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

Theological Schools

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Statement

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

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

Student Concerns Coordinators
Director of Student Services, Title IX Coordinator, Student Center Building, 130 N. Oakland, Pasadena, CA, 2nd floor
Director of Student Services, Section 504 Coordinator (Policies and Services), Student Center Building, 130 N. Oakland, Pasadena, CA, 2nd floor
Director of Building Services, Section 504 Coordinator (Facilities), 483 E. Walnut, Pasadena, CA
Assistant Provost for Ethnic and Cultural Concerns, Title VI Coordinator, 150 N. Oakland, Pasadena, CA, 2nd floor
Director of Student Services, Age Coordinator, Student Center Building, 130 N. Oakland, Pasadena, CA, 2nd floor

Staff Concerns Coordinator
Director of Human Resources, Coordinator for Employee Concerns, 490 E. Walnut, Pasadena, CA

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

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

Inquiries regarding Federal laws and regulations concerning nondiscrimination in education or the seminary’s compliance with those provisions may also be directed to:
Office for Civil Rights
U.S. Department of Education
50 United Nations Plaza, Room 239
San Francisco, CA 94102

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

- **An Introduction to the Seminary** 5
- **Admissions, Expenses and Academic Policies** 31
- **The School of Theology** 51
- **The School of World Mission** 121
- **The School of Psychology** 149
- **Continuing and Extended Education** 195
- **Personnel of the Seminary** 213
- **Appendices** 225
An Introduction to the Seminary

The Ministry of Fuller
The Purpose of Fuller Theological Seminary
Theological Stance
Institutional Goals
The History of Fuller Theological Seminary

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

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

Student Services
Office of Student Services
Health Services
International Student Services
Women's Concerns
Community Life Program
Academic Advising
Financial Aid
Housing Services
Center for Deaf Ministries
Placement Services
Counseling Resources

Student Organizations and Activities
All Seminary Council and Graduate Unions
Multicultural Concerns Committee
International Student Concerns Committee
Mission Concerns Committee
Peace and Justice Committee
Women's Concerns Committee
Arts Concerns Committee
Computer Lab
Sports Program
The Catalyst
Fuller Wives
The Fuller Student Fund

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

THE PURPOSE

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

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, renews 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 fellowship of Christ's body. By the same Word and Spirit, he guides and preserves for eternity that new, redeemed humanity, which, being formed in every culture, is spiritually one with the people of God in all ages.

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

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

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

Fuller Seminary is committed to an academically and professionally qualified faculty whose appointments and advancements are dependent upon potential and acknowledged competence in teaching, writing and professional practice. These standards assume:

1. A willingness to invest in the growth of persons both within the context of the seminary and outside its walls
   - personally
   - professionally
   - spiritually;

2. A commitment to relate productively with local congregations
   - in support of local pastors by offering workshops and other services to enhance their ministry
   - in a continued and expanded use of local churches for fieldwork experience
   - in keeping local churches informed of Fuller’s ministries
   - in listening to the local churches’ articulation of their ministry and needs;

3. An ability to serve the church in the area of research
   - by keeping abreast of the times
   - by initiating new programs in order to meet present and future needs
   - by coordinating efforts within the three schools to optimize the application of their unique resources;

4. A commitment to provide professional training of the highest quality for the varied ministries within the church
   - incorporating practical “in-ministry” experience
   - stressing the importance of preaching and other means of communication
   - recognizing the effect of culture on the ministry of the church;

5. A concern for the highest standards of professional competence for men and women engaged in ministry outside of the organized church
   - in the healing ministry of clinical psychology
   - in the caring ministry of social agencies
   - in the teaching ministry of educational institutions.

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.

Multidenominational Breadth

The trustees and faculty of Fuller Theological Seminary are pledged to serve the entire church of Jesus Christ in its various expressions whether congregational, denominational or multidenominational. While maintaining a multidenominational structure, Fuller encourages its students to work within existing church organizations. In reflecting this approach, Fuller Seminary assumes the following:

1. Strong denominational participation by individual trustees and faculty members;

2. Encouragement for students to serve on the church organization that nurtured them;

3. The preparation of men and women for ministry in their own church organizations, recognizing the distinctive 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.

Personal Ministry

The trustees and faculty of Fuller Seminary believe that the ministry of a Christian pastor is the calling by God. Fuller’s Seminary is founded upon the belief that it is only through a personal, direct relationship with God that a person can be equipped to be a minister. The personal, direct relationship with God and one’s own spiritual growth depend on:

1. An understanding of personal spiritual growth
   - in our own lives
   - in the lives of those we serve;

2. The opportunity for personal spiritual growth
   - in our own lives
   - in the lives of those we serve;

3. The opportunity for personal spiritual growth
   - in our own lives
   - in the lives of those we serve;

4. A concern for the spiritual growth of those who are served.
— addressing the continued need for Christian clinical psychologists and marriage and family therapists;

4. The offering of extension courses in theological education to allow laypersons, many of whom are already involved in vocational service, to strengthen skills in Christian ministry;

5. The opportunity for in-service training which provides both academic stimulus and spiritual growth.

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 those who are single.

Social Concern

The trustees and faculty of Fuller Theological Seminary have a deep-seated concern to demonstrate and to evoke a quality of discipleship which applies the biblical norms of love and justice in all human relationships. This regard for social justice assumes that the following will be evident:

1. A biblically shaped perspective in the question of the relationship 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 confront students with the massive problems thrust upon them by our urban society;

4. A reflection in all areas of seminary organization of a significant minority involvement — in the African-American Ministries and Hispanic Church Studies programs within the School of Theology — supported through a central office organized specifically for women’s concerns — undergirded by the office of the associate provost for ethnic and cultural 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 Fuller Seminary community is dedicated to the task of proclaiming the gospel both in its local setting in Pasadena and throughout the world. This commitment assumes that there exists:

1. A need for an evangelical, multidenominational seminary on the West Coast
   — with a continued location in Pasadena
   — ministering in the changing multicultural population of Southern California;
2. A concern not only to share the gospel with those outside the seminary but also to implant a missionary vision within the life of every Fuller student;
3. A dedication to the growth of the church in every culture of the world confronted with rapid change and unrest.

Interdisciplinary Endeavor

The faculty of Fuller is committed to an integration of ideas, research and programming in the areas of theology, missiology and psychology. The faculty assumes that there will be:
1. A need to strengthen the theological foundations of such an integration to give it an enduring viability;
2. A need to strengthen the social science foundation upon which integration rests to give it greater scientific credibility;
3. A growing recognition that the resources of psychology and theology may, if combined, provide new and more effective remedies for many human problems that exist;
4. A commitment to the integration of theological and social science insights in the development of missiology;
5. A need for academic, professional and personal preparation for training in these new disciplines;
6. A requirement for an academic community in which scholars from all three disciplines can generate, through research and theorizing, a new body of literature to promote integration.

Responsible Stewardship

The Fuller community is committed to a responsible stewardship of its intraorganizational processes, facilities and financial resources. This assumes that there will be:
1. An endeavor toward development into an organization that accomplishes its mission while it fulfills the lives of its members;
2. Continued leadership training by the seminary to meet the needs of the church;
3. A periodic reconsideration and refining of the seminary’s intraorganizational processes to ensure greater efficiency and fulfillment of its goals;
4. A recognition that all planning for facilities should take into consideration that — our needs will change — the scale of our operations will change — the situation in which we work and live will change — we will change — there will be an intermingling of user functions on campus.

The Distinctives of Each School

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

School of Theology
1. Preparing men and women academically, vocationally and spiritually for the lay and ordained ministries of the church;
2. Supporting the development of faithful scholarship and preparing future teachers of the church;
3. Engaging in the reflection, research and publication essential to the increase of theological insight.

School of Psychology
1. Training Christian men and women to serve in the areas of teaching, research, clinical practice, and family therapy;
2. Exploring the interrelationship between theology and psychology;
3. Pursuing and publishing research in the areas of clinical, general and experimental psychology, the psychology of religion, and family therapy.

School of World Mission
Equipping men and women who serve as international church leaders, midcareer missionaries and emerging cross-cultural missionaries, thus furthering their development in commitment and competence to relevant ministry, research and communication concerning Christ’s world mission, with special emphasis on:
1. Encouraging a deeper commitment to the biblical basis, authority and norm of mission 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 Lindsell and Wilbur M. Smith. Trustees Herbert J. Taylor of Chicago, Arnold Grunigen of San Francisco, Dr. R. C. Logefelt of Minneapolis, together with Drs. Ockenga and Fuller (chairman), formed the founding Board of Trustees.

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

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

The Presidents. By making frequent flights from Boston to Pasadena, Dr. Ockenga served as President until 1954, when Edward John Carnell was appointed the first resident presiding officer. Dr. Ockenga became the chairman of the Board of Trustees, and Dr. Fuller, honorary chairman. A number of notable advances were made during Dr. Carnell's five years as president, among which were receiving full accreditation by the American Association of Theological Schools 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.
When Dr. Hubbard retired in June of 1993 after 30 years as president, an international search culminated in the appointment of Dr. Richard Mouw as president. Dr. Mouw had come to Fuller in 1985 as professor of Christian philosophy and ethics after 17 years on the faculty of Calvin College, and had served since 1989 as provost and senior vice president at Fuller.

**The School of Psychology.** In May 1961, Dr. John G. Finch, consulting psychologist from The Junction in 1986, and the Relationship Counseling Center. The school continues to expand and to strengthen the effectiveness of marriage and family ministries in the worldwide church by utilizing research to develop materials, technologies, and other practical applications that support Christian marriage and family living.

**The School of World Mission.** In 1961, Dr. Donald A. McGavran founded at Eugene, Oregon, a graduate research and teaching center based on the belief that the growth of the church is the chief and irreplaceable function of Christian mission. The Institute of Church Growth flourished, supported by Northwest Christian College. The Institute provided a distinctive research unit for Marriage and Family Therapy, which had been in existence since the early 1980’s when the Marriage and Family Program was a part of the School of Theology. The goal of this institute is to strengthen the effectiveness of marriage and family ministries in the worldwide church by utilizing research to develop materials, technologies, media, and other practical applications that support Christian marriage and family living.

The School of Psychology expanded its community service/training/research programs by opening the Child Development Clinic in 1968, the Church Consultation Service in 1969, the Victim Assistance Program in 1976, Covenant House (a residential treatment facility for children) in 1979, Heritage House for Gerontology Services in 1979, the Inter-Community Alternatives Network (I-CAN) in 1980, the Stop Abusive Family Environments (SAFE) Program and the Community Assistance Program for Seniors (CAPS) In-Home Services in 1981, The Project IV Family Outreach (developed in cooperation with several other community agencies) in 1981, the CAPS Day Treatment Program for Seniors in 1983, Gero-Net in 1985, the Sponsors Project and The Junction in 1986, and the Relationship Counseling Clinic in 1987. Beginning in 1976 all training components in the School of Psychology were organized under The Psychological Center. Reorganization within the Center in 1990 has brought all gerontological services together as the Center for Aging Resources, while the outpatient services for children, adult individuals and marriage and family have come together as Fuller Psychological and Family Services.

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

In 1991 the Lee Edward Travis Institute for Biopsychosocial Research was inaugurated. The Institute provides a distinctive research unit within the Fuller 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 Travis Institute became the second entity of its kind in the School of Psychology, joining the Institute for Marriage and Family, which had been in existence since the early 1980’s when the Marriage and Family Program was a part of the School of Theology. The goal of this institute is to strengthen the effectiveness of marriage and family ministries in the worldwide church by utilizing research to develop materials, technologies, media, and other practical applications that support Christian marriage and family living.

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In the spring of 1965, the seminary’s plan for Marriage and Family Therapy, which had been in existence since the early 1980’s when the Marriage and Family Program was a part of the School of Theology. The goal of this institute is to strengthen the effectiveness of marriage and family ministries in the worldwide church by utilizing research to develop materials, technologies, media, and other practical applications that support Christian marriage and family living.

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In the spring of 1965, the seminary’s plan for Marriage and Family Therapy, which had been in existence since the early 1980’s when the Marriage and Family Program was a part of the School of Theology. The goal of this institute is to strengthen the effectiveness of marriage and family ministries in the worldwide church by utilizing research to develop materials, technologies, media, and other practical applications that support Christian marriage and family living.
Northwest Christian College cordially agreed to the proposal, and on September 1, 1965, the School of World Mission and Institute of Church Growth became the third in the Fuller complex of schools, offering master's degrees in missiology. In 1970, the professional doctorate (D.Miss.) was launched, and in 1976, the Ph.D. program in missiology. In 1975, the In-Service Mission Research Program was started to provide graduate/research courses on the field. Men and women could now shorten the time they must be away from their mission field for formal study by completing a portion of the work in the field.

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

Facing the need for a quality training program for candidates preparing for service in the mission field, the School of World Mission in 1975 began the Cross-Cultural Studies Program. Men and women preparing for service in all kinds of cross-cultural situations 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 institute, no longer affiliated with Fuller Seminary, provides churches with training, research and service in evangelism and church growth.

In 1994, the School of World Mission initiated the Doctor of Ministry in Global Ministries to meet the needs of international church leaders, missionaries, and mission executives who are seeking in-service, advanced, professional missiological education to be better equipped for their ministries.

