Church History (4)
- CH 505 Post-Reformation and Modern Theology (4)
- CH 506 American Church History (4)

Choose one:
- PH 504 Christian Worldview and Contemporary Challenge (4)
- PH 508 Issues in Apologetics (4)

Each M.S. student also completes 8 units of integration coursework in addition to the above 32 units of theology required of all marriage and family students:

- PI 500 Christian Perspectives on the Healing Professions (4)

Choose one:
- FI 501 The Family as Faith Community (4)
- FI 502 Moral and Spiritual Issues in Clinical Practice (4)
- FI 503 Men in Difficult Times (4)

Each D.MFT. student completes 64 units of theology and integration coursework. In addition to the above 32 units of theology and 8 units of integration required for the M.S. degree, D.MFT. students complete the following 16 units in theology and 8 units in integration:

- OT Elective (4)
- NT Elective (4)
- Bible or Theology electives (4-4)

Choose two:
- FI 801 The Family as Faith Community (4)
- FI 802 Moral and Spiritual Issues in Clinical Practice (4)
- FI 805 Men in Difficult Times (4)
- FI 825 Special Topics in Family Integration (4)
- FI 830 Supervised Research in Family Integration (2/4)

Each Ph.D. student completes 96 units in theology and integration for which an M.A. degree in theology is granted. Ph.D. students must complete the following additional 40 units of theology and 16 units of integration coursework in addition to the 32 units of theology and 8 units of integration required for the M.S. degree:

- OT, NS, or NE electives (4-4-4-4)
- ST, CH, GM, FM, or CF electives (4-4-4-4)
- Ethics (ET) elective (4)
- Philosophy (PH) elective (4)
- Psychology integration (PI) elective (4)

Choose three:
- FI 801 The Family as Faith Community (4)
- FI 802 Moral and Spiritual Issues in Clinical Practice (4)
- FI 805 Men in Difficult Times (4)
- FI 830 Supervised Research in Family Integration (2/4)
- FI 895 Special Topics in Family Integration (4)

IV. Family Therapy. The master's level family therapy curriculum introduces each student to a broad spectrum of theoretical approaches and clinical training experiences. Sixty units of coursework and clinical training is required (FT 500-550). An additional two to four units in elective credit may be selected from the 800 series coursework with approval of the academic advisor and the Associate Dean. D.MFT. and Ph.D. MFT students complete an additional 63 units of coursework and clinical training (FT 801-890). Doctoral students in marriage and family studies are not required to complete doctoral coursework in family therapy. Marital and family therapy doctoral students are expected to master the literature in the assessment and treatment of marital and family dysfunction.

- FT 500 Moral Foundations of Professional Life (2)
- FT 502 Professional and Family Law (2)
- FT 508 Psychopathology and Family Systems (4)
- FT 511 Family Therapy I (4)
- FT 514 Family Therapy II (4)
- FT 515 Marital Therapy (2)
- FT 516 Marital Group Therapy (2)
- FT 518 Child Therapy (2)
- FT 519 Adolescent Therapy (2)
- FT 522 Assessment I (2)
- FT 523 Assessment II (2)
- FT 524 Assessment III (2)
- FT 525 Medical Issues in Family Therapy (2)
- FT 526 Addiction and Family Treatment (2)
- FT 527 Divorced and Reconstituted Families (4)
- FT 528 Ethnicity and Family Therapy (2)
- FT 529 Crisis Intervention in MFT (2)
- FT 530 Clinical Foundations (2-2)
- FT 531 Live Team (0,0)
- FT 550 Practicum (2-2,2-2,2)
- FT 555 Practicum Continuation (0)
- Elective credit (0-4)
- FT 590 Directed Study in Marital and Family Therapy (1-4)

- FT 801 Teaching and Supervision of MFT (4)
- FT 806 Marital Interaction and Psychopathology (4)
- FT 808 Family Interaction and Psychopathology (4)
- FT 810 Family Assessment (2)
- FT 811 Marital Assessment (4)
- FT 812 Child Assessment (2)
- FT 813 Report Writing (2)
- FT 820 Advanced Seminar in Family Therapy (4)
- FT 821 Advanced Seminar in Marital Therapy (4)
- FT 822 Advanced Seminar in Sex Therapy (2)
- FT 831 Live Team (1-1-1)
- FT 840 Therapy with Asian Families (2)
- FT 841 Therapy with Black Families (2)
- FT 842 Therapy with Hispanic Families (2)
- FT 850 Clinical Doctoral Practicum (2-2-2)
- FT 851 Internship (3-3-3-3)
- FT 855 Clinical Evaluation (1-1-1-1)
- FT 890 Directed Studies in Marital and Family Therapy (2 or 4)
- Elective credit (8)
V. Family Research. Master’s degree students develop a basic understanding of research design and data analysis through FR 501. D.MFT. degree students develop intermediate data analysis skills through FR 801, which prepares them for writing a professional dissertation. Ph.D. degree students develop advanced data analysis skills through FR 802-805 which prepares them for writing a dissertation and a life-long contribution to research.

FR 501 Research Methods, Statistics, and Design (4)
FR 801 Program Evaluation in Family Therapy (4)
FR 802 Theory Construction in Family Research (4)
FR 803 Methods in Family Research I (2)
FR 804 Methods in Family Research II (2)
FR 805 Advanced Data Analysis (4)

VI. Dissertation. Doctoral students demonstrate their research skills through the completion of a dissertation. D.MFT. students engage in program evaluation research for which they earn eight units of credit. Ph.D. students make a unique research contribution to marital and family therapy or family studies for which they earn 32 units of credit.

FR 890 Ph.D. Dissertation (32)
FR 891 Ph.D. Dissertation Continuation (0)
FR 892 D.MFT. Dissertation (8)
FR 893 D.MFT. Dissertation Continuation (0)

Clinical Training

Students in the master's or doctoral programs 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, practicum, and internship in which master and doctoral students participate are established upon the following eight assumptions.

1. Marital and family therapy is a young 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 more effective methods of treatment;
3. Marital and family therapists need high quality competence in the diagnosis, prognosis and treatment of a broad spectrum of individual and relationship problems, including mental illness;
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 master’s and MFT doctoral students, without prior counseling experience, 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. Students in the master’s degree program are required to enroll in a minimum of two quarters of practice counseling in a live team setting, while doctoral students are required to enroll in three quarters of practice counseling in a live team setting. Under the direction of a clinical 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 co-therapist or team member in live marital or family therapy sessions.

Practicum. Practicum is a dimension of the clinical training program, which occurs in an approved family mental health facility, and requires 15 consecutive months (four quarters and two summer terms) of participation for master’s degree students, and 12 consecutive months (three quarters and one summer term) of participation for MFT doctoral students. During this training experience, students engage in the actual practice of assessing and treating marital and family dysfunction, under the supervision of a state licensed MFT, psychologist, social worker, or board certified psychiatrist, having held her or his license for at least two years.

Master’s degree students begin their practicum training early in the third quarter of study, engaging in a minimum of 500 hours of direct marital and family therapy experience for which they must receive 100 hours of supervision.

The practicum experience for doctoral students varies in one important way. Students may retain, for practicum purposes, their employment in any agency or private practice which they held prior to entering the program so long as the weekly supervision is provided by a doctoral trained supervisor possessing an earned doctorate in marital and family therapy or clinical and counseling, and so long as the type of agency conforms to the requirements of the Board of Behavioral Science Examiners.

Internship. In addition to the practicum experience for marital and family therapy doctoral students, a one-year internship is required during the second or third year of study. Including the M.S. practicum, and the doctoral practicum and internship, Ph.D. MFT and D.MFT. students must complete a minimum of 1500 hours of clinical training. While not required, the Division strongly recommends that students complete 1,500 hours in their internship in addition to master’s and doctoral practica.

The internship training experience, in a family mental health training facility, is designed to expand the marital and family therapist’s skill in the areas of assessment, treatment, and cooperative work with psychiatrists and clinical psychologists. During the doctoral internship, the student must engage in a minimum of 500 hours of marital and family therapy, 100 hours of assessment and 52 hours of supervision. Students may complete this training concurrently while engaged or employed in other counseling experiences.

Clinical Evaluation. To ensure the mastery of clinical skills, MFT doctoral students are required to demonstrate their clinical competence through the fulfillment of a series of individually designed contracts.

Phase I: Marital and Family Therapy Evaluation. During the first quarter of doctoral level coursework (800 series), a clinical evaluation committee is convened for each MFT doctoral student. The committee is composed of a professor of marital and family therapy, a clinical supervisor, and an external evaluator. At this first meeting, the student presents a written self-study, a video-taped counseling session, and responds to oral interviewing. The committee then designs one contract in each of the three areas: 1) professional issues; 2) assessment; and 3) marital
and family therapy. The scope of each contract and the manner for demonstrating competency is discussed below.

Phase II: Professional Issues Evaluation. Near the end of the second quarter of doctoral studies, MFT students will demonstrate their knowledge in the professional concerns of 1) ethics, 2) law, 3) professional literature, and 4) current professional problems and issues. Competency will be determined by an objective test and a case study.

Phase III: Assessment Evaluation. This phase involves a standardized contract which includes: 1) demonstration of competency in administration and interpretation of a list of tests; 2) demonstration of ability to conduct indepth marital and family assessment interviewing; and 3) submission of written reports which give evidence of the student’s ability to delineate the individual, couple or families clinically relevant history and level of current functioning, to integrate clinical interview, psychodiagnostic and relationship test data for the purpose of formulating diagnostic impressions on the five axes of the DSM-IIIR and for the purpose of developing appropriate interventions. This phase is completed at the conclusion of the second year.

Phase IV: Marital and Family Therapy Evaluation. At the completion of the internship, each marital and family therapy doctoral student must be evaluated to determine her or his level of competency in the diagnosis, prognosis and treatment of marital and family dysfunction. The purpose of this phase is to evaluate the student’s level of competency in 1) understanding presenting problems, 2) gathering information regarding personal history, interpersonal relationships, and present functioning, 3) identifying the moral and spiritual aspects of dysfunction, 4) summarizing and synthesizing assessment data, 5) formulating treatment goals, 6) formulating treatment plans, 7) applying relevant research to both treatment planning and actual therapy, and 8) engaging in effective therapeutic intervention, and 9) evaluating the progress made in therapy. Competency will be assessed in an oral examination, part of which will include an actual observation of a videotape of the student in a therapy session.

Based upon their conclusion, the clinical evaluation committee will either certify the student’s competence or prescribe whatever remediation is necessary for the student to develop and demonstrate mastery of doctoral level marital and family therapy practice. Students needing remediation will be eligible for re-examination within six months.

Personal Growth

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 Division 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 and 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 x 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.

Comprehensive Examination or Journal Article

One of the assumptions underlying Fuller’s D.MFT. and Ph.D. programs is that a person earning a doctoral degree in marital and family therapy or studies should have a broadly based foundation in the concepts, data, methods and theories of family therapy and family studies. Students are expected to reach a superior level of mastery and to demonstrate that mastery through either the successful completion of a comprehensive examination or the writing of a publishable article for a professional journal.

The doctoral student, in consultation with her or his mentor, should choose between the comprehensive exam and the journal article and successfully complete this evaluation process at the conclusion of all coursework and prior to completion of the dissertation or project.

Graduation and Commencement

A student may graduate at the end of any quarter after all requirements have been met. However, in order to participate in June Commencement exercises, a master’s student must have completed all coursework and practicum hours.

Doctoral students also may graduate at the end of any quarter having 1) completed all coursework, 2) completed the clinical evaluation and dissertation final oral by the date specified, and 3) completed the internship. Participation in June Commencement exercises requires that the first two requirements be met prior to Commencement, and that the internship be contracted for completion by no later than August 31 following the June Commencement exercises.

Transfer of Credit

Students who have completed graduate work in marriage and family therapy at other accredited institutions and desire a reduction in the number of marriage and family credit hours required at Fuller should contact the Associate to the Associate Dean after admission. Approval of the Associate Dean 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 Theology Academic Advising Office. In most cases the theology requirement can be waived if the student possesses equivalent graduate theological 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, as well as an M.Div. in marriage and family ministries. 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
Richard A. Hunt, Professor of Psychology
Lewis Smedes, Professor of Theology and Integration
Cameron Lee, Associate Professor of Marriage and Family Studies
Thomas L. Needham, Associate Professor of Marital and Family Therapy
Judith K. Balswick, Assistant Professor of Marital and Family Therapy

Course of Study

NOTE: Marriage and Family Division courses are open only to students enrolled in marriage and family degree programs unless otherwise noted.

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. Emphasis is given to the cybernetic model of family communication. (4)

FS 502 Gender Issues and the Family. An examination of the current redefinition of gender roles in the family and wider society. The development of femininity and masculinity and gender issues related to marriage, parenting, work, sexuality, and spirituality are considered from a Christian perspective. Open to all students. (2)

FS 504 Dynamics of Human Sexuality. A study of the physiological, psychological, and social aspects of human sexuality. Emphasis is placed upon the understanding and treatment of sexual dysfunction. (2)

FS 505 Child and Family Development. An overview of child and family development from a lifespan perspective. Open to all students. (4)

FS 507 Family Stress and Crisis Intervention. A survey of the literature in family stress theory, with application to family crisis intervention. Topics include an examination of both normative and non-normative stressors in family life. Open to all students. (4)

FS 509 Families and Cultural Diversity. A cross-cultural overview of variations in family lifestyle, ethnic values, and their relation to social class. Open to all students. (2)

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 Mahler, Erickson, Loening, Rokeach, and Kohlberg. Students will gain clinical experience in assessing the values of both functional and dysfunctional families. Open to all students. (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. Open to all students. (4)

FS 801 Life Span Development of the Family. A consideration of the theory and research related specifically to each stage of family development, including marital formation, early parenting, the family and adolescence, middle age and child launching, and old age. (4)

FS 802 Social Ecology of the Family. A seminar focusing on the social psychology of the family from the perspective of social ecology. (4)

FS 803 Psychology of Marriage. A study of the psychological dimensions of marriage, such as compatibility, interdependence and the role of individual difference. (4)

FS 806 Families in Contemporary Society. A survey of current research in the sociological study of contemporary American families. Topics include: demographic trends, variant family structures, changing gender roles, and family and workplace issues. Special consideration is given to the implications for ministry. (4)


FS 808 Value Formation and the Family. An in-depth study of value formation across the family life span from a psychodynamic perspective, utilizing stage theory, ego-structuralization theory, and secular and Christian models of maturity. Special attention is given to the roles of both the family therapist and the family therapist. Prerequisite: FS 515 or permission of instructor. (4)

FS 809 Critical Thought in Family Systems Theories. A seminar which critically analyzes a variety of theories of family systems. Students are encouraged to interact with these theories from both philosophical and religious viewpoints. Prerequisite: FT 507 or equivalent. (4)

FS 895 Seminar in Family Studies. This course focuses on selected rotating topics in family studies. It is designed to make use of the expertise of visiting scholars, adjunct and resident faculty who would like to offer relevant coursework in family studies which falls outside the regular curriculum. (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. Open to all students. (4)

FL 502 Parent Education and Guidance. A course which articulates a rationale for parent education, based upon the study of the influence of parents upon their children, changing parental roles over the life cycle, and variations in parenting practice. Open to all students. (2)

FL 503 Marital Enrichment. A course developing the rationale and the strategies related to planning and implementing both preventive pre-marital education and post-marital enrichment programs. Open to all students. (2)

Family Integration (FI)

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 society, human development,
and the church. The lectures attempt to integrate sociological and theological perspectives into a moral vision of family commitment and continuity. Issues to be addressed include the viability of normative language regarding family structure, and feminist critiques of traditional family forms and values. (4)

**FI 502 Moral and Spiritual Issues in Clinical Practice.** A psychodynamically oriented study of the interrelationship of moral and spiritual development with dyadic and family functioning. Emphasis is placed on the development of clinical strategies for diagnosis and treatment. (4)

**FI 503 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 friendships and male/female friendships. (4)

**FI 801 The Family as Faith Community.** (4)

**FI 802 Moral and Spiritual Issues in Clinical Practice.** (4)

**FI 805 Men in Difficult Times.** (4)

**FI 830 Supervised Research in Family Integration.** This course is designed to allow students to pursue creative research in the field of the integration of religion and the Christian faith with family therapy and studies. The student will select a professor who will actively supervise the student's research and monitor the student's progress. This course may be used only once to fulfill the core requirement in family integration. (4)

**FI 895 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 coursework 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. Required. Open to all students. (4)

**FR 801 Program Evaluation in Family Therapy.** A review of fundamental statistical and research design principles, with application to program evaluation and basic outcome research. Prerequisite: FR501 or equivalent and admission to D.MFT. program. (4)

**FR 802 Theory Construction in Family Research.** A seminar guiding students in literature review, hypothesis development, and theory construction in family research. Prerequisite: FR501 or equivalent and admission to Ph.D. program. (4)

**FR 803 Methods in Family Research I.** An overview of sociometric research methodology. Topics include a survey of available self-report measures of family interaction, and principles of survey item construction. Prerequisite: Admission to Ph.D. program. (2)

**FR 804 Methods in Family Research II.** This second seminar in family research methodology utilizes available expertise of visiting or resident faculty. Methods addressed may include, but are not limited to, observational coding techniques and qualitative methodology. Prerequisite: Admission to Ph.D. program. (2)

**FR 805 Advanced Data Analysis.** A seminar focusing on the analysis of the dissertation database. Students will be exposed to quantitative and qualitative analysis, with the emphasis to be determined by the nature of the dissertation research. Prerequisite: Admission to Ph.D. program. (4)

**FR 890 Ph.D. Dissertation.** The dissertation experience affords each Ph.D. student an opportunity to make a unique contribution to the area of marital and family therapy or studies. Although the major work on the dissertation is typically done during the last year of the program, students are encouraged to begin formulating ideas for their dissertation early in their program. (32)

**FR 891 Ph.D. Dissertation Continuation.** To be used when a student has fulfilled the 32 units of FR890. (0)

**FR 892 D.MFT. Professional Dissertation.** The project experience gives each D.MFT. student the opportunity of planning, executing and reporting on an applied oriented research project. The project may involve the development of a family oriented enrichment or therapy program, or the evaluation of an existing one. Although D.MFT. students may begin formulating their projects at any time, the project will normally be completed after the conclusion of all course work. (8)

**FR 893 D.MFT. Professional Dissertation Continuation.** To be used when a student has fulfilled the 32 units of FR892. (0)

### Family Therapy (FT)

**FT 500 Moral Foundations of Professional Life.** This course focuses on the personhood of the therapist, with emphasis upon the cultivation and sustenance of the emotional maturity, moral sensitivity, and moral decision making skills integral to independent professional life and practice. The central role of Christian theology and spirituality is emphasized. (2)

**FT 502 Professional and Family Law.** A study of California licensing laws, criminal and civil law impacting psychotherapists, and family law. Students learn how to prepare written reports and oral testimony for child custody disputes. Prerequisite: FT500. (2)

**FT 508 Psychopathology and Family Systems.** A study of psychopathology and maladaptive behavior, and various treatment approaches in the context of the family. Emphasis is placed upon developmental diagnosis and the diagnostic nomenclature of the DSM III-R. (4)

**FT 511 Family Therapy I.** A study of psychodynamic approaches to family therapy, including Ackerman, Bowen, and object relations. Prerequisite: FT500. (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 with emphasis determined by the instructor. (2)

**FT 516 Marital Group Therapy.** A study which applies the theory and practice of group dynamics and group therapy to marital dysfunction. Students learn about the structure and function of marital group therapy and how to develop groups that incorporate both cognitive and experiential methodology. During the quarter, each student is required to participate in the leadership of a couples group for a minimum of eight weeks. Prerequisite: FT515. (2)

**FT 518 Child Therapy.** An introductory course surveying issues related to the assessment and treatment of childhood disorders, from within the perspective of family systems. (2)

**FT 519 Adolescent Therapy.** An introductory course surveying issues related to the assessment and treatment of adolescent disorders, from the perspective of family systems. Prerequisite: FT518. (2)

**FT 522 Assessment I.** An introduction to tests and measurement in marital and family therapy. Consideration is given to the use of individual instruments in marital and family therapy such as the MMPI, WAIS, WISC; Strong Campbell Vocational Interest Blank. (2)
FT 523 Assessment II. A course directed toward the development of clinical diagnostic skills in assessing family dysfunction. Students learn the use of family assessment tools such as FACES III, Beavers-Timberlawn, and Family Assessment Device. Prerequisite: FT522. (2)

FT 524 Assessment III. A course integrating the assessment of the marital relationship with the assessment of individual spousal dysfunction. Emphasis is placed upon the synthesis of data from dyadic and individual instruments, as well as the clinical interview. The IEP test, the Dyadic Adjustment Scale, the Marital Satisfaction Inventory, and the Caring Relationship Inventory are among the tests utilized. Prerequisite: FT523. (2)

FT 525 Medical Issues. An introduction to the role of medical and psychiatric consultation in MFT practice, and to psychopharmacology. Prerequisite: FT508. (2)

FT 526 Addiction and Family Treatment. A study of the nature of addiction and drug use problems, including family treatment, diagnosis and assessment. The course is designed to meet the California state requirements in alcoholism and chemical dependency. Prerequisite: FT508. (2)

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 528 Ethnicity in Family Therapy. An exploration of clinical strategies related to the practice of marital and family therapy with Asian Pacific, Hispanic, Black and Native American families. (2)

FT 529 Crisis Intervention in MFT. This course assists students in developing crisis intervention skills. A variety of crises, including domestic violence, acute depression, psychotic decompensation, and suicide will be explored. (2)

FT 590 Directed Study in Marital and Family Therapy. (1-4)

FT 801 Teaching and Supervision of MFT. Various family therapy supervision approaches and current developments in the training of marriage and family therapists will be studied. There will be a practical component to this course. (4)

FT 806 Marital Interaction and Psychopathology. A study of psychodynamic and developmental models of psychopathology as applied to the collusive marital system. Prerequisite: FT509 or equivalent. (4)

FT 808 Family Interaction and Psychopathology. An overview of models of dysfunctional family systems, with rotating topical emphases upon particular syndromes. Prerequisite: FT509 or equivalent. (4)

FT 810 Family Assessment. A course directed toward the development of clinical diagnostic skills in assessing family dysfunction. Students will learn the use of family assessment tools such as the FACES III, Beavers-Timberlawn, and FAD. Prerequisite: FT508, FT522, FT523, FT524, FT806 or equivalent. (2)

FT 811 Marital Assessment. A course integrating the assessment of the marital relationship with the assessment of individual spousal dysfunction. Emphasis is placed upon the synthesis of data from dyadic and individual instruments, as well as the clinical interview. Prerequisite: FT508, FT522, FT523, FT524, FT806 or equivalent. (4)

FT 812 Child Assessment. A course exploring instruments used by family therapists to evaluate the impact of family dysfunction upon children. Emphasis is upon learning a team approach, whereby family therapists may combine their family assessment expertise with the individual assessment expertise of child psychologists. Prerequisite: FT508 and FT522, FT523, FT524, FT805, FT806, FT810 or equivalent. (2)