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

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

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

Continuing and Extended Education. In 1973, Fuller Seminary opened extension centers in other cities for the training of lay persons in the context of the local church. By the fall of 1979, extension programs were operating in six cities in the western United States, with the M.A. in theology available through the Seattle, San Francisco Bay and Southern California Extensions. In 1995, Fuller enrolled over 900 students in its Southern California, Northern California, Washington, Southwest, and Colorado Extended Education areas. The seminary broke new ground in theological education in 1992 with the development of a new model for the Master of Divinity
degree which allows selected students to complete the entire degree in Seattle. This program, approved by the Association for Theological Schools, is offered with the assistance of the Seattle Association for Theological Education, a partnership of Fuller Seminary, Regent College, Seattle Pacific University, and a number of Pacific Northwest churches.

In 1995 Fuller expanded the work begun by the School of World Mission’s In-Service Program to include courses in biblical studies and theology, renaming the program the Individualized Distance Learning Program and giving responsibility for its administration to the Division of Continuing and Extended Education.

The School of Theology began a continuing education program for professional ministers in the fall of 1974. A specially planned model of the Doctor of Ministry offered the resources of the three schools of Fuller Seminary in intensive instructional modules designed to develop the minister’s professional skills in the context of his or her ministry. In 1978, a new phase of Fuller’s ongoing concern for the continuing education of pastors and lay leaders was inaugurated with the National Convocation of Christian Leaders at Stanford University. In 1985, the Doctor of Ministry program, Extended Education, The Lowell W. Berry Institute for Continuing Education in Ministry, and the Institute for Christian Organizational Development were organized to form a fourth administrative unit in the semi-
Continuing and Extended Education. In 1994, the Schools of World Mission and Psychology initiated their first degree programs to be offered through Continuing and Extended Education. The Doctor of Ministry in Global Ministries was developed to meet the needs of international church leaders, missionaries, and mission executives who are seeking in-service, advanced, professional missiological education to be better equipped for their ministries.

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

A CHRISTIAN COMMUNITY

Spiritual Guidance and Formation

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

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

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

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

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

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

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

- Anabaptist Denominations
- American Baptist Concerns
- Assemblies of God
- Christian and Missionary Alliance
- Christian Reformed Church
- Conservative Baptist Association
- Church of God (Anderson, Indiana)
- Christian Church/Church of Christ
- Conservative Congregational Christian Conference
- Episcopal / Anglican
- Evangelical Free Church
- Foursquare
- Korean Community
- Lutheran (all synods)
- Nazarene
- Postdenominational Network
- 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
- School of Psychology

15
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 denominations. Furthermore, the Fuller Seminary faculty comprises such a cross-section of church affiliation that most of the greater traditions of the church are represented. The student body at Fuller is composed of men and women from more than 100 denominations and church bodies. This opportunity for contact with a wide variety of ecclesiastical backgrounds is a broadening and enriching experience.

The following affiliations were represented on campus by five or more students during 1995-96:

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

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

The following affiliations are represented by the resident faculty of Fuller Theological Seminary:

- African Methodist Episcopal Zion
- American Baptist Churches in the U.S.A.
- Assemblies of God
- Baptist
- Christian Reformed
- Christian Church (Disciples of Christ)
- Christian Church/Church of Christ
- Church of the Brethren
- Congregational
- Conservative Baptist Association
- Conservative Congregational Christian Conference
- Episcopal
- Evangelical Church
- Evangelical Covenant
- Evangelical Free
- Evangelical Holiness
- Evangelical Luther Church in America
- Evangelical Presbyterian
- Foursquare
- Free Methodist
- Friends
- Full Gospel
- Independent
- Independent Baptist
- Independent Charismatic
- Independent Congregational
- Korean American Presbyterian Church
- Korean Evangelical Church (USA)
- Korean Methodist Church
- Korean Presbyterian Church in America
- Lutheran
- Lutheran Church (Missouri Synod)
- Mennonite Brethren Church in North America
- Mennonite Church
- Messianic Judaism
- National Baptist Convention
- Nazarene
- Nondenominational
- North American Baptist
- Open Bible Standard
- Pentecostal
- Pentecostal Holiness
- Postdenominational
- Presbyterian
- Presbyterian Church (U.S.A.)
- Presbyterian Church (International)
- Presbyterian Church of America
- Presbyterian Church of Korea
- Reformed Church in America
- Roman Catholic
- Salvation Army
- Seventh Day Adventist
- Southern Baptist Convention
- United Church of Christ
- United Methodist
- Vineyard Christian Fellowship
- Wesleyan Church

In addition, representatives of several denominations—the Reformed Church of America,
American Baptist Churches in the U.S.A., and the United Methodist Church—serve on the School of Theology faculty as Ecclesiastical Faculty.

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

Office of Presbyterian Ministries
The Office of Presbyterian Ministries serves the more than 400 Presbyterian Church (U.S.A.) students within the Fuller student body. On the Pasadena campus, the office provides an intentional program of instruction and experience to prepare men and women for ministry in the Presbyterian Church (U.S.A.). Academic courses in Presbyterian Creeds, Presbyterian Polity, Reformed Worship, and Presbyterian History are offered each year. Each Monday morning during the academic year a meeting is held for Presbyterian students to get to know their future colleagues in ministry. Speakers at these meetings are denominational leaders who represent the many boards, agencies, and program emphases of the denomination. The Office of Presbyterian Ministries provides counsel for students regarding the preparation for ministry process, assists them as they prepare for the national standard ordination exams, serves them as a liaison with the governing bodies of the denomination, and seeks to provide community for the Presbyterian students at Fuller.

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, its purpose is to serve all ministerial candidates of the Reformed Church in America who are not attending one of the two denominational seminaries. The director supervises students in preparation for ordination, assists in locating internships, and offers instruction in RCA polity, history, confessional statements and worship.

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

Opportunities for Worship and Service
In the Los Angeles and Orange County areas, 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 more than 80 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 Fuller, they are actively involved in vari-
Fuller Theological Seminary has established a number of special institutes, Missiology and Ph.D. in Intercultural Ministry and Mission, D.Min. in Global Ministry and Management, M.Div. in Family Studies, Master of Divinity, M.A. in Family Therapy, and the Ph.D. in Clinical Psychology and Psychotherapy. The School of World Mission offers the M.A. in Intercultural Studies, the M.A. in Cross-Cultural Studies, Th.M. in Intercultural Studies and in Chinese Ministry and Mission, D.Min. in Global Missions, Doctor of Missiology (D.Miss.), 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 Ph.D. in Marital and Family Therapy, and the Ph.D. in Family Studies.

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

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

- Extended Education Program
- Theological Studies Program for African-American and Hispanic Ministers
- Seattle Master of Divinity Program
- Seattle Association for Theological Education (in cooperation with Regent College, Seattle Pacific University, and area churches)
- Deaf Ministries Program (in cooperation with Gospel Ministries for the Deaf)
- Lowell W. Berry Institute for Continuing Education in Ministry

Individualized Distance Learning Program (Schools of Theology and World Mission)

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 Schools of Theology and World Mission is designed to provide continuing education for ministers, missionaries, international church leaders and mission executives while they remain active in their ministries. The School of Theology and School of World Mission offer a general program of courses in such areas as church growth and evangelism, Christian community and spirituality, pastoral care and counseling, church leadership and management, and global ministries. Specialized programs in Christian spirituality and in Korean ministries are also available. The program of study combines intensive two-week classroom sessions on the Pasadena campus with presession 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 Individualized Distance Learning Program (IDL) enables students around the world to begin graduate studies in biblical studies, theology, and missiology before coming to the Pasadena campus and/or to continue their studies after they leave campus. Course syllabi, textbooks, class lecture tapes, and study guides are sent to the student, and completed assignments are returned to the IDL office for evaluation.

The Extended Education Program was originally developed as a response to the need for training laypersons in the context of the local church. Currently the Extended Education Program offers courses in five areas of the United States: southern California (Orange County, San Diego County, Riverside County, Palm Desert, Santa Barbara / Ventura and Bakersfield); northern California (Menlo Park, Oakland, Walnut Creek, and Sacramento); Washington (Seattle and Tacoma); Southeast (Phoenix and Tucson, Arizona); and Colorado (Colorado Springs). Extended Education seeks to provide educational resources and experiences which will enable students to discover and develop their gifts for service and ministry. By offering fully accredited graduate courses off-campus at convenient times, Extended Education makes theological education possible for many church leaders, church staff members, Bible study leaders,
Interdisciplinary Studies

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

The 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. programs in the School of Psychology also earn an M.A. or M.Div. degree from the School of Theology. The Doctor of Psychology (Psy.D.) degree includes a major theology component.

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

Degree programs of the School of World Mission utilize the resources of the School of Theology in providing a foundation for missiological theory and practice that combines biblical, historical and theological studies with the social and behavioral sciences. The same combination is available in the form of a cross-cultural studies concentration in the M.Div. program of the School of Theology. In addition, most School of World Mission courses are available as electives to students in the School of Theology.

Library Facilities

The 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/ae, 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 211,000 cataloged volumes, including the libraries of Professors Everett Harrison, Robert Bower, George Eldon Ladd, and Dr. Wilbur Smith, which were donated to the seminary.

In 1993, the library acquired a major collection of theological materials. It is estimated that approximately 13,000 of these books are not owned by other libraries in the western states. This collection is especially strong in the areas of the Wesleyan holiness movement, women and the church, Third World theological writings and the social witness of various American churches, such as abolitionist churches, black churches and peace movements.

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

An online catalog provides access to all of the library's holdings. Public computers, located on the main floor of the library, offer advanced searching capabilities, as well as a gateway to other electronic resources both on and off campus.

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. 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, and, by referral, students may borrow books at eight other regional theological libraries. 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 interli-
library 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*, *The Thesaurus Lingua Graece* (TLG) and the *PsycLIT* database on CD-ROM, and *Dissertation Abstracts*.

**Lectureships**

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

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

William Childs Robinson, 1949, “Christ—the Bread of Life”  
Clarence Noble MacCartney, 1950, “A Bow at a Venture”  
Gordon Haddon Clark, 1951, “A Christian View of Men and Things”  
Eugene A. Nida, 1953, “Anthropology and Missions”  
W. Harry Jelluma, 1958, “Faith and Reason in Philosophy”  
Roger Robert Nicole, 1959, “Turning Points in the History of Definite Atonement”  
Francis Ian Andersen, 1980, “The Old Testament and Criticism”  
Lewis Spitz, 1983, “Images of Luther”  
Peter Stuhlmacher, 1983, “The Purpose of Romans”  
Myron Augsburger, 1985, “Toward an Ethic of Peace”  
Alvin Plantinga, 1987, “Faith and Reason”  
Oliver M.T. O’Donovan, 1988, “The Lost Cause of Political Authority”  
Jeremiah A. Wright, Jr., 1995, “Africentricity and the Christian Faith”  
Jürgen Moltmann, 1996, “Christianity and Western Values”

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

Thomas Clark Oden, 1972, “The Human Potential and the Evangelical Hope”  
Orville 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?”  
the Changing Face of Psychology"
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”
Nicholas Wolterstorff, 1993, “Living With Grief”
Sydney Callahan, 1994, “Christ and the Unconscious”

Lectures in Missiology. Each year Fuller invites an outstanding person in world mission for a series of lectures on missiology. 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”
Eva Burrows, 1992, “Church Growth: A Denominational Dynamic”
Lamin Sanneh, 1994, “Pentecost or Hijra: Translation in Comparative Reflection”
Dana Robert, 1995, “American Women in Missions”

Women’s Lectureship. The purpose of this lectureship is to expose the Fuller community to academic work being done by and about women.
Kathleen Storrie, 1983, “Women and Theology”
Aurelia Fule, 1984, “Women and the Church: Theologian’s Point of View”
Elouise Renich Fraser, 1986, “The Need of Feminist Theology”
“An Encounter with Karl Barth,” and “Reconstructing a Doctrine of Humanity”
Catherine Kroege, 1988, “Women and Paul”
Carmen Renee Berry, 1989 “When Helping You Is Hurting Me”
Scholarships and Awards

A number of awards and scholarships are given to Fuller students in recognition of achievement in various areas. These are awarded by academic divisions and departments of the seminary on the basis of performance in Fuller Seminary classes, not previous work (applications for these awards and scholarships are not available).

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 Bush, Grace Fuller, Mary Gay, Winifred Ladd, Mary Elizabeth McGavran, Mary Jane Smith and Frances Southard. The award is given annually to one or more women students entering the third year of study in one of the three schools, 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 an anonymous friend and administered by the Church of the Pioneers Foundation, is awarded annually to a graduating student in the School of Theology who is committed to the parish pulpit ministry and whose potential is demonstrated by homiletic talents, academic performance and strength of character. This fellowship offers a unique opportunity, under the stimulus and context of another culture, for further reflection and creative thought in preparation for service with a congregation.

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

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

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

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

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

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

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

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

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

Graduate School of Psychology Deans' Award. This award is given annually to a first-year student in each division of the School of Psychology who demonstrates academic com-
competence, strong Christian faith and a commitment to the integration of theology and psychology.

Alice Oliver Glasser Award. This award was established in 1994 in honor of Alice Oliver Glasser, in recognition of her leadership as an advocate for women in the missionary community, the role model she has been of encouragement for international women students at Fuller Seminary, and a paradigm of integrative friendship. Established by Mary Elizabeth Jepson, the award is presented to a student in her fourth, fifth, or sixth year of doctoral studies in the School of Psychology who is preparing to use her skills in the service of her people and whose commitment is recognized by the School of Psychology faculty and her peers.

Delano M. Goehner Memorial Award. This award is given annually to that graduating student who, in the judgment of the faculty of the Division of Clinical Psychology 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 Clinical Psychology Division of the Graduate School of Psychology as they prepare to serve as clinical psychologists. The award is presented annually to two second or third year students 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 Clinical Psychology Division of the School of Psychology who actively promotes a sense of cooperation and unity among the members of the student body and who pursues these goals with a strong sense of justice and fairness.