FT 813 Report Writing. A skills-based course on writing professional assessment reports on children, marriages, and families. Emphasis is upon the structure and content of report writing, the organization of assessment information, clarity of thought, and writing for the appropriate agency. Prerequisite: FT511, FT512. (2)

FT 825 Advanced Seminar in Family Therapy. An in-depth study of time-limited approaches to family therapy, including strategic, and structural models. Prerequisite: FT511, FT514 or equivalent. (4)

FT 826 Advanced Seminar in Marital Therapy. A study of the psychodynamic, cognitive-behavioral, and systems approaches to the treatment of marital dysfunction. The course emphasizes the student's development of an integrated perspective. Prerequisite: FT515 or equivalent. (4)

FT 827 Advanced Seminar in Sex Therapy. A course emphasizing major treatment approaches to sexual dysfunction, including a study of addictive sexual behavior. Prerequisite: FT504 or equivalent. (2)

FT 840 Therapy with Asian Families. An exploration of clinical strategies related to the practice of marital and family therapy with Asian Families. (2)

FT 841 Therapy with Black Families. An exploration of clinical strategies related to the practice of marital and family therapy with Black Families. (2)

FT 842 Therapy with Hispanic Families. An exploration of clinical strategies related to the practice of marital and family therapy with Hispanic Families. (2)

FT 890 Directed Studies in Marital and Family Therapy. (2-4)

FT 895 Seminar 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 coursework in family therapy which falls outside the regular curriculum. (4)

Clinical Training

FT 530 Clinical Foundations. The Audio-Visual 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. Clinical Foundations is graded on a Credit/No Credit basis. (2-2)

FT 531 Live Team. This training experience provides advanced master's students with two 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 either a co-therapist or team member. (0,0)

FT 550 Practicum. Students enroll in a total of 12 units of practica over a period of 12 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), and fifty percent of all supervision must be based upon raw data (i.e. video and/or audio/live observation). All practica are graded on a Credit/No Credit basis. (2-2-2-2-2-2)

FT 555 Practicum Continuation. To be used when a student has fulfilled the 12 unit requirement without completing the 500 hour requirement. (0)

FT 831 Live Team. This training experience provides first-year doctoral 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 co-therapist or participant-observer. Graded on a Credit/No Credit basis only. (1-1-1)

FT 850 Clinical Doctoral Practicum. A three quarter supervised clinical experience. Students will receive case supervision and an evaluation of their clinical skills. Prerequisite: FT550 or its equivalent. All practice are graded on a Credit/No Credit basis. (2-2-2)

FT 851 Internship. A twelve-month internship in an approved setting where students are engaged in a minimum of 500 hours of marital and family therapy and 100 hours of assessment. Prerequisite: FT850 or its equivalent. Graded on a Credit/No Credit basis only. (3-3-3-3)

FT 855 Clinical Evaluation. Demonstration of clinical competence through the fulfillment of three individually designed contracts. Students enroll for one-unit of credit during each quarter in which they expect to complete one of the three phases in clinical evaluation. One unit of credit is also granted for the initial written and oral self-study. Graded on a Credit/No Credit basis only. (1-1-1-1)

THE PSYCHOLOGICAL CENTER

This Center is a novel complex, the purpose of which is to support the work of the faculty. The primary tasks of the psychology faculty are 1) to teach and train Christian persons as future clinical psychologists, 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.

The Psychological Center provides training for approximately 100 clinical psychology doctoral students each year, as well as training for master’s and doctoral-level students in marriage and family.

Psychology is 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 has 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 Health, the Pasadena Child Health Foundation, the United States Department of Health and Human Services, the Pfaffinger Foundation, the Peppers Foundation, the Times Mirror Corporation, the Avery Corporation, the City of Pasadena, the Los Angeles County Department of Mental Health, 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.

The faculty developed the basic plan for The Psychological Center many years ago, but the plan was not implemented until the Ph.D. program had achieved full academic and professional accreditation. Subsequently, students in the marriage and family programs, together with those in the fully-accredited Psy.D. program, have been able to use the Center as a training base. The Psychological Center currently consists of nine distinct clinical programs, covering a wide range of psychological interventions, utilizing various theoretical frameworks. The Center has been described as the "largest psychological 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 Director of Training for The Psychological Center is primarily responsible for internship training, participates in the selection of predoctoral interns for The Psychological Center facilities, and coordinates supervision and training events for clerks, pre-interns and interns. The internship program of The Psychological Center is accredited by the American Psychological Association.

The Associate Director of Training for The Psychological Center is primarily responsible for practicum training as well as coordinating the supervision of clinical trainees, either within the Center or in other nearby agencies working in association with the Director to maintain the same supervision standards.

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. Help is offered by the psychological service for adjustment disorders, anxiety and depression, stress management and physical conditions affected by psychological factors. For young people, we provide psychological testing and treatment for attention deficit disorders, behavior problems, school difficulties, social skills, and parent/child issues.

Our marriage and family therapy division offers counseling and educational services designed to help people resolve a variety of relational, emotional, spiritual, moral and cultural problems that arise in family life. Specifically, this includes personal relationship counseling, premarital counseling, marital enrichment and therapy, couples group therapy, divorce counseling and family therapy.

Inter-Community Alternatives Network. I-CAN is a research and training facility developed by The Psychological Center in 1980. It is a day treatment program for chronically mentally ill adults. I-CAN offers an alternative to hospitalization. A support system for participants is developed, and skills essential for independent living are taught by students, staff and volunteers. The program includes several therapeutic components, including individual psychotherapy, client government, social skills training and family therapy. I-CAN is a nonprofit program funded through the Short-Doyle Plan of the County of Los Angeles.

Center for Aging Resources. The Center for Aging Resources is a gerontology service consisting of several clinics: Heritage...
fosters collaborative research in the broad areas of health psychology, behavioral medicine, neuropsychology, psychoneuroimmunology, 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 from other disciplines working in surrounding institutions.

Other Training and Research Facilities

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 psychological factors as beliefs, attitudes and cognitive states. The equipment available for research includes a modern physiological polygraph and electroencephalograph, a multichannel instrumentation recorder and a computer and signal averager with real-time features.

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 coursework 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 School of Psychology Ph.D. and Psy.D. students receive their field training and who provided supervision to students during 1991-92.

Clinical Professors of Psychology

David C. Anderson, Ph.D., Jerry L. Pettis Memorial VA Hospital, Loma Linda, CA
Jacqueline Becker, Ph.D., VA Medical Center, Menlo Park, Palo Alto, CA
Joseph Becker, Ph.D., University of Washington-Seattle, Department of Psychiatry, Seattle, WA
Henry Benedict, Ph.D., VA Medical Center, Long Beach, Long Beach, CA
Thomas R. Bonifield, Ph.D., United States Public Health Service, Seattle, WA
John Cacavale, Ph.D., Catholic Psychological Services, Glendale, CA
John Colwick, Ph.D., University of Alabama at Birmingham, Birmingham, AL
James Crowan, Ph.D., Camarillo State Hospital, Camarillo, CA
Carol Cummings, Ph.D., VA Medical Center-West, Los Angeles, CA
Clinical Instructors in Psychology

J. Macklin, L.C.S.W., Didi Hirsch Community Mental Health Center, Culver City, CA
Yoshi Matsushima, L.C.S.W., Coastal Asian Pacific Mental Health Services, Gardena, CA

J. Phillips, L.C.S.W., Didi Hirsch Community Mental Health Center, Culver City, CA
Joan Ross, R.N.M.S., M.F.C.C., VA Medical Center, Menlo Park, Palo Alto, CA
Lynette Ruch, M.S., Philhaven Hospital, Mt. Gretna, PA
David Sabo, M.S., Philhaven Hospital, Mt. Gretna, PA
H. Santillian, L.C.S.W., Didi Hirsch Community Mental Health Center, Culver City, CA

CLINICAL FACULTY MEMBERS: MARRIAGE AND FAMILY

Sam Alibrando, Ph.D., Fuller Psychological and Family Services, The Psychological Center, Fuller Theological Seminary Graduate School of Psychology, Pasadena, CA
Robert Baker, Ph.D., Private Practice, Orange, CA
Mark Balen, M.A., South Coast Counseling Center, Irvine, CA
Jennie Barr, Ph.D., Rodiger Center, Pasadena, CA
Donna Dwallaeelee, M.A., South Coast Counseling Center, Irvine, CA
Ann Swanson-Brown, M.A., M.Div., California Christian Counseling Center, Pasadena, CA
Kevin Downing, M.A., Turning Point Counseling, Diamond Bar, CA
Michael Giklio, M.A., Saint Luke’s Medical Center, SHARE Family Counseling Center, Pasadena, CA
Lydia Glass, Ph.D., Fuller Psychological and Family Services, The Psychological Center, Fuller Theological Seminary Graduate School of Psychology, Pasadena, CA
Karen Hueskles, M.A., Glen Roberts Child Study Center, Glendale, CA
Cynthia Hunter, M.S.W., La Vie Whole Person Health Care Center, Pasadena, CA
Max Kayes, M.A., New Hope Christian Counseling Center, Covina, CA
Jody Kusin, Ph.D., Glen Roberts Child Study Center, Glendale, CA
George Larsen, Ed.D., Arcadia Counseling Center, Arcadia, CA
Nina Alby Penticuff, M.A., New Hope Christian Counseling Center, Covina, CA
Georgiana Rodiger, Ph.D., Rodiger Center, Pasadena, CA
Janie Strasser, M.A., Glen Roberts Child Study Center, Glendale, CA
Janice Strength, Ph.D., Fuller Psychological and Family Services, The Psychological Center, Fuller Theological Seminary Graduate School of Psychology, Pasadena, CA
Jan Winters, M.A., Outreach Counseling, Arcadia, CA

CLINICAL FACILITIES FOR FIELD TRAINING: CLINICAL PSYCHOLOGY

The institutions listed below are those which were directly engaged during 1991-92 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 Graduate School of Psychology so that they accept a fixed
number of trainees each year. Others have accepted students for internships in open competition with students from many other universities. This list of institutions changes somewhat from year to year.