John Stauffer Memorial Merit Fellowship. This award is given annually to a student who, in the judgment of the faculty of the Clinical Psychology Division 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.

Associate Dean’s Award for Family Integration. This award recognizes outstanding contribution by a student from the Marriage and Family Division to the integration of theology and Christian faith with professional family practice at the applied/clinical and/or theoretical levels. The recipient is both nominated and selected by the faculty of the Division.

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

Divisional Community Award. This award is given to a student in the Marriage and Family Division, nominated by the student body and selected by the faculty, who has excelled in fostering Christian community among his or her peers through a model of servant leadership.

Dennis B. Guernsey Award. This award was established by the Marriage and Family Division in honor of Dr. Guernsey, a former associate dean for the Division, and is funded by the School of Psychology Graduate Union. This award is given to a student in the Marriage and Family Division, nominated by the student body and selected by the faculty, who has demonstrated a Christian lifestyle which balances academic and clinical responsibilities and skill with personal, family, and spiritual concerns.

Marriage and Family Faculty Award. This award honors one individual from the Marriage and Family Division who represents the highest levels of clinical and/or scholarly potential as a professional in the fields of family therapy and/or family studies. The recipient is both nominated and selected by the faculty of the Division, and must be either a doctoral students or a master’s-level student who has been accepted to doctoral study.

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

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

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

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

STUDENT SERVICES

Office of Student Services

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

Health Services

Health services available include helping students make the best use of their Fuller health insurance and assistance in finding quality care at affordable prices. Entrance into the community’s health care system is facilitated by referrals to local physicians and medical services. Fuller offers two student insurance plans for students and their families through outside insurance carriers (one a health maintenance organization). Insurance can be purchased quarterly in connection with registration.

International Student Services

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

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. In addition, opportunities for support are offered 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, counselors, psychologists and missionaries, and in a wide variety of other ministries around the world.

Student representatives from each school and each program serve on the Women’s Concerns Committee, which works 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 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 participation in a culturally diverse community. Community Coordinators work in cooperation with the Housing Office and other campus departments which serve residents. They actively represent the needs and concerns of building residents, and serve as resource people in emergencies.
Academic Advising

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

Students in the clinical psychology division of the School of Psychology are mentored by faculty members but advised with regard to the psychology portion of their curriculum by a trained advisor. They are also advised by a specially trained student advisor in the School of Theology academic advising office 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. Fuller 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 in the School of Theology with their tuition. A team ministry grant is available to married couples with demonstrated financial need when both are students with regular acceptance and good standing in master's-level programs in the Schools of Theology or World Mission. The Office of Financial Aid also provides assistance to students in obtaining loan and grant funds from a variety of outside sources.

Placement Services

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

Counseling Resources

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

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

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

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

STUDENT ORGANIZATIONS AND ACTIVITIES

All Seminary Council and Graduate Unions

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

Whereas the Graduate Unions represent the academic, professional and social needs of students within their respective schools, the All Seminary Council responds to issues and needs that concern the entire student community. The entire student body annually elects the two members of the All Seminary Council Cabinet (president and vice-president). Two representatives from each Graduate Union serve on the Council, as well as representatives from the Arts Concerns, Multicultural Concerns, Women’s Concerns, International Students Concerns, Mission Concerns, and Peace and Justice Concerns Committees. The All Seminary Council and the Graduate Unions work closely with the administrative processes of the seminary. Student representatives appointed by the Council or Graduate Unions serve on seminary committees and 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 and to foster sensitivity to and appreciation of cultural differences among members of Fuller’s community. A primary goal of the Multicultural Concerns Committee is to challenge and affect the Fuller community and the community at large through various forums which are specifically designed to stimulate growth and creative investigation into the areas of cultural intersection. The Committee seeks to represent the broad range of ethnic and cultural identities represented on campus and in the community.

International Students Concerns Committee

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

Mission Concerns Committee

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

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

Women’s Concerns Committee

The Women’s Concerns Committee serves as an advocacy group for the academic, professional and personal needs of women students at Fuller. The Committee seeks to build bridges of communication and support between women and men on campus through guest speakers, faculty/student panels, and facilitation of small groups. Education, social events, and spiritual nurture are 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.

Arts Concerns Committee

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

Computer Lab

As a service to Fuller students, the All Seminary Council has established a computer lab on the fourth floor of McAllister Library. For a low quarterly membership 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.

Sports Program

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

The Catalyst

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

Fuller Wives

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

FOCUS (Friends Offering Collective Uplifting Support) is a group committed to focusing on the needs of Fuller wives by supporting and sharing with one another in a small- and large-group setting. They offer fellowship, celebrations and workshops for the women who have an important and unique role as individuals and as part of Fuller community.
a married team going through the rigors and joys of graduate school.

The Fuller Student Fund

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

CAMPUS FACILITIES AND SERVICES

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

Administrative and Classroom Facilities.

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

The administration and faculty of the School of Theology also occupy a building complex on the Arol Burns Mall and Ford Place, including Taylor Hall, which houses the 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, Individualized Distance Learning, and the Lowell Berry Foundation are grouped together in a single building at the corner of Oakland and Walnut.

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

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

McAlister Library. The McAlister Library houses over 207,000 cataloged volumes—as well as an extensive collection of periodicals, journals and other resource materials—on five floors.

Student Services. The offices of a variety of student services are located in a collection of buildings facing Barker Commons and the central mall. These include the Office of Admissions and the Registrar’s Office (Academic Services Building); Theology Academic Advising and Financial Aid (Stephan Hall); Career Services, Field Education, Denominational Relations, the Office of Presbyterian Ministries, the American Baptist Theological Center, and the 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 550 apartments in several complexes convenient to campus and owned or leased by the seminary provide housing for single students, couples, and families.

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

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

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

Expenses
Tuition and Regular Fees 1996-97
Miscellaneous Fees 1996-97
Special Fees 1996-97
Housing Expenses 1996-97
Tuition Refund Policy
Tuition Payment Policy
Overdue Accounts Policy
Disenrollment Policy

Financial Aid
Financial Aid Application
Grants-in-Aid
Team Ministry
Loans
Other Sources

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

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

Prospective Students

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

Prospective Student Days for 1996-97 are:
- Monday, October 21, 1996
- Monday, January 27, 1997
- Monday, April 28, 1997

Standards for Admission

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

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

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

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

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

Fuller Theological Seminary admits students of any race, gender, color, nationality or ethnic origin to all the rights, privileges, programs and activities generally accorded or made available to students of the seminary. It does not discriminate on the basis of race, gender, color, nationality or ethnic origin in the administration of its educational policies, loan programs, and 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 Enrollment Student: one who is qualified for regular admission but wants to take no more than five master's-level courses (20 units);

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

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

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

Application for Admission

A Request for Application form is included at the back of this catalog. Application forms should be completed and returned to the Admissions Office. It is suggested that a 2.00 (on a 4.00 scale) GPA be maintained in the last 60 semester hours of undergraduate work. An entrance test may be required by some degree programs or special admissions procedures. All forms should be completed and returned.
to the Admissions Office as soon as possible, and no later than the application deadline for the quarter for which admission is sought (see below). The nonrefundable application fee is $50.00 for degree programs as well as special and unclassified admission, and $25.00 for all other classifications. Complete application instructions are included with the application packet.

The School of Psychology and the Doctor of Philosophy program 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 by writing GRE, Educational Testing Services, P.O. Box 6000, Princeton, NJ 08541-6000. GRE scores over five years old are not acceptable. The Division of Marriage and Family of the School of Psychology will accept the Miller Analogies Test (MAT) in lieu of the GRE. Information may be obtained from most colleges or by writing MAT, The Psychological Corporation, 555 Academic Court, San Antonio, TX 78204-3959.

Application Deadlines and Notification of Acceptance

Most programs in the Schools of Theology and World Mission have quarterly application deadlines approximately 30 days before the beginning of the quarter for regular and special admission. For 1996-97, they are as follows:

Fall Quarter 1996 – August 26, 1996
Winter Quarter 1997 – December 9, 1997
Spring Quarter 1997 – February 28, 1997
Summer Quarter 1997 – May 23, 1997
Fall Quarter 1997 – August 29, 1997

The African-American Ministers program admits students only in the Fall and Spring Quarters, with the above deadlines applicable. Students who miss the application deadline for a particular quarter may still seek late admission. Admission requirements are the same as those for regular acceptance, and is not available to those applying for admission as special students. Late admission is valid for one quarter only.

Decisions of the Admissions Committee will normally be announced within four weeks of the completion of an application file. Some programs require that a matriculation fee be paid within 30 days of notification of acceptance. The matriculation fee is nonrefundable, but will be applied toward the first quarter’s 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.

Competitive programs generally admit students only in the Fall Quarter of each year. The application deadlines for these programs are as follows:

**School of Theology**
- Ph.D.: Application deadline January 15
- Files to be completed by February 15
- Notification of decision by April 15

**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./M.A. Marital and Family Therapy and Dual track M.S./Ph.D. programs:
  - Application deadline February 15
  - Files to be completed by March 15
  - Notification of decision by April 15
- Marriage and Family Ph.D. programs:
  - Application deadline March 15
  - Files to be completed by April 15
- Notification of decision by May 15

**School of World Mission**
- D.Miss. and Ph.D. programs:
  - Application deadline January 1

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. Please refer to the academic 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 internationals who come on visas to study at Fuller as well as those who are 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 or has to deposit sufficient funds to cover tuition, other school fees, living expenses for the student and family, and round-trip airfare, or (c) providing the same proof from other individuals or organizations who wish to contribute to the student’s support that there are sufficient funds available to cover their financial commitment. If the dependents are remaining in their home country, the seminary strongly recommends that appropriate financial arrangements be made to care for them during the entire time the student is away, in addition to the student’s expenses in the United States.

International applicants should submit their applications at least six months prior to the quarter in which they intend to enroll. The application file should be completed (including transcripts, financial guarantees, etc.) at least 60 days before the planned date of arrival in order to allow time for the student to receive the visa application papers. International applicants may be required to submit official documentation of secondary (high school or equivalent) as well as postsecondary (college level) education. Appropriate visa application forms will be sent to the student. The student may be required to deposit in advance a portion of the financial guarantee with the seminary to ensure that sufficient funds are available for initial housing and registration expenses upon the student’s arrival in the United States. Questions regarding visas should be addressed to the Immigration Counselor at the International Student Services Office.

International students on F and J visas are required to maintain valid immigration status throughout their stay at Fuller in order to remain in good standing with the seminary. These visas are only available for study at the seminary’s Pasadena campus.

**English Language Requirements**

In addition to the specified admission requirements for each degree program, each applicant who does not speak English as 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, P.O. Box 6154, Princeton, NJ 08541-6154, USA. Students in Europe, Hong Kong, India, the Middle East (except Israel), North Africa, Republic of China and Taiwan must obtain a TOEFL Information Bulletin locally. Since tests are given on a limited basis each year, and preregistration is required, the student should allow sufficient time for the results to be included in the admission process. A score of 550 on the TOEFL examination is required for admission to most programs. A score of 580 is required for admission to the Ph.D. program in the School of World Mission. A score of 600 is required for the Th.M. and Ph.D. programs in the School of Theology and doctoral programs in the School of Psychology. Applicants to master’s-level programs in the School of Theology or School of World Mission who score at least 500 and are otherwise qualified for admission may apply through Fuller’s English as a Second Language program (see below).

An applicant may petition to waive the TOEFL requirement if a degree was earned recently from a recognized institution where English was the language of instruction. A letter of verification is required from the registrar or other academic official of the institution. The Admissions Committee will make the final decision on whether or not to waive the TOEFL requirement.

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

**English as a Second Language Program**

The English as a Second Language (ESL) program at Fuller Seminary is designed to help students facilitate their transition to Fuller’s graduate-level studies in English. It is intended for master’s-level applicants in the School of Theology or School of World Mission who score between 500 and 549 on the TOEFL examination. To be eligible for this program, applicants must be qualified for admission to a particular degree or nondegree program in every other way.

There are two levels in the program, ESL Level I and ESL Level II. A student’s placement in one level or the other is based on the results of Fuller’s ESL Placement Exam, which must be taken upon a student’s arrival at the Pasadena campus and before the first quarter of study. Both levels consist of a full quarter of full-time ESL studies, including courses in reading and writing, speaking and listening, culture and communication. Level I includes a course in Theological English. Level II includes auditing a selected master’s-level class in Fuller’s regular curriculum. Students admitted to Level I must pass this level before proceeding to Level II. Students who successfully complete Level II may then enroll in regular master’s-level classes for academic credit. No academic credit is granted for ESL classes at either level.
All expenses are payable in U.S. currency. The seminary reserves the right to change rates and policies when necessary. The following rates and policies are in effect Summer Quarter 1996 through Spring Quarter 1997. **NOTE:** Tuition is charged based on the school and level of the class, not on the student's program.

### Tuition and Regular Fees 1996-97

<table>
<thead>
<tr>
<th>Classification</th>
<th>Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Application, nonrefundable</td>
<td>$50.00</td>
</tr>
<tr>
<td>Degree programs, Special, Unclassified</td>
<td>$50.00</td>
</tr>
<tr>
<td>All other classifications</td>
<td>$25.00</td>
</tr>
<tr>
<td>Matriculation, nonrefundable (Applies against tuition)</td>
<td>$20.00</td>
</tr>
</tbody>
</table>

### School of Theology Tuition

<table>
<thead>
<tr>
<th>Level</th>
<th>Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>500-level (M.A., M.Div., Th.M.)</td>
<td>$177.00 per unit</td>
</tr>
<tr>
<td>700-level (D.Min.)</td>
<td>$194.00 per unit</td>
</tr>
<tr>
<td>800-level (Th.M., Ph.D.)</td>
<td>$341.25 per unit</td>
</tr>
</tbody>
</table>

### School of World Mission Tuition

<table>
<thead>
<tr>
<th>Level</th>
<th>Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>500-level (M.A.)</td>
<td>$177.00 per unit</td>
</tr>
<tr>
<td>Continuation</td>
<td>$50.00 per quarter</td>
</tr>
<tr>
<td>Audit, nonrefundable</td>
<td>$88.50 per unit</td>
</tr>
<tr>
<td>600-level (Th.M.)</td>
<td>$215.00 per unit</td>
</tr>
<tr>
<td>Continuation</td>
<td>$50.00 per quarter</td>
</tr>
<tr>
<td>700-level (D.Min.)</td>
<td>$194.00 per unit</td>
</tr>
<tr>
<td>Continuation</td>
<td>$125.00 per quarter</td>
</tr>
<tr>
<td>800-level (Ph.D.)</td>
<td>$320.00 per unit</td>
</tr>
<tr>
<td>Continuation</td>
<td>$75.00 per quarter</td>
</tr>
</tbody>
</table>

### School of Psychology Tuition

<table>
<thead>
<tr>
<th>Division</th>
<th>Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clinical Psychology</td>
<td>$206.00 per unit</td>
</tr>
<tr>
<td>800-level (Ph.D., Psy.D.)</td>
<td>$335.00 per unit</td>
</tr>
<tr>
<td>Continuation fee</td>
<td>$500.00 per quarter</td>
</tr>
</tbody>
</table>

### Marriage and Family Division

<table>
<thead>
<tr>
<th>Level</th>
<th>Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>500-level (M.S.)</td>
<td>$206.00 per unit</td>
</tr>
<tr>
<td>800-level (Ph.D.)</td>
<td>$320.00 per unit</td>
</tr>
<tr>
<td>Ph.D.</td>
<td>$300.00 per quarter</td>
</tr>
<tr>
<td>Ph.D. Dissertation</td>
<td>$200.00 per quarter</td>
</tr>
<tr>
<td>M.S. MFT</td>
<td>$300.00 per quarter</td>
</tr>
<tr>
<td>M.S. MFT Practicum</td>
<td>$50.00 per quarter</td>
</tr>
</tbody>
</table>

### Miscellaneous Fees 1996-97

<table>
<thead>
<tr>
<th>Fee Description</th>
<th>Rate</th>
</tr>
</thead>
</table>
| All Seminary Council Fee | $28.00
| 7 units or less, per quarter | $15.00
| Late Registration Fee | $15.00
| Registration change fee | $5.00
| Incomplete Fee | $3.00
| Replacement diploma | $15.00
| Transcript fee | $3.00
| Deferred payment fee | $15.00
| Parking per quarter | $15.00
| Student/Spouse | $158.00 per quarter |
| Student/Children | $483.00 per quarter |
| Family | $435.00 per quarter |

### Housing Expenses 1996-97

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

<table>
<thead>
<tr>
<th>Type</th>
<th>Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bachelor Apts</td>
<td>$315-380.00 per month</td>
</tr>
<tr>
<td>Studio Apts</td>
<td>$380-550.00 per month</td>
</tr>
<tr>
<td>1 bedroom apt.</td>
<td>$495-650.00 per month</td>
</tr>
<tr>
<td>2 bedroom apt.</td>
<td>$605-810.00 per month</td>
</tr>
<tr>
<td>3 bedroom apt.</td>
<td>$745-850.00 per month</td>
</tr>
</tbody>
</table>

1Chargeable only when no formal application is submitted.
2Free and reduced-charge audits are also available. See below in this section of the catalog for a complete statement of audit policy.
3Charged each quarter beginning the quarter after course work is completed until degree is awarded.
4Charged each quarter (Fall, Winter, Spring) in which a student does not register for a seminar, reading course or language study, and also each quarter after course work is completed until degree is awarded.
5Charged when a student does not register for course work, and also after course work is completed until degree is awarded, if the student is in residence.
6Charged each year, beginning in Fall Quarter, to such students if not in residence.
7Charged when a student does not register for course work, and also after course work 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.
8Not 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; MediCal (a California state health assistance plan) does not meet this insurance requirement. A health maintenance plan (HMO) is also available at different rates. All rates subject to change annually.

Tuition Refund Policy

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

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

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

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

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

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

Tuition Payment Policy

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

Overdue Accounts Policy

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

Disenrollment Policy

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

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

In all cases, once the student has been disenrolled, reenrollment for that quarter will not be granted even if the situation is subsequently resolved. Future enrollment will depend on whatever conditions are imposed by the office(s) involved as necessitated by the situation.
The available time payment house shall be paid as ordered, at a minimum of payment, to be paid in full or in a quarter times will accrue rents to the registered owner and the owner.

Necessary or bouldest I shall not be able to receive a diploma or to whose account shall be paid as ordered, it is required to be approved Accounts. When housing is not evaded, the delinquency is transferred to the delinquent party.

Russell P. Spittler, President
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.

Fuller 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 institutionally-funded programs. 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. In most cases, the appropriate forms are available to prospective students after they have applied to a degree program. Students entering the clinical psychology programs of the School of Psychology will receive applications for grant assistance when they are admitted. 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 upon admission. Students entering any other programs of the seminary in Pasadena should request grant applications through the Office of Financial Aid. Students studying in Fuller’s Extended Education areas, are processed through the Office of Financial Aid.

Grants-In-Aid

In general, Fuller 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 the Free Application for Federal Student Aid (FAFSA) and an institutional application, with proper consideration of future promise and academic standing.

In addition, students desiring and receiving grants must be enrolled as a regular students 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 or by the following:

- Berachah Church, Houston, Texas
- Lowell W. Berry
- P. Hilding Carlson Memorial
- Edward John Carnell Memorial
- Eugene H. Dodds Memorial
- Kathleen N. Earl Memorial
- Fuller Evangelistic Association
- Florence H. Gibbins and John J. Gibbins
- Eva Porter Hart Memorial
- Mr. and Mrs. John E. Henry Memorial
- Jewell Fuller Lang and Fred S. Lang
- Leonard A. and Ella B. Lindsell
- Rudolph C. Logefiel
- 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 are funded on an annual basis. Application for aid from these funds is made through the normal application processes of the Office of Financial Aid.

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.

James F. and Barbara Beré Merit Scholarships. These grants are awarded to Master of Arts and Master of Divinity candidates in the School of Theology who show exceptional promise for a full-time ministerial or academic vocation.

Heather Marie Bergman Memorial Scholarship Fund. The purpose of this fund is to provide assistance to a female deaf student studying to enhance her skills in ministering to others. If no deaf women apply or are qualified to be a recipient, women with some other form of disability may be considered.

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 Larry Burr in honor of his parents, is designated for African-American 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.

All-Seminary Council Ethnic American Grant Fund. Supported by contributions to the Fuller Student Fund by seminary students, faculty and staff, and administered by the All-Seminary Council, this fund provides assistance for African-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 now include Dr. Geoffrey Bromiley, Dr. Daniel Fuller, Dr. Everett Harrison, Dr. David Allan Hubbard, Dr. William S. LaSor, Dr. George Ladd, and Dr. Paul K. Jewett.

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

Rose R. Galuteria and Genevieve Galuteria Christian Scholarship Award. Established by Mr. Peter Galuteria in memory of his mother and to honor his disabled sister, this award is given to eligible students in the School of Theology or the School of World Mission.

George and Mary Gay Graduate Fellowship for Hispanics. This fellowship was established in memory of George and Mary Gay for Hispanic men and women studying in the Th.M. or Ph.D. programs in the School of Theology, with the goal of teaching in theological education programs for Hispanics.

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

Headington Scholarship for African-American and Hispanic Ministerial Students. Established by Mr. and Mrs. J. Edward Headington and Mr. Greg Headington, this fund provides financial aid, based on need, for African-American 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 School 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.

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

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 Owsley Scholarship Award. Established in memory of Jerry and Nancy Owsley by their children, this award is given to third-year 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 African-American 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 Theology.

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 Fuller.

Spouses of students are also eligible for special audit benefits. See Auditing Courses under the Registration heading in this section of the catalog.
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 Fuller 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.

Subsidized 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.

Unsubsidized Stafford Student Loans. These loans are available to students who may not qualify for a Subsidized Stafford Student Loan. Based upon cost of attendance, the interest on these loans is the responsibility of the borrower and begins to accumulate from the date of disbursement. Other provisions of these loans are the same as for the Subsidized Stafford Loans. The combined total of all such loans may not exceed Stafford limits.

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 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 nominated by a member of the clergy, faculty or administration, or a former Fund Fellow. Direct applications are not accepted. Nominations must be received by The Fund for Theological Education no later than November 10 of the year prior to attendance.

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

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. They are awarded by academic divisions and departments of the seminary on the basis of performance in Fuller classes. There are no applications for these scholarships and awards.
Orientation

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

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

Registration for Classes

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

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

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

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

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

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

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

Registration Deadlines

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

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

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

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

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

Course Changes

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

Students are permitted to add ten-week courses through the first week of each quarter only. In a one-week intensive session, courses may be added only through the end of the first day; in a two-week intensive session, courses may be added through the end of the second day (Tuesday) of the first week; and in a five-week session, courses may be added through the end of Wednesday of the first week.

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

A special set of course change deadlines apply to Extended Education section of this catalog for further information.

Auditing

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

Any person who is not a current student must apply to audit and pay an audit application fee. Forms are available in the Admissions Office. Persons not enrolled as students at Fuller who wish to audit classes must normally hold a B.A. degree or its equivalent. Audits are not recorded for audit-only students, nor is any permanent record kept. Beginning with Winter Quarter 1987, audits are not recorded on the transcripts of students in degree programs.

Continuing Education Units

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

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

ACADEMIC POLICIES

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

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

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

Residence Requirements and Transfer Credit

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

Satisfactory Academic Progress

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

Enrollment Status

Student enrollment status is defined on a quarterly basis in most of the programs of the seminary. One unit of credit is defined as an academic designation denoting a minimum of 25-30 hours of classroom experience, academic preparation and research. In addition to the following definitions, special guidelines for enrollment certification pertain to certain classes and programs. Contact the Registrar’s Office for details.

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

Full-time Study. For master's level programs, both degree and nondegree, the minimum full-time study load is twelve (12) master's-level units per quarter. The maximum study load is twenty (20) units in any quarter. In either case, field education courses (internships) in the School of Theology are valued as four (4) units, regardless of the number of units earned (even zero).

In the Ph.D. programs in the Schools of Theology and World Mission and the D.Miss. program, eight (8) units per quarter of doctoral-level work is considered a full-time study load.

For Doctor of Ministry students, twelve (12) units in any given quarter constitutes full-time enrollment for that quarter and the following quarter. The maximum study load is twenty-four (24) units in any twelve-month period.

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

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

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

International Students

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

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

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

Academic Standing

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

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

Academic Probation

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

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 Fuller Seminary’s minimum standards for satisfactory academic progress in order to qualify for financial aid.

Student Status and Financial Aid. Special students are ineligible for 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.

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

Examinations

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

Permanent Academic Record

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

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

Grading

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

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

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

Incomplete. 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 F. 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 unexpected increase in job responsibilities.

If the Incomplete grade is granted, the completed course work is due to the professor by the end of the last day of the following quarter. If the work is not completed within this time, the faculty member determines whether a reduced grade or a grade of F is warranted, based on the policy published in the course syllabus. The Incomplete must be resolved to a regular grade (A through C- or F) at this time; the grade of Incomplete cannot remain on the record. Further extensions of time (which can only be granted by the Academic Affairs Committee of
the School involved) are normally not granted.

When the grade has been recorded, the student's transcript indicates that the grade has been changed from an Incomplete.

**Holds.** A student enrolled in 700-level or 800-level classes whose work is not completed at the end of the quarter of registration, may request a "hold" grade from the professor (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 and certain clinical psychology courses, which allow up to one year). Unless an extension is granted (by the Academic Affairs Committee of the School or program), the completed work must be submitted to the professor no later than the last day of the second quarter, and a grade must be submitted; the Hold grade cannot remain.

**Pass/Fail Option**

Master's-level students in most programs may choose to take up to one-fourth of the course work done at Fuller on a pass/fail 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 all School of Psychology programs, only certain of the marriage and family or clinical psychology course work (courses designated as only Pass/Fail, such as the internship and dissertation) may be taken Pass/Fail. Students not enrolled in a degree program may exercise the Pass/Fail option at a rate of one course in four. Courses offered only on a Pass/Fail basis are considered a part of any of these limits.

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

The exercising of the Pass/Fail option is normally indicated at registration time on the class request card. Changes in status may be made through the end of the day Tuesday of the second week of classes for ten-week courses, through the end of the first Tuesday in one- and two-week intensive sessions, through Wednes-

day of the first week of five-week sessions and before the second class period in Extension classes. Changes must be made through the Registrar's Office (or local Extended Education office).

**Formal Statements of Community Standards**

Fuller Theological Seminary expects all members of its community to live in accord with standards of wholesome Christian character. In order to clarify their understanding of Christian standards in areas of special concern, the Fuller Seminary faculty and Board of Trustees may adopt formal statements of community standards. These statements and other seminary policy statements may be found in the Appendices of this catalog.