Affiliated Psychiatric Medical Group, Rosemead, CA
Alpert Psychological Associates, Santa Ana and Costa Mesa, CA
Peter Armstrong, Ph.D., Private Practice, South Pasadena, CA
Thomas R. Bonfield, Ph.D., Seattle, WA
Camarillo State Hospital and Development Center, Camarillo, CA
(CPA-Approved Internship)
Capistrano-by-the-Sea Hospital, Dana Point, CA (APA-Approved Internship)
Catholic Psychological Services, Glendale, CA
Coastal Asian Pacific Mental Health Center, Gardena, CA
Child Guidance Center, Inc., Santa Ana, CA (APA-Approved Internship)
City of Hope National Medical Center, Duarte, CA
Dallas Child Guidance Clinic, Dallas, TX (APA-Approved Internship)
Denver General Hospital, Denver, CO (APA-Approved Internship)
Didi Hirsch Community Mental Health Center, Culver City, CA (APA-Approved Internship)
Harbor-UCLA Medical Center, Los Angeles, CA (APA-Approved Internship)
Huntington Memorial Hospital, Pasadena, CA
Jerry L. Pettis VA Memorial Hospital, Loma Linda, CA (APA-Approved Internship)
Kaiser Permanente Mental Health Center, Los Angeles, CA (APA-Approved Internship)
Los Angeles County/USC Medical Center, Los Angeles, CA (APA-Approved Internship)
Los Angeles County/USC Medical Center, Child Outpatient Department, Los Angeles, CA
Los Angeles County/USC Medical Center, Adult Outpatient Department, Los Angeles, CA
Pacific Psychological Resources, Pasadena, Simi Valley, CA
Patton State Hospital, Patton, CA (APA-Approved Internship)
Philhaven Hospital, Mt. Gretna, PA (APA-Approved Internship)
San Fernando Valley Child Guidance, Northridge, CA (APA-Approved Internship)
St. John’s Child Study Center, Santa Monica, CA (APA-Approved Internship)
Alvin S. Straatmeyer, Ph.D., Private Practice, Glendale, CA
The Almansor Center, South Pasadena, CA
The Psychological Center, Fuller Theological Seminary Graduate School of Psychology, Pasadena, CA (APA-Approved Internship)
The Sycamores, Altadena, CA
University of Alabama at Birmingham, Psychology Training Consortium, Birmingham, AL (APA-Approved Internship)
University of California, Irvine Medical Center, Orange, CA (APA-Approved Internship)
University of California-Los Angeles, Student Psychological Services, Los Angeles, CA (APA-Approved Internship)
University of Washington, Seattle, WA (APA-Approved Internship)
University of Texas Health Science Center, San Antonio, TX (APA-Approved Internship)
United States Air Force, Malcolm Grow USAF Medical Center, Andrews Air Force Base, MD (APA-Approved Internship)
Veterans Administration Medical Center, Long Beach, CA (APA-Approved Internship)
Veterans Administration Medical Center-Memlo Park, Palo Alto, CA (APA-Approved Internship)
Veterans Administration Medical Center-N. Chicago, N. Chicago, IL (APA-Approved Internship)
Veterans Administration Medical Center-West Los Angeles, Los Angeles, CA (APA-Approved Internship)
Wright Institute of Los Angeles, Los Angeles, CA

CLINICAL FACILITIES FOR FIELD TRAINING: MARRIAGE AND FAMILY

The institutions listed below provided clinical training for marital and family therapy students during the 1991-92 academic year.

Angeles Community Counseling Center, Arcadia, CA
Bethesda Counseling Center, Upland, CA
California Christian Counseling Center, Pasadena, CA
Center for Family Therapy, Orange, CA
Charter Oaks, Covina, CA
Fuller Psychological and Family Services, The Psychological Center, Fuller Theological Seminary Graduate School of Psychology, Pasadena, CA
Glen Roberts Child Study Center, Glendale, CA
Inter-Church Counseling Center, Whittier, CA
La Vie Whole Person Health Care Center, Pasadena, CA
Las Encinas Hospital, Pasadena, CA
New Hope Christian Counseling Center, Covina, CA
Outreach Counseling, Arcadia, CA
Rodger Center, Pasadena, CA
Saint Luke’s Medical Center, SHARE Family Counseling Center, Pasadena, CA
South Coast Counseling Center, Irvine, CA
Turning Point Counseling Center, Diamond Bar, CA
Continuing Education

History and Philosophy
Extended Education Program
History
Philosophy
Coordinating/Steering Committees
Faculty
Admission Requirements and Procedures
Curriculum
Registration and Course Changes
Academic Policies
Library Facilities
Program Opportunities
  Master of Arts in Christian Leadership
  Master of Arts in Theology
  Master of Divinity
  Transfer Credit
  Certificate of Graduate Studies
Nondegree Applicants
Expenses
Fuller Seminary in Seattle
Fuller Seminary in San Francisco Bay Area
Fuller Seminary in Southern California
Fuller Seminary in Arizona

Doctor of Ministry Program
Purpose
Admission Requirements
Degree Requirements
Final Project
Concentrations
Registration and Expenses
Courses of Study

Institute for Christian Organizational Development
Purpose
Admission
Faculty

Lowell W. Berry Institute for Continuing Education in Ministry
Purpose
Curriculum
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, officially designated Continuing and Extended Education (CEE), includes the Extended Education program, the Doctor of Ministry program, the Lowell W. Berry Institute for Continuing Education in Ministry, and the Institute for Christian Organizational Development.

The goal of Continuing and Extended Education is to make available to those engaged in work and ministry the opportunity to further their education, and to bring together resources to focus on the special needs of the church and its ministry, as well as the needs of Christian organizations. Through Continuing and Extended Education, work leading to a degree, as well as non-degree and continuing education, is available. Seminars, conferences, workshops, and off-campus graduate-level coursework are among the alternative forms of training provided. Continuing and Extended Education utilizes the expertise of those already involved in areas such as church growth, the management of Christian organizations, and marriage and family ministries. The philosophies, aims, curriculum and opportunities of the various programs of Continuing and Extended Education 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 entering its twentieth 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 laypeople. 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. In its first ten years, besides its current Extension areas, Extended Education held courses in Boulder, Colorado, in Eastern Washington and in Sacramento and Los Angeles County, California. The program continues to offer courses in four established Extension areas: Seattle; the San Francisco Bay Area, with satellites in Sacramento and Oakland; Greater Phoenix, with a satellite in Tucson; and Orange County, with satellites in Santa Barbara, San Diego and Bakersfield. The Master of Arts in Theology degree (General Program Model) is available entirely in Extension through all four of the primary Extended Education areas, and the new Master of Arts in Christian Leadership degree program is being inaugurated in all Extension areas.

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 during the 1992-93 year reflect Fuller Theological Seminary’s commitment to offering graduate courses off campus, in the context of the local church and other local ministries.

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 on weekends and evenings, 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; and
3. 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 his revelation more fully and to do his ministry more effectively. Fuller’s Extended Education provides theological education of academic excellence in off-campus settings on 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, each area’s Coordinating or Steering Committee provides 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 through its Extended Education Program normally requires a baccalaureate degree from an accredited institution. Applications may be obtained from the local Extended Education office, and all application materials, including transcripts, must be in the local Extended Education office by the application deadline for the quarter. Application deadlines for the various quarters may be found in the second section of this catalog. The local Extended Education office will forward the completed application to the Admissions office on the Pasadena campus, which will inform the student of the decision of the Admissions Committee. Notification of the committee's decision is generally made within four weeks after receiving the completed application.

Late applications may be submitted after the regular application deadline. Applications received after the deadline are subject to special fees and restrictions. A late admission is tentative, subject to confirmation by the Admissions Office, and is valid only for that quarter.

Update and Reapplication. Students who have not registered for classes at Fuller for more than two years but less than three years must submit an update form, available from the local Extended Education office. Students who have not registered for classes at Fuller in more than three years must reapply for admission, updating certain parts of their application. Contact the local Extended Education office for details.

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 primarily on weeknights or weekends in local facilities, and library resources are arranged. 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. 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 Seminary through the Extended Education program also permits students to enroll in courses on the Pasadena campus. For information on registration for an on-campus course, contact the School of Theology Academic Advising Office.

The Fuller Extended Education program also offers supervised field experiences for credit to those students desiring opportunities for practical application of academic information. 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, credit/no credit, 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.

Academic Policies

Students in Extended Education are subject to the same academic policies that apply to other students in the Seminary. 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 arrangements with local libraries. Extension students may use the libraries listed for their Area or may contact the local Extended Education office about borrowing books from McAllister Library on the Pasadena campus. Some libraries require a user's fee. Use of these facilities requires proof of current registration.

Seattle: University of Washington, Seattle Pacific University, Lutheran Bible Institute, Northwest College, Puget Sound Christian College, and the libraries of local churches.

San Francisco Bay Area: Graduate Theological Union, Berkeley; St. Patrick's Seminary, Menlo Park; San Jose Bible College, San Jose; University of California, Davis; and Sacramento State University, Sacramento.

Orange County: O. Cope Budge Library of Southern California College, University of California at Irvine, Orange Coast College, Library of the School of Theology at Claremont.

Phoenix: Grand Canyon University, Arizona State University, Arizona State University-West, KINO Institute, University of Arizona, Southwestern Bible College and Arizona College of the Bible.

San Diego: University of California at San Diego, Point Loma College, California State University at San Diego.

Santa Barbara: Westmont College.

Bakersfield: Bakersfield City College. Also, two former seminary presidents have opened up their personal libraries for Bakersfield students.
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, nonministerial 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.

Three concentrations are offered at the present time: adolescent ministries, Christian higher education and ministry and laity. The program is intended for lay people who are called to specialized positions such as youth pastors or campus ministers, administrators in Christian colleges 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 coursework taken at any Fuller Seminary location. However, not all courses, especially those required for certain 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. 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 adviser.

Students may earn the Master of Arts degree by completing 24 courses, following the curriculum outlined in the School of Theology section of this catalog.

The M.A. in Theology (General Program Model) is currently available in Seattle, the San Francisco Bay Area, Phoenix and Orange County. There are no language, thesis or Pasadena residency requirements. Students in San Diego County, Santa Barbara/Ventura, Bakersfield, Sacramento, Oakland and Tucson may take 18 courses toward the degree in their area and must complete six courses in Pasadena or through a primary Extended Education area which is 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 areas and completing 12 courses in Pasadena to fulfill the M.Div. residency requirement. The Seminary is currently working to develop a special program to enable students to earn the M.Div. in its entirety in Seattle.

The requirements for the Master of Divinity degree may be found in the School of Theology section of this catalog.

Transfer Credit. By special request to the Director of Academic Advising, an applicant may receive a maximum of 24 units of transfer credit for accredited graduate studies done elsewhere toward the M.A. in Christian Leadership degree, or 48 units toward the M.A. in Theology degree, or 80 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.

Certificate of Graduate Studies. Students may receive the Certificate by completing 12 selected courses, which represent the equivalent of one year of seminary study. Six courses must be in biblical studies, theology and church history, and six must be in ministry and mission to receive the certificate in Bible and Theology. If one of the courses and mission courses is a field education course, the certificate in Theology and Ministry may be requested.

Nondegree Applicants. Students with no particular degree or certificate objectives are welcomed and encouraged to enroll. Of the following categories, the Limited Graduate, Special Student and Unclassified Student categories are master’s-level credit classifications from which students may later apply to a degree program.

Limited Graduate Student: One who is qualified for regular admission but wishes to take no more than five courses (20 units).

Special Student: One who does not meet academic requirements for regular admission, limited graduate or unclassified student status.

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: Courses may be audited on a space available basis at 50 percent of regular tuition; there are 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 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. 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.
**Expenses**

All expenses are payable in U.S. currency. The Seminary reserves the right to change rates and policies when necessary.

**Regular Fees 1992-93**

- Application, nonrefundable
  - Degree programs, Special, Unclassified ........................................ 50.00
  - All other classifications .................................................................. 25.00
- Reapplication or update .................................................................. 25.00

**School of Theology Tuition**

- M.A., M.Div. per unit ........................................................................ 149.00
- Audit, nonrefundable per unit ......................................................... 74.50

**Special Fees 1992-93**

- Late Registration Fee ................................................................. 15.00
- Examination rescheduling fee ....................................................... 10.00
- Registration change fee .............................................................. 10.00
- Incomplete Fee ............................................................................. 5.00
- Deferred payment fee ................................................................... 15.00
- Transcript Fee .............................................................................. 3.00

**Payment Policy.** All tuition and fees are due at registration unless prior arrangements have been made for deferred payment through the local Extended Education office. See the second section of this catalog for the Seminary's policy on deferred payment.

**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.

**Financial Aid.** Financial aid is often available to those with demonstrated need. Contact the local Extended Education office.

**Veteran's Benefits.** All primary Extended Education areas have been approved for veteran's benefits. For further information, contact the Registrar's Office.

**Fuller Seminary in Seattle**

The Seattle Extension is the oldest and largest Extension area in the Extended Education program at Fuller. Begun in 1973, it has experienced significant growth over the past 19 years. Now with nearly 500 enrollments in 35 courses it plays a significant role in theological education in the Seattle area. The continued viability of the Extension program is reflective of the area's desire to equip the people of God in the San Francisco Bay Area for the work of the ministry.

San Francisco Bay Area Extension was one of the first Extension areas to enable students to earn the Master of Arts in Theology degree without a Pasadena campus residency requirement.

San Francisco Bay Area Extension classes are held at Menlo Park Presbyterian Church. Classes are also offered in Sacramento and Oakland, with operations and administration provided by the Bay Area Extended Education office. Classes in Sacramento are held at First Covenant Church. Classes in Oakland are held at Patten College.

**San Francisco Bay Area Extended Education Office**

Arthur Patzia, Director
934 Santa Cruz Avenue, Suite C
Menlo Park, California 94025
(415) 321-7444
(800) 634-1444

**Fuller Seminary in the San Francisco Bay Area**

San Francisco Bay Area Extension is one of the oldest and largest Extension areas in the Extended Education program at Fuller. Begun in 1974, it has experienced significant growth over the past 18 years. Now with nearly 500 enrollments in over 30 courses, it plays a significant role in theological education in the Bay Area. The continued viability of the Extension program is reflective of the area's desire to equip the people of God in the San Francisco Bay Area for the work of the ministry.

San Francisco Bay Area Extension was one of the first Extension areas to enable students to earn the Master of Arts in Theology degree without a Pasadena campus residency requirement.

San Francisco Bay Area Extension classes are held at Menlo Park Presbyterian Church. Classes are also offered in Sacramento and Oakland, with operations and administration provided by the Bay Area Extended Education office. Classes in Sacramento are held at First Covenant Church. Classes in Oakland are held at Patten College.

**San Francisco Bay Area Extended Education Office**

Arthur Patzia, Director
934 Santa Cruz Avenue, Suite C
Menlo Park, California 94025
(415) 321-7444
(800) 634-1444

**Fuller Seminary in Southern California**

Classes are offered in Orange County, San Diego County, Santa Barbara/Ventura, and Bakersfield 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 19 years, Orange County Extension has experienced significant growth. It currently has more than 400 enrollments in 21 courses. Classes were held in San Diego County for the first time in the fall of 1983. San Diego County Extension has been drawing interested students for the past nine years and continues to be a vital center for theological education, with over 100 enrollments in nine classes last year. This growth is reflective of the area's desire to equip the people of God in Orange and San Diego counties for the work of the ministry.

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. San Diego County, Santa Barbara/Ventura and Bakersfield are not approved to offer the Master of Arts in Theology degree in its entirety. However, students in these areas may earn the degree by taking 18 courses locally and then six courses either in Pasadena or through a primary Extension area which is approved for the M.A. in Theology, such as Orange County.

Orange County classes are held at Southern California College. Classes in San Diego County are held at Solana Beach Presbyterian Church and First Assembly of God.

**Southern California Extended Education Office**

Patricia Rexroat, Director
2232 Southeast Bristol, Suite 110
Santa Ana, California 92707
(714) 975-0775
(800) 541-6570
Fuller Seminary in Arizona

The Arizona Extension began in Phoenix in 1977, with 37 enrollments in three courses. Fifteen years later it has more than 340 enrollments in over 20 courses. This growth is reflective of the area's desire to equip the people of God in Phoenix for the work of the ministry. Fuller Seminary in Arizona recently began offering several courses each year in Tucson as well.

As of March, 1985, Arizona Extension was able to offer the Master of Arts in Theology degree in Phoenix without a Pasadena campus residency requirement. This means that students in Phoenix may earn the M.A. in Theology by taking courses solely through the Phoenix Extension site.

Arizona Extended Education Office
Thomas Parker, Director
3300 W. Camelback Road
Phoenix, Arizona 85017-1097
(602) 246-8544

DOCTOR OF MINISTRY PROGRAM

Purpose

"The purpose of this degree program is to equip one for a higher level of competence in the practice of ministry than that achieved in the foundational work normally issuing in an M.Div. degree." (Association of Theological Schools, Procedures, Standards and Criteria for Membership, p. 25.)

The Doctor of Ministry is a professional degree granted by the School of Theology. The program is designed to serve the need of ministers 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 the Seminary, a program of study has been developed which provides options including emphases in pastoral care, church growth, worship/preaching, renewal/evangelism, marriage and family ministries, church management, spirituality, small groups, leadership, and ministry of the laity.

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 with the guidance of leaders who have expertise in developing and sustaining effective ministry. The philosophy and goals of the program are to combine theoretical knowledge with a suitable full-time ministry which results in a demonstrable competence.

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 ministry, as well as motivation to pursue further study in a recognized area of ministry.

Competence in theology will be demonstrated by having received a Master of Divinity degree or its equivalent from an ATS-accredited school with a balanced curriculum, including the recognized disciplines of biblical studies (with one year of one original language, either Greek or Hebrew), the history of the Christian church, systematic theology and ethics, and studies in ministry. A grade point average of at least 3.0 (4.0 equals A) is required for admission as a regular student.

Competence in ministry will be evaluated on the basis of at least two years in ministry after receiving the Master of Divinity degree. The candidate must have completed at least five years in ministry before being awarded the Doctor of Ministry degree, and must be currently involved in some form of full-time ministry. Continuation in the D.Min. program requires continued involvement in ministry.

The Admissions Committee evaluates applicants on the basis of transcript evidence, references and two statements by the applicant—one describing his or her experience in ministry, and one defining goals for participation in the degree program. The applicant must show growth and competence in church leadership and ministry skills.

Applicants who are not native speakers of English must pass a written and oral English examination (TOEFL) with a score of 550 before admission is granted. Further information on this examination may be found in the second section of this catalog.

Degree Requirements

The in-ministry/continuing education model of the Doctor of Ministry Program builds on the biblical, theological and professional foundations of an accredited M.Div. degree, providing advanced study in theology and ministry within the context of the candidate's ministry.

The Doctor of Ministry degree requires the completion of 48 units of credit. Eight units of credit are assigned for completion of the dissertation, ministry project, or ministry focus paper. The remaining 40 units are chosen from a schedule of specially designed seminars (eight units each), courses (four units each), or sessions of 12 units. Students may enroll for up to 24 units in one academic year, completing the degree requirements in two to seven years. However, it is recommended that only 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 semester, seminar or course has three components:
1. A reading assignment which must be completed prior to classroom interaction (3,000 pages for an 8-unit seminar, 1,500 pages for a 4-unit course, or 4,500 pages for a 12-unit session);
2. A one or two-week intensive period of classroom interaction; and
3. An extensive post-seminar project which synthesizes reading and class work and applies them to the ministry situation.

Classroom activity is scheduled in one and two-week sessions 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. Seminars (8 units) meet for four hours each morning of the two-week period (or for eight hours per day during one-week sessions), and courses (4 units) meet for two hours each afternoon, with sessions (12 units), including both time periods.

Final Project

The Doctor of Ministry program culminates with the completion of a ministry focus paper, supervised ministry project, or 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 process by submitting to the Doctor of Ministry office an outline and synopsis for a ministry focus paper or dissertation or submitting a proposal for a supervised ministry project.

**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: 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) theological 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 are to be submitted to the ministry project tutorial session in the form of a brief synopsis and chapter outline. The proposal will then be submitted to the Faculty Ministry Project Committee for approval. The ministry focus paper will be bound and placed in the Doctor of Ministry Resource Center after final approval.

**Supervised Ministry Project.** As an alternative to the ministry focus paper, the student 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 theological learning to a 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* (4 units), which is an exercise in theological reflection designed to assist the Doctor of Ministry participants in the development of their own theology 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 ministry project.

**Dissertation.** A dissertation may be substituted for the ministry focus paper or supervised ministry project. The dissertation incorporates significant research, reading and class work done in connection with the seminars and courses, 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 mentor, 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 Faculty Committee, at which time a faculty mentor will be assigned.

**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 Mentor of the Doctor of Ministry Program. This mentoring process involves two 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 the text *Theological Foundations for Ministry*, edited by Ray S. Anderson, and 2) a tutorial on constructing and writing a ministry focus paper, ministry project or dissertation project (open to all students). Students who have completed 24 units of study may submit proposals to this tutorial session. Both tutorials of four class hours each are offered in conjunction with most sessions and are provided as part of the final project fee.

**Concentrations**

The Doctor of Ministry degree is normally a generalist degree. However, there are groupings of courses which can bring focus and concentration to the local church ministry. The student is free to design a program to meet special needs of ministry or to follow with flexibility one of the following groupings of courses. The courses outlined in each grouping carry the thematic integrity of the stated concentration.

**Church Growth**

- EV 705 Foundations of Church Growth (12 units)
- EV 711 Theology of Church Growth (4 units)

**Pastoral Care**

- CN 705 The Minister’s Personal Growth and Skill Development (12 units)

**Renewal/Evangelism.**

- EV 706 The Renewal of the Life and Mission of the Church (12 units)
- EV 715 The Ministry of Evangelism (8 units)
- EV 720 Mobilizing the Local Church for Mission (8 units)

**Ministry of the Laity**

- CF 707 Ministry of the Laity (12 units)
- CF 711 Building Christian Community Through Small Groups (12 units)
- CF 770 Equipping the Laity for Caring Ministry (12 units)
- EV 720 Mobilizing the Local Church for Mission (8 units)
- OD 751 Foundations of Church Management (8 units)

**Marriage and Family**

- CN 705 The Minister’s Personal Growth and Skill Development (12 units)
- MF 722 Marriage and Family Ministries (12 units)
- MF 724 Building Strong Families (12 units)
Small Groups/Christian Community

- CF 711 Small Groups I: Building Christian Community Through Small Groups (12 units)
- EV 720 Mobilizing the Local Church for Mission (8 units)
- CF 707 The Ministry of the Laity (12 units)

Leadership and Spirituality

- CF 711 Small Groups I: Building Christian Community Through Small Groups (12 units)
- CF 720 Spirituality and Ministry (12 units)
- CN 705 The Minister’s Personal Growth and Skill Development (12 units)
- OD 752 Envisioning Your Ministry (12 units)
- OD 751 Foundations of Church Management (8 units)
- OD 755 Conflict Management in the Local Church
- OD 768 Theology, Theory and Practice of Leadership (12 units)

Preaching/Worship

- PM 708 Theology and Practice of Preaching (12 units)
- PM 706 Theology and Ministry of Worship (12 units)

Theology

- TH 711 Theology of Ministry (4 units)
- LG 713 Exegetical Method for Pastor and Laity (12 units)

Registration and Expenses

For those who have been officially admitted into the program, reservations may be confirmed for sessions, seminars and 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.

The cost for the audit (noncredit) participant is $610 per course. Credit students enrolled in a seminar may audit the related course without charge, or vice versa.

Courses of Study

The following sessions, seminars and courses are offered in support of the Doctor of Ministry program.

**CF 705 Teaching the New Testament (12 units)**
How can a pastor, over time, communicate the essence of the New Testament to the average congregation in such a way that it will be impacted on a cognitive, affective and behavioral level? This will involve three factors: learning how to understand the text, learning how to understand the people one is teaching, and learning how to bridge the gap between text and congregation. The focus of the course is on the pastor’s teaching ministry, with teaching understood in a broad sense, involving exposition as well as teaching understood in a broad sense, involving exposition as well as teaching.

**OD 752 Envisioning Your Ministry (12 units)**
This course is designed to provide a framework for thinking about one’s ministry call and vocation. It will focus on the birthing, feeding and support of the Christian small group through the local church. Multiple models for small group ministry will be explored, including Bible studies, personal support and sharing groups, accountability groups, mission and evangelism groups, and house churches. Major issues of group life such as communication skills, study skills, prayer skills, patterns of communication, and personal/knowledge of group development, and group processes will be explored.