**Graduation**

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

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

Students are responsible for meeting the graduation requirements set forth in the catalog published at the time of their matriculation for the degree which they are seeking. Students who change programs are responsible for meeting the graduation requirements in effect when they request the change. Students who 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 program.

Students anticipating graduation must complete an Application for Graduation. This should be done at the time of the advising appointment for registration for the quarter prior to the student’s final quarter (i.e., two quarters before the intended graduation date). Applications must be submitted no later than the end of the first week of the quarter of intended graduation. Students who for any reason do not complete their degree requirements within this quarter must reapply for graduation.

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

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

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

Special Commencement Participation Policies. A special policy permits master’s-level students who have no more than 20 units of course work (not to include theses or dissertations, qualifying exams, etc.) to complete during the Summer quarter to participate in the June Commencement exercises. The deadline for application is the end of the first week of the Spring quarter, just as for Spring quarter applications. Special conditions apply; copies of the policy may be obtained from the Registrar’s Office and academic advising offices. A further policy offers the same possibility of participation to students who will have completed all requirements by the end of Spring or Summer Quarter except for a three-quarter internship. The purpose of this policy is to encourage and facilitate doing a three-quarter internship following the completion of course work. Again, special conditions and limitations apply; copies of the policy may be obtained from the Registrar’s Office and academic advising offices.
Character and Mission
Admission
Requirements
Unclassified Students
The Theological Curriculum
Degree Programs
Field Education
Multidenominational Representation
Master of Divinity
Purpose
Admission Requirements
Residence Requirements and Transfer Credit
Time Limit for Completion of Degrees
Curriculum
Concentrations
Master of Arts in Theology
Purpose
Admission Requirements
Residence Requirements and Transfer Credit
Time Limit for Completion of Degrees
Degree Requirements
General Program Format
Biblical Studies and Theology Format
Concentration Format
Children's Ministry Format
Spirituality/Spiritual Direction Format
Master of Arts in Christian Leadership
Purpose
Admission Requirements
Residence Requirements and Transfer Credit
Time Limit for Completion of Degrees
Degree Requirements
Concentration Requirements
Doctor of Ministry
Center for Advanced Theological Studies
Doctor of Philosophy (Ph.D.) Degree
Master of Theology (Th.M.) Degree
Time Limit for Completion of Degrees
Special and Cooperative Programs
Family Life Education
Cross-Cultural Studies Program
Theological Studies Program for African-American and Hispanic Ministers
Center for Deaf Ministries
Fuller After Five
Individualized Distance Learning Program
Extended Education
Seattle Association for Theological Education
David du Plessis Center for Christian Spirituality
Global Research Institute
Study in Israel
Courses of Study
CHARACTER AND MISSION

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

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

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

- Theological education
  - for the entire seminary community
  - for professional preparation and development
  - for church, denomination, and parachurch

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

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

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

ADMISSION

Requirements

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

Unclassified Students

Those individuals who desire Christian training, but who do not wish to study in a regular
degree program, are welcomed. Men and women who are not certain of a definite call to the
ministry and desire a time of seminary study to help them in determining God’s will for their
lives may want to study as unclassified students.

THE THEOLOGICAL CURRICULUM

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

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

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

**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 curriculum for the Master of Divinity degree and can be incorporated in other master’s-level programs. 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**

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 distinctive­ives, such as church government, are taught by persons who represent the various denominations. Furthermore, the Fuller Seminary faculty com­prises such a cross-section of church affiliation that most of the major traditions of the church are represented. In addition, Fuller 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. In addition, representatives of several de­nominations – The Reformed Church of America, American Baptist Churches in the U.S.A., and the United Methodist Church – serve on the School of Theology faculty as Ecclesiastical Fac­ulty. Denominational concerns are coordinated by an office of denominational relations.

**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, family life edu­cation, 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 the daytime schedule and normal ten-week quar­ters, a full range of evening courses, Saturday courses, and intensive ten-day courses is offered regularly, making possible a flexible program of study.

**Purpose**

The Master of Divinity program prepares men and women for ministry within the Church of Jesus Christ.

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

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

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

2. The Christian minister should understand the doctrines and traditions of the Church 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 wholesome maturity in Christ. He or she is ready always to seek the will of God in the complex moral problems of 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 Fuller Theological Seminary may be found in the second section of this catalog. Applicants must have earned a regular baccalaureate degree or its equivalent from an accredited institution before they can be admitted to the M.Div. program. Applicants who graduate from an unaccredited college will be considered on an individual basis.

Residence Requirements and Transfer Credit

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

Time Limit for Completion of Degrees

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

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

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;
4. A focus on ministry.

The student is required to complete successfully 144 units for the M.Div. degree as follows:

**CORE AREAS (120 units)**

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

<table>
<thead>
<tr>
<th>Biblical Languages (20 units)</th>
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</thead>
<tbody>
<tr>
<td>HEB' 1. Hebrew</td>
</tr>
<tr>
<td>LG 502 Beginning Hebrew (8 units)</td>
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<tr>
<td>GRK 2. Greek</td>
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<tr>
<td>LG 512 Beginning Greek (12 units)</td>
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</tbody>
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<table>
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<tr>
<th>Biblical Studies (32 units)</th>
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<tbody>
<tr>
<td>OTA a. OT 501 Pentateuch</td>
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<tr>
<td>Select one course from OTB and one course from OTCE, or select one course from OTBE and one course from OTC.</td>
</tr>
<tr>
<td>OTB b. OT 502 Hebrew Prophets</td>
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<tr>
<td>OT 534 Old Testament Theology</td>
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<tr>
<td>OTBE Any course designated OTBE in quarterly schedules. Prerequisite: LG502. Examples:</td>
</tr>
<tr>
<td>OT 515 Isaiah</td>
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<tr>
<td>OT 516 Jeremiah</td>
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<tr>
<td>OT 519 Joshua, Judges, Samuel, Kings</td>
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<td>OT 521 Amos</td>
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<td>OT 539 Zechariah</td>
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<td>OTC c. OT 504 Writings</td>
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<tr>
<td>OT 534 Old Testament Theology</td>
</tr>
<tr>
<td>OTCE Any course designated OTCE in quarterly schedules. Prerequisite: LG502. Examples:</td>
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<tr>
<td>OT 524 Proverbs</td>
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<tr>
<td>OT 525 Biblical Wisdom</td>
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<tr>
<td>Literature</td>
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<td>OT 526 Psalms</td>
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<td>OT 528 Job</td>
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<td>OT 538 Lamentations</td>
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<tr>
<td>HERM 2. Hermeneutics and Exegetical Method.</td>
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<tr>
<td>Prerequisite: LG512</td>
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<tr>
<td>NE 502 Exegetical Method and Practice/Meodo Exegético</td>
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<tr>
<td>NTI 3. New Testament (both required)</td>
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<tr>
<td>NS 500 New Testament 1</td>
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<tr>
<td>NT2 3. New Testament 2</td>
</tr>
<tr>
<td>NTT 4. New Testament Theology. Select any course identified on the quarterly schedule as meeting the NTT core.</td>
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<tr>
<td>Prerequisites: NS500 and/or 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. Examples:</td>
</tr>
<tr>
<td>NS 505 Unity of the Bible</td>
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<tr>
<td>NS 509 Life of Jesus/Vida de Jesus</td>
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<td>NS 511 Emergence of the Church</td>
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<tr>
<td>NS 512 Jesus and the Kingdom of God</td>
</tr>
<tr>
<td>NS 521 New Testament Ethics</td>
</tr>
</tbody>
</table>
Church History and Theology (32 units)

1. Church History. Select one from each group:
   - CHA
     a. CH 500 Early Church History
     b. CH 501 Patristic Theology
     c. CH 504 Medieval and Reformation History
     d. CH 505 Post-Reformation and Modern Theology
   - CHB
     a. CH 501 Patristic Theology
     b. CH 502 Medieval and Reformation History
     c. CH 503 Medieval and Reformation Theology
     d. CH 505 Post-Reformation and Modern Theology
   - CHC
     a. CH 500 Early Church History
     b. CH 502 Medieval and Reformation History
     c. CH 503 Medieval and Reformation Theology
     d. CH 505 Post-Reformation and Modern Theology
   - PHIL
     a. PH 500 Reasoning in Religion
     b. PH 504 Christian Worldview and Contemporary Challenges
     c. PH 505 Theories of Human Nature
     d. PH 508 Issues in Apologetics
     e. PH 512 Christianity and Western Thought
     f. PH 515 An Evangelical Theology of Culture
     g. PH 516 Philosophical Theology
     h. PH 525 Constructive Evangelical Theology
     i. PH 529 Philosophy of Spirituality
     j. PH 544 Philosophical Theology II
     k. PH 580 African American Culture and World View

3. Systematic Theology. Select one from each group:
   - STA
     a. ST 501 Systematic Theology I
     b. ST 502 Systematic Theology II
     c. ST 503 Systematic Theology III
   - STB
     a. ST 512 Theological Anthropology and the Revelation of God
     b. ST 514 Reconciliation and the Healing of Persons
     c. ST 516 Theology of Christian Community and Ministry

Ministry (36 units)

1. General Ministry and Spirituality (each of the following):
   - GM503 Foundations for Ministry 1 (1 unit)
   - GM504 Foundations for Ministry 2 (1 unit)
   - GM505 Foundations for Ministry 3 (2 units)

2. Preaching and Communication (8 units)
   - PR 500 Homiletics (4)
   - Select one preaching practicum from the following:
     a. PR 509 Evangelistic Preaching (2)
     b. PR 511 Preaching Practicum (2)
     c. PR 514 Making Doctrine Live (2)
     d. PR 520 Preaching from [a specific biblical book] (2)
   - Select another practicum from the previous group, or one of the following:
     a. CO 500 Communication (2)
     b. CO 503 Advanced Communication (2)
     c. CO 517 Communication Interpersonal
     d. PR 505 Advanced Preaching Seminar (2)

3. Evangelism. Select one:
   - EV 500 Art of Evangelism
   - EV 502 Church Renewal and Evangelism
   - EV 503 Foundations for Communicating the Gospel
   - EV 508 Evangelism in the Local Church
   - EV 509 Spirituality and Creativity in Evangelism and Worship
   - EV 511 Small Group Evangelism
   - EV 513 Campus Evangelization
   - EV 514 Urban Evangelism
   - EV 518 Evangelism in the African-American Church
   - EV 519 Evangelismo entre Hispánicos
   - EV 521 Cross-Cultural Evangelism
   - EV 525 Modern Culture and Evangelism
EV 526  Evangelism Among Intellectuals
EV 542  Evangelizing Nominal Christians
CF 558  Communicating the Gospel to Youth

MIN4  4. Christian Formation and Discipleship. Select one:
CF 500  Teaching 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 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

MIN5  5. Pastoral Counseling. Select one of the following or any course identified on the quarterly schedule as meeting MIN5 core:
CN 503  Personality, Theology and Pastoral Counseling
CN 504  Family Therapy and Pastoral Counseling
CN 516  Training Lay Counselors in the Church
CN 520  Pastoral Counseling
CN 522  Basic Counseling Skills
CN 525  Pastoral Counseling in the African-American Church
CN 531  Theology of Faith and Human Development
CN 535  Grief, Loss, Death and Dying
CN 539  Ministrying to Immigrant Families
CN 543  Psicologia Pastoral
CN 560  Pastoral Counseling Across Cultures

MIN6  6. Pastoral Ministry and Theology. Select 4 units of the following or any course identified on the quarterly schedule as meeting MIN6 core:
PM 500  Foundations of Pastoral Ministry
PM 501  Theology of Pastoral Care
PM 503  Pastoral Theology
PM 507  Equipping Pastor
PM 511  Person and Practice of Ministry
PM 517  African-American Church Administration and Leadership
PM 520  Church Management
PM 527  Teologia Pastoral

MIN7  7. Field Education. Two courses in supervised field experience are required to earn the M.Div. degree. One course is met by a ministry experience in a church for three quarters as a student intern. Two units of core credit are granted for this course. The second course requirement is met by an 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.

MIN8  8. Missions. Select one:
GM 518  Introduction to Urban Studies
GM 578  Latino Urban Church
ST 553  Theologizing in a Multicultural Setting
TM 505  Multiculturalism Today
TM 506  Contemporary Evangelism and Missions
MB 530  Language/Culture Learning and Mission
MC 502  Applied Missiology for Ministry
MM 520  Ministry in the Chinese Church
MM 536  Mission Education in the Local Church
MN 576  Incarnation and Mission Among the World’s Urban Poor
MT 522  Mission of the Local Congregation
MT 540  Missiological Issues: The Church in the City

ELECTIVES (24 units)

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

Students meeting this requirement during 1996-97 at Fuller’s Extended Education sites may select one of the following where available: GM500 Foundations for Ministry; GM515 Introduction to Christian Spirituality; GM520 Foundations for Spiritual Life; GM525 Liberating the Laity Across Cultures; or CH565 History and Practice of Christian Spirituality in the West. Only the sequence GM503-504-505 will meet this requirement on the Pasadena campus.

School of World Mission course.

Concentrations

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

**Christian Formation and Discipleship.** The Master of Divinity concentration in Christian formation and discipleship enables students to obtain a strong foundation in biblical, historical and theological studies, while focusing on the teaching/equipping ministries of the church. Designed to prepare men and women for a general pastorate in a local congregation, or a specialized ministry as, for example, director of Christian education or minister of discipleship, the program allows students to meet the standard educational requirements for ordination while obtaining specialized preparation for educational and discipleship ministries.