**OD 751 Foundations of Church Management (8 units)**
This course is designed to provide a framework for thinking about one’s ministry call and vocation. It will focus on the birthing, feeding and support of the Christian small group through the local church. Multiple models for small group ministry will be explored, including Bible studies, personal support and sharing groups, accountability groups, mission and evangelism groups, and house churches. Major issues of group life such as communication skills, study skills, prayer skills, patterns of communication, and personal/knowledge of group development, and group processes will be explored.

**OD 755 Conflict Management in the Local Church**
This course is designed to provide a framework for thinking about one’s ministry call and vocation. It will focus on the birthing, feeding and support of the Christian small group through the local church. Multiple models for small group ministry will be explored, including Bible studies, personal support and sharing groups, accountability groups, mission and evangelism groups, and house churches. Major issues of group life such as communication skills, study skills, prayer skills, patterns of communication, and personal/knowledge of group development, and group processes will be explored.

**OD 768 Theology, Theory and Practice of Leadership (12 units)**

**Preaching/Worship**

- PM 708 Theology and Practice of Preaching (12 units)
- PM 706 Theology and Ministry of Worship (12 units)

**Theology**

- TH 711 Theology of Ministry (4 units)
- LG 713 Exegetical Method for Pastor and Laity (12 units)

**Courses of Study**

The following sessions, seminars and courses are offered in support of the Doctor of Ministry program.

**CF 711 Building Christian Community Through Small Groups (12 units)**
This seminar focuses on the birthing, feeding and support of Christian small groups through the local church. Multiple models for small group ministry will be explored, including Bible studies, personal support and sharing groups, accountability groups, mission and evangelism groups, and house churches. Major issues of group life such as communication skills, study skills, prayer skills, patterns of communication, and personal/knowledge of group development, and group processes will be explored.

**CF 720 Spirituality and Ministry (12 units)**
This seminar focuses on the birthing, feeding and support of Christian small groups through the local church. Multiple models for small group ministry will be explored, including Bible studies, personal support and sharing groups, accountability groups, mission and evangelism groups, and house churches. Major issues of group life such as communication skills, study skills, prayer skills, patterns of communication, and personal/knowledge of group development, and group processes will be explored.

**CN 705 The Minister’s Personal Growth and Skill Development (12 units)**
This seminar focuses on the birthing, feeding and support of Christian small groups through the local church. Multiple models for small group ministry will be explored, including Bible studies, personal support and sharing groups, accountability groups, mission and evangelism groups, and house churches. Major issues of group life such as communication skills, study skills, prayer skills, patterns of communication, and personal/knowledge of group development, and group processes will be explored.

**OD 752 Envisioning Your Ministry (12 units)**
This seminar focuses on the birthing, feeding and support of Christian small groups through the local church. Multiple models for small group ministry will be explored, including Bible studies, personal support and sharing groups, accountability groups, mission and evangelism groups, and house churches. Major issues of group life such as communication skills, study skills, prayer skills, patterns of communication, and personal/knowledge of group development, and group processes will be explored.

**OD 751 Foundations of Church Management (8 units)**
This seminar focuses on the birthing, feeding and support of Christian small groups through the local church. Multiple models for small group ministry will be explored, including Bible studies, personal support and sharing groups, accountability groups, mission and evangelism groups, and house churches. Major issues of group life such as communication skills, study skills, prayer skills, patterns of communication, and personal/knowledge of group development, and group processes will be explored.

**OD 755 Conflict Management in the Local Church**
This seminar focuses on the birthing, feeding and support of Christian small groups through the local church. Multiple models for small group ministry will be explored, including Bible studies, personal support and sharing groups, accountability groups, mission and evangelism groups, and house churches. Major issues of group life such as communication skills, study skills, prayer skills, patterns of communication, and personal/knowledge of group development, and group processes will be explored.

**OD 768 Theology, Theory and Practice of Leadership (12 units)**
This seminar focuses on the birthing, feeding and support of Christian small groups through the local church. Multiple models for small group ministry will be explored, including Bible studies, personal support and sharing groups, accountability groups, mission and evangelism groups, and house churches. Major issues of group life such as communication skills, study skills, prayer skills, patterns of communication, and personal/knowledge of group development, and group processes will be explored.
EV 706 The Renewal of the Life and Mission of the Church (12 units). The biblical aspects of the nature of the church and forms of congregational life which appear to be conducive to renewal and mission will be explored. Subjects considered will include personal renewal for the pastor, renewal through mutuality of the members of Christ's body for growth and ministry, the Holy Spirit as enabler, and the local congregation as base for ministry. Finney

EV 711 Theology of Church Growth (4 units). The theological foundations for church growth will be developed. Contemporary practice of church growth will be critiqued in light of these foundations. Reflection and discussion upon the principles of church growth will attach this seminar closely to Church Growth II. Van Engen

EV 712 Spiritual Issues in Church Growth (8 units). Continuing study in the practical and spiritual aspects of church growth and renewal. The course is designed to supplement EV 705 Foundations of Church Growth, and is paired with EV 711 Theology of Church Growth. Course enrichment is offered by guest speakers when available. Wagner

EV 715 The Ministry of Evangelism (8 units). Comprehensive survey, analysis and development of numerous evangelism strategies will be constructed on the foundation of biblical and theological principles. Christian evangelism. Gibbs

EV 720 Mobilizing the Local Church for Mission (8 units). This seminar will provide training for pastors to mobilize their congregations for firsthand mission action. Small group interaction, field trips, case studies, lectures and discussion methods will move the class into issues of cross-cultural understanding, motivation for mission, personal and church involvement strategies for second and third world peoples, how to disciple men and women for mission, training of laypeople for ministry in mission, formation of short-term mission experiences, and wider commitment of the whole congregation in mission strategies. Offered in cooperation with the Cross-Cultural Exchange Program of World Vision. U.S. Millham, Millham

LG 712 Fundamentals of Biblical Exegesis (8 units). This seminar is offered in a two-week intensive model. Pre-seminar assignments and a post-seminar project are required. The exegetical component will be based on the use of Greek language skills and will fulfill the Master of Divinity equivalency requirement for New Testament Greek for D.Min. students. Gantt

LG 713 Exegetical Method for Pastor and Laity (12 units). This course is designed to help pastors and their people interpret the biblical text as they become acquainted with exegetical methodology, including word study, exegetical tools and resources, and the use of translations and the interlinear text. This session (for those who have previous biblical language training) includes pre-seminar reading designed to reacquaint the student with exegetical elements of grammar and exegetical method and to introduce the student to some current issues in interpretation. The afternoon session will be a practicum, designed to help pastors develop a course which teaches exegetical method to the laity. Gantt

MF 722 Marriage and Family Ministries in the Local Church (12 units). This session is designed to provide religious leaders with both a philosophically and methodology for a ministry to families in the local church. Relevant scripture and current theory and research in the social and behavioral sciences are combined into a comprehensive approach to the subject of marriage and family. Anderson

MF 724 Building Strong Families Through the Local Church (12 units). This seminar will focus on the factors which are important in developing strong family life. Topics addressed will be communication and expressiveness in family interaction; family problem solving and decision making; family power issues; parenting issues; stress and crises management in the family; issues of the divorced; single-parent families and step-families; flexibility in sex roles; and maintaining healthy regard for each member's sexuality. The development of the parent-child bond from infancy through adolescence will be understood in the light of the dual need for family closeness and individual separateness. The seminar format will consist of lectures and experiential kinds of learning. J. O. and J. K. Balswick

OD 751 Foundations of Church Management (8 units). This seminar focuses on the people involved in church management. The seminar will examine the pastor's leadership role in the organizational structure of the local church. It will address leadership style and look at the relationship between power, authority and servanthood. It is designed to improve the pastor's ability to develop volunteers, disciple professional staff persons and direct the support service personnel of the church. Participants will learn what works and what does not work in managing the local church. Luecke

OD 752 Envisioning Your Ministry (12 units). A practical, tangible application of strategic planning, covenant marketing, and relational fundraising. This course centers on focusing, communicating and implementing the ministry vision. Participants will not only study theology and principles regarding these disciplines, but will also develop a framework for their own ministry and marketing plans. Presentations will be made on planning and marketing principles, objectives, obstacles, implementation and evaluation. Personalized ministry and marketing plans will be designed during class time. Davis-Scott, Scott

OD 755 Conflict Management in the Local Church (4 units). This course relates theory about conflict within and between persons and among organizations to the life of the church. Such issues as the nature of human differences, the constructive values and uses of conflict, the biblical and theological understanding of conflict, styles of conflict management, and organizational handling of conflict will be considered. A theory of conflict reduction will be presented. Staff conflict will be particularly emphasized. In addition to considering the above issues, participants will be given the opportunity to reflect on their own styles of conflict, analyze cases of typical situations, and design an approach to conflict management based on a live situation in each student's ministry. Maloney

OD 768 Theology, Theory and Practice of Leadership (12 units). This seminar for pastors and executives of Christian organizations focuses on developing empowering leadership. Participants will look at all dimensions of leadership. The course covers theology, philosophy, moral and ethical issues, character development, organizational development, personal assessment, spirituality, and leadership styles. All of these topics are focused on the participant's personal role as leader and the organizational structure that supports that leadership. Using the reading list, vocational assessment inventories, course projects, course notes, and interactions with faculty members and peers, participants will be challenged to explore their leadership contexts in life-changing ways. Lattore

PM 706 Theology and Ministry of Worship (12 units). This course is a study of the place of Jesus Christ and the Holy Spirit in Christian worship and prayer (public and personal) as this should be reflected in the life of the Church, preaching, baptism, and the Lord's Supper. 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 ministry. Torrance

PM 708 Theology and Practice of Preaching (12 units). This seminar will include lectures on the theology and practice of preaching, review of major homiletical and hermeneutical principles, consideration of preaching in the context of worship and liturgy, and a practicum experience. Pitt-Watson, Schaper

TH 711 Theology of Ministry (4 units). 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. Anderson
**INSTITUTE FOR CHRISTIAN ORGANIZATIONAL DEVELOPMENT**

**Purpose**

The Institute for Christian Organizational Development was established in 1981 to address the need for management training designed specifically for the Christian leader. The Institute offers training seminars and short-term workshop experiences in various management areas.

**Admission**

Participants in the Institute training events must be already engaged in a leadership role in ministry. Executives of Christian organizations, leaders of Christian colleges, universities, and seminaries, pastors, denominational and mission executives, and Christian men and women carrying executive responsibilities in the corporate world form the primary constituency of the Institute. Special workshops and courses are developed for seminary students preparing for their leadership role in the Church and its varied ministries. These courses are offered on campus and in cities across the nation.

**Faculty**

The faculty for the Institute are drawn from the ranks of faculty and administration of the Seminary as well as from the ranks of Christian leaders in ministry and business around the country. Each seminar is led by a faculty team of at least one practicing management expert and a theologian or minister. The Institute faculty for 1991-92 included:

- Robert Banks, Homer L. Goddard Professor of the Ministry of the Laity, Fuller Theological Seminary
- Max DePree, Chairman (Retired), Herman Miller, Incorporated
- Gareth Icenogle, Co-Pastor, First Presbyterian Church, Bethlehem, Pennsylvania
- David Allan Hubbard, President, Fuller Theological Seminary
- Patrick Lattore, Associate Provost, Continuing and Extended Education, Fuller Theological Seminary
- H. Newton Malony, Professor of Psychology, Fuller Theological Seminary
- Elizabeth Patterson, Associate Dean for Ministry Development, School of Theology, Fuller Theological Seminary
- Lewis Smedes, Professor of Theology and Integration, Fuller Theological Seminary
- Dallas Willard, Professor of Philosophy, University of Southern California

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**LOWELL W. BERRY INSTITUTE FOR CONTINUING EDUCATION IN MINISTRY**

**Purpose**

The purpose of the Lowell W. Berry Institute is to provide a system of continuing education events for church professionals and lay leaders. These events provide a unique resource to the church and the community in specialized areas of theology and ministry.