There is a basic required core curriculum in the program which may be fulfilled through a number of alternatives. This provides students with a selection of courses in a specific area of interest based on a solid theological foundation.

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

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

Choose one from the following group:
- **CF 501** Leading and Teaching in the Church
- **CF 507** Building Christian Community Through Small Groups

Choose two from the following group:
- **CF 501** Leading and Teaching in the Church
- **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

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

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

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

School of Theology (112 units)

- Greek (12)
- Hebrew (8)
- Hermeneutics (4)
- New Testament (8)
- Old Testament (12)
- Church History (12)
- Ethic (4)
- Communications (8)
- Evangelism (4)
- Christian Formation (4)
- Counseling (4)
- Pastoral Ministry and Theology (4)
- School of Theology Elective (4)

School of World Mission (32 units)

- Each of the following:
  - MB 520 Anthropology
  - MT 520 Biblical Foundations of Mission

One of the following:
- MC 520 Foundations of Church Growth
- MH 520 Historical Development of the Christian Movement
One of the following:
MB 530 Language/Culture Learning and Mission
MC 502 Applied Missiology for Ministry
MT 522 Mission of the Local Congregation

Select four School of World Mission Electives (16 units)

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

Normally, four of the six courses in the multicultural component of this concentration will be taken from the offerings of the Ministry Division, and two from the offerings of the Biblical and/or Theological Divisions. Selection of appropriate course work compatible with the interests of this concentration may be made in consultation with the appropriate academic advisor. Faculty Coordinator: Dr. Isaac Canales. Courses available include the following (some of which meet core requirements, and some of which are electives):

LG 512 Griego
NS 500 Nuevo Testamento I
NS 501 Nuevo Testamento II
NS 505 Unidad de la Biblia
NS 531 Teología Paulina
NE 502 Método Exégesico
NE 506 Exégesis del Nuevo Testamento: Romanos 12-15
ST 522 Orientación para Investigación Teológica
ST 546 Theological Research Orientation I
ST 547 Theological Research Orientation II
ST 552 La Crisis Hispana de lasAmericas
PH 580 African-American Culture and World View
GM 560 Historia y Cultura Hispánicos
GM 566 Ministerio Urbano
GM 567 Iglescrecimiento Avanzado
GM 568 La Iglesia y La Familia Hispana
GM 577 The African-American Church and Community
GM 582 Models of Ministry in the African-American Church
PR 501 African-American Preaching
PR 512 African-American Preaching Practicum
PR 502 Predicación entre Hispánicos
CO 517 Comunicación Interpersonal
EV 518 Evangelism in the African-American Church
EV 519 Evangelismo entre Hispánicos
CF 548 Evangelizing and Discipling African-American Youth
CN 525 Pastoral Counseling in the African-American Church
CN 543 Psicología Pastoral
CN 561 Developing Lay Counselors in the African-American Church
PM 517 African-American Church Administration and Leadership
PM 527 Teología Pastoral
MU 540 African-American Sacred Music Styles

Family Pastoral Care and Counseling. The family pastoral care and counseling Master of Divinity concentration enables students to obtain a strong foundation in biblical, historical and theological studies while focusing on the nurture and guidance of individuals and families. Students are prepared to meet educational requirements for ordination while developing competence in the care of those who are alienated or abandoned by families, in the alleviation of distress in marital and family conflict, in the mobilization of resources in the church for family strength and in the utilization of community resources for referral purposes. This program, which is designed primarily to equip men and women for pastoral ministry, emphasizes theological foundations for family life and the spiritual resources of prayer, Bible study and Christian character.

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

CN 503 Personality, Theology and Pastoral Counseling
CN 504 Family Therapy and Pastoral Counseling
CN 506 Conflict and Conciliation
CN 516 Training Lay Counselors in the Church
CN 520 Pastoral Counseling

59
Pastoral Counseling Elective

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. The concentration in youth ministries is designed to prepare the student for ordained ministry in churches and parachurch organizations. It develops the future youth pastor or director as a missionary into the youth culture, a social worker in all types of youth crises and needs, and a nurturer for young disciples. The basic M.Div. core curriculum in languages and biblical and theological studies is combined with internships and courses in youth ministry to prepare the graduate for professional service. Faculty Coordinator: Ministry Division

Each of the following:
- CF 540 Philosophy and Models of Youth Ministry
- CF 558 Communicating the Gospel to Youth

Select two of the following:
- CF 500 Teaching for Christian Formation
- CF 507 Building Christian Community Through Small Groups
- CF 550 Adolescent Culture

Select one of the following:
- CF 504 Formational Bible Study
- CF 505 Teaching the Bible

Select three of the following:
- CF 529 Ministering to Troubled Youth
- CF 552 Crisis Intervention in Youth Ministry
- CF 554 Spirituality and Discipleship in College and Youth Settings
- CF 556 Dynamics of Youth Leadership
- CF 559 Urban Youth Ministry
- CF 574 Adolescent Spirituality and Worship
- CF 588 Camping Ministries

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

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

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

Required:
- CN 520 Pastoral Counseling (fulfills core requirement for Pastoral Counseling)
- CN 504 Family Therapy and Pastoral Counseling
Select two from the following:
- CF 530 Christian Formation of Children
- CF 536 The Family and the Church
- CF 550 Adolescent Culture
- CN 560 Pastoral Counseling Across Cultures

Select 8 units (4 units from FL) from the following:
- FL 501 Family Life Education
- FL 502 Parent Education and Guidance (2 units)
- FL 503 Marital Enrichment (2 units)
- FS 500 Introduction to Family Systems
- FS 501 Gender and Sexuality
- FS 505 Child and Family Development
- FS 511 Cultural and Ethnic Issues
- FS 515 Value Formation in Family Intervention
- CF 572 Asian-American Family and the Church
- CN 525 Pastoral Counseling in the African American Church
- CN 539 Ministry to Immigrant Families
- CN 543 Psicologia Pastoral

MASTER OF ARTS IN THEOLOGY

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

Purpose

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

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

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

Admission Requirements

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

Residence Requirements and Transfer Credit

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

Time Limit for Completion of Degrees

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

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

Degree Requirements

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

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

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

**Five Formats.** The student in the Master of Arts in Theology program selects one of five curricular formats: 1) the general program format; 2) the Biblical Studies and Theology format; 3) the concentration format; 4) the children’s ministry format; or 5) the spirituality/spiritual direction format.

**General Program Format**

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

Ministry Foundations: choose one course identified on the quarterly schedule as MINF

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<tr>
<th>Course Code</th>
<th>Course Title</th>
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<tbody>
<tr>
<td>GM 500</td>
<td>Foundations for Ministry</td>
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<td>GM 503</td>
<td>Foundations for Ministry 1</td>
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<td>GM 504</td>
<td>Foundations for Ministry 2</td>
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<td>GM 505</td>
<td>Foundations for Ministry 3</td>
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<tr>
<td>GM 525</td>
<td>Liberating the Laity Across Cultures</td>
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<tr>
<td>HE 505</td>
<td>Leadership and Character Development</td>
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<td>HE 507</td>
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<td>PM 507</td>
<td>Equipping Pastor</td>
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<tr>
<td>EV 500</td>
<td>The Art of Evangelism</td>
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**Spirituality:** choose one course identified on the quarterly schedule as SPIR

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<tr>
<td>GM 514</td>
<td>The Pursuit of Wholeness</td>
</tr>
<tr>
<td>GM 515</td>
<td>Introduction to Christian Spirituality</td>
</tr>
<tr>
<td>GM 517</td>
<td>Spirituality and Everyday Life</td>
</tr>
<tr>
<td>GM 520</td>
<td>Foundations for Spiritual Life</td>
</tr>
<tr>
<td>CF 554</td>
<td>Spirituality and Discipleship in College and Young Adult Settings</td>
</tr>
<tr>
<td>CH 517</td>
<td>Western Spirituality</td>
</tr>
<tr>
<td>CH 565</td>
<td>History and Practice of Christian Spirituality in the West</td>
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<tr>
<td>CF 574</td>
<td>Adolescent Spirituality and Worship</td>
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</tbody>
</table>

**Globalization:** choose one course identified on the quarterly schedule as GLBL

<table>
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<tr>
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<tbody>
<tr>
<td>GM 518</td>
<td>Introduction to Urban Studies</td>
</tr>
<tr>
<td>PH 513</td>
<td>Theology of the Two-Thirds World</td>
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<tr>
<td>TM 505</td>
<td>Multiculturalism Today</td>
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<tr>
<td>TM 506</td>
<td>Contemporary Evangelism and Mission</td>
</tr>
<tr>
<td>MB 530</td>
<td>Language/Culture Learning and Mission</td>
</tr>
<tr>
<td>MC 502</td>
<td>Applied Missiology for Ministry</td>
</tr>
<tr>
<td>MN 576</td>
<td>Incarnation and Mission Among the World’s Urban Poor</td>
</tr>
<tr>
<td>MT 522</td>
<td>Mission of the Local Congregation</td>
</tr>
</tbody>
</table>

The remaining nine courses may be drawn from the same fields, or may be selected from 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 Format**

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

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

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

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

General Requirements (16 units)
Ministry/Spirituality: any course with the MINF or SPIR attribute on the quarterly schedule
Communications (4 units), or PR500 or PR501 or PR502
Electives (12 units)

Semitic Languages and Literature. The faculty of the Old Testament Department has developed a variation of the biblical studies and theology format of the Master of Arts in Theology to satisfy the basic categories in Semitic languages, biblical studies and theology recommended for admission into the School of Theology Ph.D. program in Old Testament. Application and admission to the Ph.D. program is a separate process. Successful completion of this program does not guarantee admission to the Ph.D. program at Fuller or elsewhere.

In addition to the basic admission requirements for the M.A. in Theology degree, beginning courses in Hebrew (8 quarter hours or 6 semester hours) and Greek (12 quarter hours or eight semester hours) are prerequisites for admission to this program. Reading knowledge of one modern language (preferably German or French) is required for graduation. The course requirements for the degree are as follows:

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

Theology and Church History (28 units)
Each of the following:
Systematic Theology A: Theology and Anthropology
Systematic Theology B: Christology and Soteriology
Systematic Theology C: Ecclesiology and Eschatology
Any course with the PHIL or ETH attribute on the quarterly schedule
Select two of the following:
Church History A: To Chalcedon
Church History B: To Reformation
Church History C: To Modern Period
Research (4 units)
Advanced seminar or methods class with major research paper

General Studies (8 units)
Ministry/Spirituality: any course with the MINF or SPIR attribute on the quarterly schedule
Communications (2 courses, 2 units each)

Semitic Languages and Literature (36 units)
Select nine of the following:
LG506 Advanced Hebrew
LG525 Biblical Aramaic
LG526 Syriac
LG530 Beginning Arabic
LG531 Advanced Arabic
LG533 Beginning Ugaritic
LG534 Advanced Ugaritic
LG535 Beginning Akkadian
LG536 Advanced Akkadian
LG545 Comparative Semitics

A variation of this curriculum is also available for the student who desires an intensive concentration in Semitic languages and litera-
ture but does not seek to prepare for potential admission to Fuller's Ph.D. program in Old Testament. Students pursuing this format substitute an additional 12 units in Semitics for the General Studies and Research requirements listed above. This model may also serve to prepare for a vocation of teaching in a setting which does not require the Ph.D. **Faculty Coordinator: Dr. Frederic W. Bush.**

**Concentration Format**

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

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

**Biblical Studies (24 units)**

- NS 500 New Testament 1
- NS 501 New Testament 2
- OT 501 Pentateuch
- Choose one:
  - OT 502 Hebrew Prophets
  - OT 504 Writings
- Choose any two OT, NE, or NS courses

**Church History and Theology (28 units)**

Choose one from each of the following three groups:

- CH 500 Early Church History
- CH 501 Patristic Theology
- CH 502 Medieval and Reformation History
- CH 503 Medieval and Reformation Theology
- CH 504 Modern Church History
- CH 505 Post-Reformation and Modern Theology
- CH 506 American Church History

Choose one from each of the following three groups:

- ST 501 Systematic Theology I
- ST 502 Systematic Theology II
- ST 503 Systematic Theology III
- ST 512 Theological Anthropology and the Revelation of God
- ST 514 Reconciliation and the Healing of Persons

**Ministry Foundations:** choose one course designated as MINF:

- GM 500 Foundations for Ministry
- GM 503 Foundations for Ministry 1
- GM 504 Foundations for Ministry 2
- GM 505 Foundations for Ministry 3
- GM 525 Liberating the Laity Across Cultures
- HE 505 Leadership and Character Development
- HE 507 Leadership and Diversity: Gender, Multicultural, and Ethnicity
- PM 507 Equipping Pastor
- EV 500 The Art of Evangelism

**Spirituality:** choose one course designated as SPIR:

- GM 514 The Pursuit of Wholeness
- GM 515 Introduction to Christian Spirituality
- GM 517 The Spirituality of Everyday Life
- GM 520 Foundations for Spiritual Life
- CF 554 Spirituality and Discipleship in College and Young Adult Settings
- CH 517 Western Spirituality
- CH 565 History and Practice of Christian Spirituality in the West
- CF 574 Adolescent Spirituality and Worship

**Globalization:** choose one course designated as GLBL:

- GM 518 Introduction to Urban Studies
- PH 513 Theology of the Two-Thirds World
- TM 505 Multiculturalism Today
- TM 506 Contemporary Evangelism and Mission
- MB 530 Language/Culture Learning and Mission
- MN 576 Incarnation and Mission Among the World's Urban Poor
- MC 502 Applied Missiology for Ministry
- MT 522 Mission of the Local Congregation
Concentrations available include Christian formation and discipleship, youth ministries, family life education, evangelism, multicultural ministries, pastoral ministry, Old Testament, New Testament, apologetics, 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.