**Curriculum**

The Institute participates each year as a sponsor of major national conferences, regional conferences and local workshops. These include:

- The Keys to Christian Leadership and Management
- The Oak Brook Conference on Ministry
- Clergy Liability Seminars
- Women in the Ministry of the Church
- The Ministry of Reconciliation
- Organizing the Local Church for Recovery Ministries

Further information on these and other conferences and workshops 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.

**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.
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ROBIN NYGAARD, Director of Women's Concerns
GLORIA GRIFFITH, Director of Media Services

**Office of Church Relations**
ROBERT B. MUNGER, Chaplain to the Faculty and Pastor at Large
DARYL FISHER-OGDEN, Director of the Office for Presbyterian Ministries
CORNELIE G. KOES, Director of the Theological Education Agency of the Reformed Church in America
EDUARDO FONTE, Director of the American Baptist Theological Center

**Office of Continuing and Extended Education**
PATRICK LATTORE, Associate Provost for Continuing and Extended Education and Director of the Institute for Christian Organizational Development
ROBERT R. REMAN, Director of the Doctor of Ministry Program
JUDITH M. KARMA, Assistant Director of Continuing Education
REBECCA FAQUET, Assistant Director of Extended Education
PATRICIA M. REXBOAT, Associate Director of Extended Education and Director of Fuller Seminary Extended Education in Southern California
RICHARD J. ERICKSON, Director of Fuller Seminary in Washington
ARTHUR G. PATZ, Director of Fuller Seminary in the San Francisco Bay Area
THOMAS PARKER, Director of Fuller Seminary in Arizona
SHERLYN Mawahny, Assistant to the Associate Provost

**School of Theology**
WILLIAM A. DYNESS, Dean
COLIN BROWN, Associate Dean and Director of the Center for Advanced Theological Studies
ELIZABETH L. PATTERSON, Associate Dean for Ministry Development
BERNICE L. EVANS, Director of Academic Programs
BRUCE EVANS, Assistant Director of Ministry Development
ISAAC CANALES, Director of Hispanic Ministries
STANLEY B. LONG, Interim Director of African American Ministers Program
TERRENCE P. MCCONIGAL, Director of the Institute for Youth Ministries
AMY TAULBER, Director of Academic Advising
JOLLIE ANDERSON, Assistant to the Dean

**School of World Mission**
J. DUDLEY WOODBERRY, Dean
EDGAR J. ELLISTON, Associate Dean for Academic Affairs
HOVEY WONG, Director of the Program of Chinese Ministry and Mission in North America
MARILYN CLINTON, Assistant to the Dean

**School of Psychology**
ARCHIBALD DANIEL HART, Dean and Acting Director of Clinical Training
THOMAS L. NEEDHAM, Associate Dean for Marriage and Family and Acting Director of Family Services, Fuller Psychological and Family Services, The Psychological Center
JOHN H. COURT, Director, The Psychological Center
RICHARD L. GORSUCH, Director of Research and Evaluation
JACK O. BALSWICK, Director of Marriage and Family Research
LEE E. LIPSKER, Director of Training, The Psychological Center and Associate Director, Lee Edward Travis Institute
SHANG-YANG TAN, Director of the Psy.D. Program
WARREN S. BROWN, Director of the Lee Edward Travis Institute
SUSAN LICHTMAN, Acting Clinical Director, Center for Aging Resources, The Psychological Center
HENRIETTE C. MARTENS, Clinical Director, I-CAN, The Psychological Center
MARK D. PIERCE, Associate Director of Psychological Services, Fuller Psychological and Family Services, and Assistant Director of Training, The Psychological Center
JOHN FEATLEY, Center Administrator, The Psychological Center
BERTHA J. JACKLITZ, Assistant to the Dean
Financial Affairs

H. Lee Merritt, Vice President for Finance
Lucila Guerra, Assistant to the Vice President for Finance

Office of Finance and Accounting

David R. Adams, Director of Financial Systems and Budgets
Christine Hong, Controller
Hugo House, Director of Financial Aid

General Services

William P. Roberts, Director of Computer Services
Robert L. Wilson, Bookstore Manager
R. Randall Smith, Manager of Building Services
Freddie Johns, Jr., Manager of Copy Services
Tamara F. Anderson, Manager of Housing Services
Margaret McKenna, Manager of Auxiliary Services
Christine Accornero, Director of Human Resources

Development Office

Howard E. Taylor, Vice-President for Development
Robert Curlee, Associate Director of Development for Church Relations
Mary DeVries, Associate Director of Development
Mark Ocland Hans, Associate Director of Development
H. Paul Hedge, Associate Director of Development for Alumni/ae Relations
Thomas A. Smith, Associate Director of Development
Margaret Weinert, Associate Director of Development
Wendy Winslow, Assistant to the Vice President for Development
Janice Ryder, Director of Communications and Public Affairs
Linda Regensberger, Manager of Public Relations
Carole J. Swemline, Director of Admissions

The Fuller Foundation

Samuel L. Delcamp, Executive Director
Peggy Still, Assistant Director
Appendices
ALUMNII/AE ASSOCIATION

More than 13,000 alumni/ae of Fuller Theological Seminary serve in leadership positions in every state and over 45 foreign countries, in over 75 denominations. They serve in churches, corporations, counseling centers, mission agencies, academic institutions and a variety of other Christian organizations.

Alumni/ae Association Council

Roy E. Barnes, Ph.D., M.A. 1981 (Theology)
  Clinical Psychologist, Director of Counseling/Health, Seattle Pacific University, Seattle, WA.

Nancy Chillingworth, M.A. 1984 (World Mission)
  Employee Development Specialist, Bank of America, San Francisco, CA.

  Senior Pastor, First Presbyterian Church, Golden, CO.

Scott Farmer, D.Min. 1976 (Theology)
  Executive Pastor, Menlo Park Presbyterian Church, Menlo Park, CA.

Sandra Ann Herron, M.A. 1986 (Theology)
  Vice President/Brand Development, INB, Indianapolis, IN.

John Kareti, M.A. 1984 (World Mission)
  Assistant to the President, Mission Aviation Fellowship, Redlands, CA.

Laura Maydahl, M.Div. 1988 (Theology)
  Elementary School Teacher, Los Angeles Unified School District, Los Angeles, CA.

Mark L. Olson, M.A. 1980 (Theology)
  Marriage and Family Therapist, Minnetonka, MN.

Leslie Parrott, III, M.A. 1988, Ph.D. 1990 (Theology, Psychology)
  Professor of Psychology, Seattle Pacific University, Seattle, WA.

Fletcher Tink, M.A. 1984 (Theology)
  Urban Missions Specialist and Assistant Pastor, First Church of the Nazarene, Washington D.C.

Mark White, M.A. 1980 (Theology), M.Div. 1985
  Pastor, St. Andrews Presbyterian Church, Strathmore, CA.

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FORMAL STATEMENTS OF COMMUNITY STANDARDS

Preamble

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 traditions of the churches which 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.

Three statements of community standards are affirmed by all trustees, faculty, administrators, staff and students of the Seminary. These are:

Statement on Academic Integrity
  Statement on Sexual Standards, Marriage and Divorce
  Statement on Respect for People and Property

In the application of these statements of 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 confrontation and dialogue described in Matthew 18:15-22. Specific applications of these steps are presented in the Faculty Handbook, in the Staff Personnel Policies Manual, and in the Student Handbook ("Procedure for Processing Grievances Regarding Students").

The use of Seminary 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.

The Seminary is committed to provide education and counseling to those of its community who are in special need, to extend Christian charity 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.

Statement on Academic Integrity

Truthfulness is of the very nature of God, who is Truth itself. Truth is a prominent theme in Scripture, and God’s faithfulness and dependability rest in truthfulness. The biblical admonitions against false witness, lying and dishonesty are also prominent.

Fuller Theological Seminary is committed to intellectual and moral growth. Upholding the standard of academic integrity with its reliance on honesty is a responsibility of both faculty and students. In addition to maintaining integrity in their own academic pursuits, the faculty have the right and obligation to set and clarify academic requirements for the work of students. Academic integrity is a personal responsibility of students to represent as their own work in reports, papers or examinations only what they are entitled to honestly so present. It includes a collective responsibility to assure that all uphold the spirit and letter of academic integrity.

Conduct regarded as violating academic integrity includes:

Dishonesty, in an examination by copying from the examination paper of another, allowing one’s own examination paper to be copied, reading without the instructor’s consent a copy of the examination prior to the date it is given, giving or receiving unpermitted aid on a take-home examination, or the submission of the same work product in more than one course without the express permission of the instructor(s).

Plagiarism, which is the passing off of another’s ideas or writings as one’s own. It involves failure to acknowledge material which is copied from others or failure to acknowledge one’s own prior work as one’s own.

In an academic pursuit of truth, the community is committed to maintaining integrity in every course of study, including business and public administration. Students who violate academic integrity standards will be referred for appropriate action by the Seminary’s Student Handbook, Procedure for Processing Grievances Regarding Students") and the Student Handbook ("Procedure for Processing Grievances Regarding Students").

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Statement on Sexual Standards

Fuller Theological Seminary believes that heterosexuality must be reserved for marriage and insists on sexual abstinence for the unmarried. The Seminary believes premarital, extramarital and homosexual forms of explicit sexual conduct to be inconsistent with the teaching of Scripture.

Consequently, the Seminary expects all members of its community—trustees, faculty members, students, administrators, and restricted staff members—to abstain from what it holds to be unbiblical sexual practices.

If any member of the community, as defined above, is charged with failure to abide by these sexual standards, the Seminary will invoke the procedures for investigation and, when necessary, discipline outlined in the relevant faculty, student or staff handbook.

Statement on Marriage and Divorce

The Seminary’s biblical convictions and churchly responsibilities call us to make clear our commitment to Scripture’s teachings on the nature of marriage as a covenant. These teachings view marriage as a witness to the permanent relationship between Christ and his Church, and do not condone divorce as an acceptable way of dealing with marital differences.

The Seminary community’s concern for the sanctity of marriage is manifested in attitudes and programs that foster marital harmony and in support and compassion for those who struggle to keep their marriages stable under the almost relentless pressures of our society. At the same time, spiritual commitment requires fidelity within marriage and sexual continence outside of it for participation in the official life of the Seminary, whether as trustee, faculty member, student, administrator, or restricted staff member (whose position is classified as central to the religious goals and activities of Fuller). The Seminary’s role in serving a multidenominational constituency and in encouraging Christian ethical conduct among the leadership of the churches requires that the members of the Seminary community be exemplary in these and all other ethical matters.

The full seriousness of the apostolic pattern that sets up special qualifications in character and conduct for Christian leaders (e.g., 1 Tim. 3:1-13) is recognized, including stability of marriage and family life. These qualifications are carefully considered in the selection of trustees, faculty members, administrators, and staff members for restricted positions. No divorced person will be called to any of these offices without a thorough review of the circumstances of the divorce by the Trustee Affairs Committee in the case of trustees, the Faculty Senate in the case of faculty members or academic administrators, and under the supervision of the Administrative Cabinet in the case of other administrators. Where the recommendation of the appropriate committee is to proceed with the appointment, the recommendation concerning trustees and nonacademic administrators shall be submitted to the Board for final approval; recommendations concerning faculty members and academic administrators shall be reviewed by the Joint Faculty before submitting them to the Board for the final approval. Upon appropriate recommenda-

Statement on 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, handicapping condition 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. Because occasions may arise when specific standards relevant to this community are not fully recognized, examples of behaviors that are not acceptable are presented in the Appendix to this statement.