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

Each of the following:
- CF 500 Teaching for Christian Formation
- CF 504 Formational Bible Study
- CF 505 Teaching the Bible

Choose one:
- CF 501 Teaching and Leading in the Church
- CF 507 Building Christian Community Through Small Groups

Choose four:
- CF 501 Teaching and Leading in the Church
- CF 530 Christian Formation of Children
- CF 540 Philosophy and Models of Youth Ministry
- CF 554 Spirituality and Discipleship in College and Young Adult Settings
- CF 560 Adult Formation and Discipleship
- CF 565 Empowering the People of God
- CF 580 Formation Seminar
- Any CF course

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

Youth Ministries. The concentration in youth ministries is designed to prepare the student for ministries in churches and parachurch organizations. It develops the future youth pastor or director as a missionary into the youth culture, a social worker in all types of youth crises and needs, and a nurturer for young disciples. In addition to the basic requirements for the concentration format listed above, the curriculum for this concentration in the M.A. in Theology program includes eight courses (32 units) in youth ministry. Faculty Coordinator: Ministry Division

Select four:
- CF 500 Teaching for Christian Formation
- CF 507 Building Christian Community Through Small Groups
- CF 540 Philosophy and Models of Youth Ministry
- CF 550 Adolescent Culture
- CF 559 Urban Youth Ministry

Select one:
- CF 504 Formational Bible Study
- CF 505 Teaching the Bible

Select three:
- CF 529 Ministering to Troubled Youth
- CF 532 Crisis Intervention in Youth Ministry
- CF 554 Spirituality and Discipleship in College and Young Adult Settings
- CF 556 Dynamics of Youth Leadership
- CF 558 Communicating the Gospel to Youth
- CF 574 Adolescent Spirituality and Worship
- CF 588 Camping Ministries

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

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

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

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

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

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

Family Life Education (select 20 units from the following, of which 8 units must be FL courses):
- FL 501 Family Life Education
- FL 502 Parent Education and Guidance (2 units)
- FL 503 Marital Enrichment (2 units)
- FS 500 Introduction to Family Systems
- FS 501 Gender and Sexuality
- FS 505 Child and Family Development
- FS 511 Cultural and Ethnic Issues
- FS 515 Value Formation in Family Intervention

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

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

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

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

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

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

**Evangelism.** The Master of Arts in Theology with a concentration in evangelism is designed for people 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. Richard Peace.**

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

Each of the following:
- MB 525 World View and World View Change
- EV 500 The Art of Evangelism
- EV 511 Small Group Evangelism
- EV 525 Modern Culture and Evangelism
- EV 514 Urban Evangelism
- FE 578 Evangelism Practicum

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

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

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

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 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.

In addition to the basic requirements of the concentration format described above, the M.A. in Theology with a concentration in pastoral ministry 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 Methods of Discovering World View
- PH 580 African American Culture and World View
- GM 560 Historia y Cultura Hispánicos

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

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 Foundations 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

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.

In addition to the basic requirements of the concentration format 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 Methods of Discovering World View
- PH 580 African American Culture and World View
- GM 560 Historia y Cultura Hispánicos

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

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 Foundations 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

68
GM 526 Influential Lay Christian Thinkers
Any ET (Ethics) course
Any EV (Evangelism) course

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

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

Select one:
PH 504 Christian Worldview and Contemporary Challenge
MB 525 World View and World View Change
MB 583 Methods of Discovering World View
PH 580 African American Culture and World View
GM 560 Historia y Cultura Hispánicos

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

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

“children’s ministry,” the participant must primarily work with adults conveying information about children.

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

Biblical Studies (select 20 units)
Old Testament (8 units)
New Testament (12 units)

Theology / Church History (select 20 units)
Church History (4 units)
Theology (8 units)
Ethics (one ETH core course)
PH 508 Issues in Apologetics

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

Practicum (4 units)
FE 501 Nine-month Part-time Church Internship

Children’s Ministry (32 units):

Each of the following:
CF 500 Teaching for Christian Formation
CF 501 Teaching and Leading in the Church
CF 532 Teaching the Bible to Children
PM 529 Pastoral Staff Relationships

Select 16 units from the following (additional courses by petition):

Family Life Enrichment and Education
CN 504 Family Therapy and Pastoral Counseling
CF 536 Family and the Church
FL 501 Family Life Education
The Master of Arts in Theology with a concentration in spirituality/spiritual direction is an introduction to the concepts and skills of spiritual direction. This degree is not intended as preparation for a person to become a "professional" spiritual director. It is a concentration which is intended for three specific populations: 1) to introduce spiritual direction as a possible call; 2) to further equip those who are already doing spiritual direction; and 3) to add the knowledge of spiritual direction to those entering the pastorate, either ordained or nonordained. This program is neither a licensing nor an accrediting program for spiritual directors.

Distinctives of the Program

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

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

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

**Faculty Coordinators:** Dr. Elizabeth Patterson and Dr. Richard Peace

### Admission Requirements

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

### Program Requirements

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

**Biblical Studies (24 units)**

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

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

**Theology/Church History (24 units)**

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

(CH 501 Patristic Theology may be substituted for CH 517 or CH565)
Ministry Foundations (4 units)
CM 514 Pursuit of Wholeness

Globalization (4 units)
MN 529 Spirituality and Urban Mission
TM 505 Multiculturalism Today or
SP 590 Directed study in cross-cultural spirituality.

Concentration courses (40 units)
SP 501 The Spiritual Life (required)
SP 502 The Art of Spiritual Direction
SP 507 Spiritual Direction in Small Groups
PI 502 Spiritual Direction and Psychotherapy Integration Seminar
(CF560 Adult Christian Formation and Discipleship may be substituted for one of the above courses by permission of the faculty coordinator)
SP 581-586 Practica in Spiritual Direction
Two Courses in Counseling (to be determined by faculty coordinator)
Two elective courses

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 theoretically and practically. It provides an opportunity for those who are currently in service to enhance their ministry and leadership skills.

Purpose

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

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

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

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

"Among the goals of such programs are the development of the candidate's ability (1) to recognize the specialized ministry within the larger context of the religious community's mission; (2) to master the theological disciplines needed to inform specialized ministries; (3) to function professionally in the light of sound pastoral theology; (4) to communicate one's faith so as to elicit commitment and growth from others; (5) to work effectively and harmoniously with other professionals and lay persons in the specific ministry; (6) to evaluate effectively one's performance." (Association of Theological Schools, Procedures, Standards and Criteria for Membership, Number 39, Part 3, p. 52)

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

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

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

Admission Requirements

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

The Master of Arts in Christian Leadership program is designed for individuals with previous experience in the area of concentration. Those applying to the program with a concentration in the ministry of the laity will be expected to have 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. An interview to assess previous ministry experience will be part of the admission process.

Residence Requirements and Transfer Credit

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

Time Limit for Completion of Degrees

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

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

Degree Requirements

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

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

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

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

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

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

Church History and Theology (16 units)
Select one from each of the following groups:

1. Church History: Any CH core course
2. Systematic Theology: Any ST core course
3. Philosophy: Any PH core course
4. Ethics: Any course with an ET prefix

Leadership Ministry (24 units)
Select one from each of the following groups:

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

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

Concentration Requirements

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

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

Adolescent Ministries. This concentration in the Master of Arts in Christian Leadership is designed primarily for Young Life staff. It is offered only through Fuller in Colorado. Coordinator: Fuller in Colorado and Ministry Division

Adolescent Ministries I: Confidential
Adolescent Ministries II: Select one course
Adolescent Ministries Electives: Select 8 units

DOCTOR OF MINISTRY

The Doctor of Ministry is a professional degree. The program is designed to serve the need of pastors, missionaries, and other ministry professionals for an experience of continuing education which renews the personal life of faith, further develops professional competence and stimulates continued growth in biblical and theological foundations for ministry. Using the resources of all three schools, a program of study has been developed which provides a ministry focus in the following areas: church leadership and management, Christian community and spirituality, pastoral care and counseling, evangelism and church growth, and global minis-
tries. Special programs in Christian spirituality and in Korean Ministries are also available.

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

The Doctor of Ministry program of the School of Theology is administered by the Continuing and Extended Education division of the Seminary. Further information on this degree program may be found in the Continuing and Extended Education section of this catalog.

THE CENTER FOR ADVANCED THEOLOGICAL STUDIES

The Graduate Studies Program at Fuller Theological Seminary traces its beginnings to a rigorous Th.M. program which was initiated in the 1950s. Later, a full doctoral program was instituted. In 1988, the Program was reconstituted as the Center for Advanced Theological Studies (CATS). 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 an associate dean and the program director. The Graduate Faculty consists of scholars who have distinguished themselves in research, publication, and graduate level teaching and supervision. In addition to the Full and Associate Members of the Graduate Faculty, the center is also served by contributing Members of the resident faculty in their capacity as mentors and course supervisors, and by auxiliary members from other institutions who contribute their expertise in specialized fields. The work of the center is supervised by a faculty committee.

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

Doctor of Philosophy (Ph.D.) Degree

The degree of Doctor of Philosophy is the highest academic degree awarded by Fuller Seminary. The Ph.D. is a foundational degree program for a vocation in teaching at the university, seminary and college level. The School of Theology Ph.D. is designed to prepare its graduates for a vocation in theological teaching and scholarship by equipping them with the essential tools for high-level scholarship, by guiding them in a major research project in the area of their major concentration, and by supporting the development of skills in teaching. The Ph.D. is awarded upon successful completion of three language examinations (or their equivalent if majoring in practical theology), course work consisting of nine seminars or directed reading courses, Comprehensive Examinations, and a scholarly dissertation based on research in the area of the student's major concentration. If an examiner of the dissertation requests an oral examination, the examination will be scheduled according to the primary mentor's specifications.

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

An M.A. degree from an accredited institution, comparable to Fuller's M.A. in theology with a concentration in biblical studies and theology, is also considered acceptable for admission except for the concentration in practical theology, for which the M.Div. (or its educational equivalent) is required. If the student's previous study has not included the study of Hebrew and Greek to the level required by the Fuller M.Div., the student must demonstrate competence by examination or course work during the first year in order to remain in the program. Enrollment in a major concentration is contingent upon completion of course work equivalent to the corresponding core requirements in the Fuller M.Div. curriculum. Applicants wishing to have their transcripts evaluated officially should contact the Office of Admissions for details. In addition, for the concentration in practical theology, a minimum of two years of prior vocational experience is also required.

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 with an acceptable grade point average at an institution where English is the language of instruction are not required to retake the TOEFL. Students who may have entered a master's-level degree program at such an institution 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, GRE or TOEFL scores, and a specimen of scholarly work, must be completed by February 15. Notification of a decision is sent by January 15. During the application process, applicants are encouraged to contact faculty members with whom they would like to work to discuss their interests. Decisions concerning acceptance and appointment of mentors are made by the CATS Committee (a School of Theology faculty committee). Once admission has been granted for a particular quarter, deferment of matriculation for more than six months is not normally permitted.

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

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

**Concentrations and Fields.** Upon admission or during the first year of study, students are assigned by the CATS Committee to a primary mentor. A student's primary mentor is normally a professor working in the major field of the student’s research. A second mentor, not necessarily chosen from the major field, is appointed by the CATS Committee to provide further supervision, and to serve as the secondary internal reader of the dissertation. Under the guidance of the primary mentor, and with the approval of the CATS Committee, the student designs a program of nine eight-unit courses. These courses consist of seminars and directed 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 courses) of the Ph.D. program. All courses selected must contribute to the dissertation topic or the areas of the Comprehensive Examinations.

The major field of study is chosen from one of the eight concentrations offered by the center: Old Testament, New Testament, biblical studies, history, theology, ethics, philosophy of religion/apologetics, and practical theology. 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 a minor field. Courses in minor fields are selected from one or more of the other concentrations under the guidance of the student’s primary mentor.

Biblical studies majors take all nine courses in Old Testament and New Testament, with at least three courses in each of these two fields.

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

**Language Requirements.** In order to engage in high level research both in their degree program and in their future careers, students must be proficient in research languages that relate to their field of study. In addition to New Testament Greek and biblical Hebrew, which are prerequisites for admission to the program, Ph.D. students must demonstrate knowledge of two modern languages (normally German and French) and one ancient language (normally Latin) in Stage One of the program. The ancient requirement and one modern language requirement must be satisfied by the beginning of the second year of study, and the second modern language requirement must be met before the fifth course is taken. Old Testament majors must substitute Aramaic or Syriac for Latin, and New Testament and biblical studies majors may also
William A. Dyrness

James T. Butler

Frederic William Bush

Leslie C. Allen
substitute Aramaic for Latin. Students majoring in practical theology may meet the language requirement by choosing any three of the following: one ancient language, one modern language, one course in empirical research methods, or one course in integrative studies. 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 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 consisting of 24 units of Semitic languages. In this case, the curriculum for the Old Testament major would not include the additional Semitics component.

Students who have already studied 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 or the dissertation topic, 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 or foundational course in the student’s major concentration, and preferably a methods seminar in the student’s minor concentration. Some major concentrations have additional core requirements which should be taken in Stage One.