"Because this position involves work central to the religious goals and activities of Fuller and the representation and espousal of such goals and activities, it is necessary to the normal operation of the Seminary and it is, therefore, required that the person to occupy this position subscribe to and execute a statement of faith."

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Procedures for Processing Grievances Regarding Students

These procedures, along with an explanation of the possible student disciplinary actions and the procedure for appealing a student disciplinary action, may be found in the Student Handbook (available from the Office of Student Services).

Appendix to the Statement of Respect for People and Property

The following are examples of behaviors that are not acceptable according to the Statement on Respect for People and Property. When willfully engaged in, repeated or having serious consequences, they may be cause for disciplinary action. Where 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, handicapping condition 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 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 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.

Sexual Harassment Policy

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” (Matthew 22:37,39). As man and woman are made in the image of God (Genesis 1:27), so in Christ there is neither male nor female (Galatians 3:28). Followers of Jesus are not to lord it over one another (Matthew 20:25-27), but are to be in mutual submission (Ephesians 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; it denies 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 Corinthians 12:26), Fuller Theological Seminary establishes the following policy with regard to sexual harassment.

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; Title IX of the Educational Amendments, 1972). 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.

Definition of Sexual Harassment. Unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature 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 personal decision affecting that individual; 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. 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.

Statement on 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 at this point.
Nondiscriminatory Language Statement

We, the Joint Faculty and Board of Trustees of Fuller Theological Seminary, have adopted a statement committing ourselves to the use of nondiscriminatory language in all our teaching, writing, public speaking, preaching and teaching.

Policies Governing Classroom Procedures. We expect students to use horizontally nondiscriminatory language in all of their work, both in oral presentations and written assignments.

As the faculty of an interdenominational institution, we recognize the fact that various communities differ in their views on the matter of language used in reference to God. We affirm the use of the classical trinitarian formula and biblically faithful language for God. We encourage students to reflect in their writing the full breadth of the Bible’s masculine and feminine imagery for God. We also encourage students to demonstrate sensitivity concerning the constellation of issues related to gender-specific language for God.

We leave to the discretion of the individual faculty member the formulation and implementation of specific requirements governing the use of nondiscriminatory language in the classroom. It is imperative that these specific expectations with respect to language be spelled out in the syllabus for the course.

Policies with respect to language, and especially language for God, should manifest pedagogical sensitivity so that openness and not hostility is fostered in our students. Course requirements should prepare students to minister in a variety of cultural contexts and teach them to articulate and to deal pastorally and theologically with issues raised by questions of nondiscriminatory language.

Additional Policies Governing Theses, Dissertations, and D.Min Projects. Students writing theses or dissertations need to take into consideration the guidelines on nondiscriminatory language as formulated by their appropriate professional societies (e.g., APA, AAR, etc.).

For reasons of audience or cultural context, a faculty person who is mentoring a doctoral student may request that a particular doctoral dissertation be exempted from some aspects of the above policy, with a disclaimer inserted at the beginning of the work. However, the burden of proof for such an exemption rests on the student, subject to approval by the mentor and the appropriate committee of the appropriate school.

Policies Governing Faculty Speaking and Writing. We pledge ourselves to model our commitment to the partnership of women and men in the church and society by the language we use in speaking of and to other human beings. We will endeavor to be consistent and creative in using nondiscriminatory language in all our writing, public speaking, preaching and teaching.

We will also strive to enrich our ways of thinking and speaking about God as we explore the variety and fullness of Biblical imagery, including both masculine and feminine metaphors for God. In our affirmation of trinitarian orthodoxy, we intend to challenge those assumptions which diminish God’s authority and majesty, and to show how the Bible’s use of masculine imagery for God is not meant to reinforce patterns of thought and practice which deny women their rightful place in the body of Jesus Christ.

Policies Governing Language in Worship. Worship leaders are urged to demonstrate sensitivity in the language of worship in the following areas: (a) using nondiscriminatory language (people, humankind versus men, mankind), (b) using examples and references that encompass women as well as men, and (c) using a rich variety of biblical imagery for God in order to expand our concept of God beyond exclusive masculine terms. The selection and use of hymns, scripture readings, prayers and liturgies in our public worship should reflect wherever possible this basic concern for inclusivity.

GLOSSARY OF TERMS

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.

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 non-required 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.

General Exams: a series of examinations required in School of World Mission degree programs, covering the six major fields of missiology. These are described more fully in the School of World Mission section of this catalog.

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 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 two-week period, for three to four hours 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 before they begin a course of studies. The date of matriculation is the time at which you register for your first classes. Deadlines for completion of degree requirements in some programs are measured from the date of matriculation.

Priority Number: a number assigned to each student prior to registration for the next quarter which designates at what time 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 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 1992
### September 8-December 11
- **September 8-18**: Early Fall intensives
- **September 21-25**: Fall quarter registration
- **September 28**: Ten-week classes begin
- **November 17-20**: Winter quarter registration
- **November 26-27**: Thanksgiving recess
- **December 4**: Classes end
- **December 7-11**: Quarterly examinations

## Winter Quarter 1993
### December 7-March 19
- **December 7-18**: Early Winter intensives
- **January 4**: Orientation and registration of new students
- **January 5**: Ten-week classes begin
- **January 18**: Martin Luther King Day observed
- **February 15**: President's Day observed
- **February 23-26**: Spring quarter registration
- **March 12**: Classes end
- **March 15-19**: Quarterly examinations

## Spring Quarter 1993
### March 22-June 12
- **March 22-26**: Early Spring intensives
- **March 26**: Orientation and registration of new students
- **March 29**: Ten-week classes begin
- **April 9**: Good Friday
- **May 18-20**: Memorial Day observed
- **May 31**: Baccalaureate
- **June 2**: Classes end
- **June 7-11**: Quarterly examinations
- **June 12**: Commencement

## Summer Quarter 1993
### June 21-September 17
- **June 18**: Orientation and registration of new students
- **June 21**: Ten-week classes begin
- **July 5**: Independence Day observed
- **August 27**: Ten-week classes end
- **August 30-September 3**: Quarterly examinations
- **September 17**: Official end of quarter

## Summer Short-term Sessions 1993
### June 21-July 2
- **Session 1**: Session 1
- **Session 2**: Session 2
- **Session 3**: Session 3
- **Session 4**: Session 4
- **Session 5**: Session 5

## Fall Quarter 1993
### September 7-December 10
- **September 7-17**: Early Fall Intensives
- **September 20-24**: Orientation of new students
- **September 27**: Classes begin
- **November 16-19**: Winter quarter registration
- **November 25-26**: Thanksgiving recess
- **December 3**: Classes end
- **December 6-10**: Quarterly examinations

## Winter Quarter 1994
### December 6-March 18
- **December 6-17**: Early Winter Intensives
- **January 4**: Orientation and registration of new students
- **January 5**: Classes begin
- **January 17**: Martin Luther King Day observed
- **February 21**: President's Day observed
- **February 22-25**: Spring quarter registration
- **March 11**: Classes end
- **March 14-18**: Quarterly examinations

## Spring Quarter 1994
### March 21-June 11
- **March 21-25**: Early Spring Intensives
- **March 25**: Orientation and registration of new students
- **March 28**: Ten-week classes begin
- **April 1**: Good Friday
- **May 17-20**: Summer quarter registration
- **May 30**: Memorial Day observed
- **June 1**: Baccalaureate
- **June 3**: Classes end
- **June 6-10**: Quarterly examinations
- **June 11**: Commencement
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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.

Investments in the lives of men and women who are training for Christian service at Fuller Theological Seminary may also be made by leaving funds for this purpose in one’s will. The legal form for a bequest to Fuller Theological Seminary should read as follows:

I give, devise and bequeath to Fuller Theological Seminary, a California non-profit 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.

For further information regarding ways of giving to Fuller Theological Seminary, please direct your inquiries to:

Executive Director
The Fuller Foundation
Pasadena, CA 91182
(818) 584-5485

DIRECTORY

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 Area Directors (see Continuing and Extended Education section)
Gifts
Vice President for Development
Bequests, Annuities and Trusts
Executive Director, The Fuller Foundation
Alumni/ae Affairs
Director of Alumni/ae Relations
Public Relations
Director of Communications and Public Affairs

Fuller Theological Seminary
Pasadena, California 91182
(818) 584-5200 or (800) 235-2222

PROSPECTIVE STUDENT EVENTS

For more information about the following events, contact the Admissions Office

General Prospective Student Day (Theology, Psychology and World Mission)
Monday, October 19, 1992

School of Psychology Prospective Student Day (in conjunction with the annual Psychology lectureship)
Friday, January 15, 1993

School of Theology Prospective Student Day (in conjunction with the annual Theology lectureship)
Monday, April 5, 1993

School of Word Mission Prospective Student Day (in conjunction with the annual missions seminar)
Saturday, May 1, 1993
REQUEST FOR APPLICATION

Name (print) _________________________ Date ____________

Mailing address ____________________

Street and Number __________________

City ____________________________ State __________ Zip __________

Telephone ( ) ____________________

College from which I did/will receive the bachelor’s degree: __________________

If admitted, I plan to enter ____________________ quarter, 19 __________

☐ Please send a catalog

Please send me an application for the following program:

SCHOOL OF THEOLOGY

☐ Master of Divinity (M.Div.)—mark concentration below if applicable
☐ Master of Arts (M.A.)—mark concentration below if applicable
☐ Master of Arts in Christian Leadership—concentration in:
  ☐ Adolescent Ministries
  ☐ Ministry of the Laity
  ☐ Christian Higher Education
☐ Unclassified*
☐ Theological Studies Program for African American Ministers
☐ Theological Studies Program for Hispanic Ministers
☐ Limited Graduate Student* or Visiting Student*
☐ Doctor of Ministry (D.Min.)
☐ Doctor of Philosophy (Ph.D.) or Master of Theology (Th.M.)

Concentrations (M.Div. or M.A., School of Theology):

☐ Marriage and Family Ministries
☐ Christian Formation and Discipleship
☐ Family Pastoral Care and Counseling
☐ Youth Ministries
☐ Cross-Cultural Studies
☐ Multicultural Ministries
☐ Christian Higher Education
☐ Family Life Education
☐ Biblical Studies and Theology
☐ Semitic Languages and Literature

☐ Apologetics
☐ Ethics
☐ Evangelism
☐ New Testament
☐ Old Testament
☐ Pastoral Ministry
☐ Philosophy

SCHOOL OF WORLD MISSION

☐ Master of Arts (M.A.) in Intercultural Studies
☐ Master of Arts (M.A.) in Cross-Cultural Studies
☐ Master of Theology (Th.M.) in Missiology
☐ Unclassified*
☐ Limited Graduate Student* or Visiting Student*
☐ Doctor of Missiology (D.Miss.)
☐ Doctor of Philosophy (Ph.D.) in Missiology
☐ Doctor of Philosophy (Ph.D.) in 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
☐ Doctor of Marital and Family Therapy (D.MFT.)
☐ Doctor of Philosophy (Ph.D.) in Marital and Family Therapy
☐ Doctor of Philosophy (Ph.D.) in Marriage and Family Studies

*See catalog for definitions.

1 M.Div. only
2 M.A. only