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

Upon satisfactory completion of five graduate seminars or directed reading courses, the student’s performance will be subject to review by the CATS Committee and will take four Comprehensive Examinations. Failure to pass the Comprehensive Examinations will lead to repeating 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 and the student’s submission of a formal dissertation proposal to the CATS Committee. 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.

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

Comprehensive Examinations. Comprehensive examinations are taken following the completion of the first 40 units and the 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 a minor concentration. The examinations are normally given three times a year, during the third and fourth week of October, the first two weeks of February, and the first two weeks of April. Students are advanced to candidacy or admitted
to Stage Two of their course work when they have successfully completed their Comprehensive Examinations. They may register for their sixth course while awaiting the outcome of their Examinations, but may not proceed further. Dissertations and Oral Examination. A scholarly dissertation must be presented and approved as the final requirement for graduation. The following rules apply to Ph.D. dissertations:

1. The dissertation topic, in the area of the student's major field, is normally selected at the outset of the program in consultation with the primary mentor and with the approval of the CATS Committee. The topic is subject to revision as the student's research proceeds. Changes of topic must be supported by the primary mentor and be given approval by the CATS Committee.

2. Dissertations are expected to make use of the required languages, where appropriate, and incorporate the results of 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 dissertation to the CATS office no later than the first week of January of the year preceding the Spring graduation. These copies will then be sent for formal evaluation to the two internal examiners. 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.

8. Candidates are not required to take an oral examination unless one of the examiners requires the examination. In preparation for the oral examination candidates will be required to submit three readers' copies of the dissertation by April 15 of the year of graduation. These copies should embody any corrections and necessary alterations previously noted by the examiners. All revisions should be made in consultation with the primary mentor. The examination usually 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).

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 by all readers are deemed to have passed "with distinction." In cases where any one of the three examiners assesses a dissertation as not showing "adequate knowledge of the field of study," or as not showing "adequate evidence of independent research and original presentation, 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 following the resubmission of the dissertation. Candidates will be required to pay an additional fee of $400.00 if the dissertation receives a Resubmit evaluation. This fee covers costs incurred by reexamination of the dissertation.

11. 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 and may be reproduced on bond paper. Students may not graduate until the oral examination is passed and the three copies of the dissertation in final form have been submitted. Students are responsible for all fees related to these copies of the dissertation.

Master of Theology (Th.M.) Degree

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

Admission Requirements. General standards for admission to Fuller Theological Seminary may be found in the second section of this catalog. All applicants should possess an M.Div. degree or its educational equivalent from an accredited school, with an overall GPA (grade point average) of at least 3.0, and a competency in at least one biblical language (or depending on the concentration chosen, two languages) to the level required by the Fuller M.Div. degree. Students who do not have a biblical language
already may make this up as part of their Th.M. course work. In addition, for the practical theology concentration, a minimum of two years of prior vocational experience is also required. 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 with an acceptable grade point average at an institution where English is the language of instruction are not required to retake the TOEFL. If a student entered a degree program at such an institution 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 on a rolling basis, with most students beginning their program in the fall quarter. Completed applications for admission, including all transcripts, references, TOEFL scores, and supporting documents, must be received no less than 30 days prior to the beginning of each quarter. Preference for fall admission will be given to those submitting complete applications, including all transcripts, references, TOEFL scores, and supporting documents, by May 15. Notification of decisions are sent out by June 15.

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 and practical theology. The Th.M. requires students to identify an area of concentration and to take at least half their course work (24 units) in that area of concentration. Students are required to take an eight-unit methods seminar or foundation course in the area of concentration. The purpose of this seminar is to introduce the student to the field and methods of research in a given area. As such, it lays a foundation for the advanced work required in the thesis. A second eight-unit course, 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 consists of 48 units of academic study. Students take up to 24 of the 48 units through four-unit (500-level) courses, and the remaining units through eight-unit (800-level) courses. The four-unit courses allow students to extend their basic theological knowledge and competencies in one or more areas. The eight-unit courses are designed to deepen knowledge and competencies in a specialized area and provide opportunity for participation in doctoral seminars. Subject to the availability of places in seminars and directed reading courses, students may elect to take all their courses from those offered at the eight-unit level. Students are required to take at least half of their course work (24 units) in the designated field of concentration. This may be achieved through a combination of requisite eight-unit and four-unit courses. However, if a course is offered both on the 500 level and the 800 level, a Th.M. student cannot take it on the 500 level.

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

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

Six 4-unit courses drawn from the M.Div./M.A. curriculum;
One 8-unit Methods Seminar in the area of the student's concentration, or both the New Testament Methods Seminar and the Old Testament Seminar at the 800-level if the student is following the Biblical Studies 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.

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

Course Credit. Credit is given only to the approved courses which a student successfully completes as a registered student in the Th.M program. All courses must be taken for credit, and no course which receives a grade lower than B may count toward the degree (B- is considered below B, and will not count). No four-unit course for which credit has been given toward another degree may count toward the Th.M. Students are not permitted to duplicate previous course work, or transfer credit from other programs.

In order to encourage breadth and also to utilize the rich diversification of the seminary's course offerings, Th.M. students are permitted (subject to the needs of the student's concentration, the advice of the mentor, and the overall program requirements) to take any four-unit course offered on the Pasadena campus or at Fuller's other sites in fulfillment of their degree requirements. However, if a course is offered both on the 500 level and the 800 level, a Th.M. student cannot take it on the 500 level. 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 as a part of their Th.M. course work.

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

Students may petition the CATS Committee to be allowed to take a written examination in lieu of taking a language course. In such cases, in addition to passing the examination, the student must still take a total of 48 units of course work. Students who have taken a foreign language for credit in another degree program may petition the CATS Committee 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 course work.

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

Students who specialize in Old Testament with a special emphasis on Semitic languages may fulfill their eight-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 March 30 of the year in which the student wants to participate in commencement. The thesis is examined by the student's mentor. Theses which receive an A grade from the mentor will be examined by another resident faculty member. If that faculty member concurs with the mentor's evaluation, the thesis will be designated as "Passed with Distinction." Those theses evaluated as "Passed with Distinction" will be deposited in the library.

**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, 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, philosophy of religion/apologetics or practical theology, as well as to extend their knowledge and competence in the wide variety of courses offered by Fuller on the Pasadena campus and at its other sites.

Master of Theology students who wish to earn the Ph.D. do not transfer directly to the Ph.D. program. A new application for admission to the Ph.D. program must be submitted upon graduation from the Th.M. program. Entrance to the Ph.D. program is subject to meeting the entrance requirements in effect at the time of application in competition for available places. Only students who have earned a cumulative GPA of 3.7 or higher for their Th.M. work will be considered for admission to the Ph.D. program.

Students with a Th.M. from Fuller (or another accredited school) who are admitted to the Ph.D. program are granted 16 units of advanced standing. The advanced standing means that they are required to take only seven Ph.D. courses instead of nine.

Students in the Ph.D. program may transfer to the Th.M. as a terminal degree, either for personal reasons or because their performance in the Ph.D. program does not warrant continuance in it. If they have completed Stage One of
the Ph.D. program (the first five eight-unit courses, language examinations, and comprehensive examinations), they may present a thesis on the basis of this course work. Their language study is deemed sufficient to cover the outstanding units required for the Th.M. Students in the Ph.D. program who transfer to the Th.M. prior to taking the comprehensive examinations may complete course work for the Th.M. by taking further eight-unit and four-unit courses in fulfillment of their degree requirements.

For more information on the Th.M. degree and its policies, please refer to the 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 first quarter the student is enrolled in the program in any way.

Continuation Fees

Students in the Ph.D. and Th.M. programs are expected to register each Fall, Winter, and Spring Quarter. Students who do not register for course work or language study are required to pay a continuation fee as well as any applicable semestrial registration fees. The continuation fee is automatically billed to a student's account, unless the student has formally withdrawn from the CATS program or been granted a formal leave of absence by the CATS Committee. Students who do not register for three successive quarters (not including summer quarter) may be 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 partial list of research areas covered by the directed reading courses and a list of the specific graduate seminars to be offered in the coming year are available from the office of the Center for Advanced Theological Studies.

SPECIAL AND COOPERATIVE PROGRAMS

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

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

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

Family Life Education

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

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

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

Cross-Cultural Studies Program

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

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

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

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 ten or more years and are at least 31 years of age (35 years of age for the African-American Ministers Program).

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 nondegree student. Admission to the African-American Ministers Program is only considered in the Fall and Spring Quarters. Deadlines for applications may be found in the second section of this catalog.

El Programa de Estudios Teológicos para ministros hispanos ha sido diseñado para fortalecer y animar en su preparación teológica a cristianos maduros ya comprometidos en alguna fase significante del ministerio. Es un programa de educación continua para personas cuyos dones y llamamiento han sido comprobados por la iglesia, pero que no han completado un programa universitario.

Los solicitantes a este programa tendrán una entrevista personal con miembros del Comité Asesor Hispano. Este comité consiste de líderes hispanos de esta región, invitados por el Presidente Richard Mouw para aprobar solicitudes de admisión. Bajo la recomendación de este comité, el solicitante será aceptado como estudiante especial. Cuando este haya completado 48 unidades de crédito (o sea 12 cursos), recibirá un certificado de estudios.

Los cursos en el plan de estudios utilizan miembros de la facultad residente, y también líderes eclesiásticos de áreas locales, nacionales, e internacionales de la obra hispana. Los cursos se ofrecen en español e inglés, con énfasis en los aspectos bilingües y biculturales. El programa de estudios se divide igualmente entre cursos de Biblia y teología, y cursos orientados hacia las necesidades y hacia los recursos específicos del ministerio, de la iglesia y de las comunidades hispanas.

Center for Deaf Ministries

Gospel Ministries for the Deaf has established a Center for Deaf Ministries on the campus of Fuller Theological Seminary in Pasadena for the purpose of assisting Deaf students and those planning to minister with the Deaf in their pursuit of theological education. With the assis-
tance of the center, Fuller’s School of Theology offers the Master of Arts in Theology by means of a cohort group model, wherein students enter together and take a specific set of courses together. This new program consists of designated master’s-level core courses and a concentration of special courses in Deaf ministry. It is designed to be completed in two years of full-time study.

The outreach profile of Gospel Ministries for the Deaf includes three purposes:
1. Evangelism: to use all means available to win the Deaf to faith in Jesus Christ;
2. Christian growth: to strengthen groups of Deaf people meeting for worship, Bible study, and fellowship;
3. Leadership training: to develop spiritual leaders, both Deaf and hearing, who are knowledgeable in the art of teaching the Deaf and reaching them for Jesus Christ through programs for the Deaf, and other organizations serving the Deaf.

Fuller After Five

A comprehensive evening program is offered on the Pasadena campus. Master’s-level courses in all core areas are scheduled after five p.m. during Fall, Winter, and Spring Quarters on a two-year rotation plan. Occasionally, Saturday morning courses are also made available on campus.

In most cases, by attending as few as two evening courses per quarter, the Master of Arts in Christian Leadership degree can be earned in 3-4 years, the Master of Arts in Theology degree can be earned in 4-5 years, the Master of Divinity degree in 5-6 years, or a Certificate 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 School of Theology academic advising office.

Individualized Distance Learning Program

The Individualized Distance Learning Program (IDL), administered by Fuller’s Division of Continuing and Extended Education, is a flexible, self-directed program offering core courses from the School of Theology and School of World Mission which allow students who are unable to study in a residential setting to complete several graduate-level courses.

Students interested in a master’s degree in the School of Theology may take up to four courses, with no more than one core course in any department and no more than two courses in any one division (Biblical, Theology, or Ministry; World Mission classes are considered Ministry Division for this purpose). Students interested in an M.A. degree from the School of World Mission may incorporate up to six courses. Students in either school may use IDL courses to meet core or elective requirements subject to the above limits. Students not pursuing a degree at Fuller may enroll in as many IDL courses as they like, but these limits will apply if they do enter a degree program. Other institutions may have their own limits on course work delivered in this manner. Students taking IDL classes with the intention of transferring units to other schools should check with those schools regarding their policies on credit earned by distance learning.

Individualized Distance Learning courses provide convenient part-time study while in a full-time job or ministry and can be taken for credit, or on a noncredit basis for personal development. Students can begin their study at any time. IDL is a study method which allows students to study when and where it is most convenient and at their own pace. The media learning package for each course includes class lectures (on audio and/or video tapes), the course study guide along with additional resources and required textbooks. The course professor or teaching assistant is available to assist students in their studies. Course assignments are returned to the IDL office for evaluation and grading. Depending on when they register, students residing in the United States have approximately six months to complete all assignments, and those outside the United States have approximately twelve months.

See the Continuing and Extended Education section of this Catalog for more information on Individualized Distance Learning through Fuller Seminary.

Extended Education Program

Fuller Theological Seminary Extended Education seeks to serve local churches by providing opportunities for theological education for ministry within a local church context. Extended Education seeks to provide educational experiences in off-campus, nontraditional settings which will enable students to discover, develop and improve their gifts for service and ministry within the scope of the church’s overall mission. Extended Education:

1. Provides theological education for the development of lay persons for leadership in ministry within 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 devel-
opment of local church educational programs and for personal and professional enrichment. The process of theological education for ministry in extension is implemented by going to the student, being close to the location of ministry and being close to the life and task demands of the participants.

Fuller Theological Seminary has made these resources available in several extension areas in response to the church’s need for an equipped and mobilized laity. Laypersons, future pastors and pastors learn together in this program.

Curriculum. Courses offered in extension on a quarterly basis are equivalent to those offered at the Pasadena campus. Full-time faculty and local adjunct professors provide instruction. Courses are taught at convenient times in local facilities, and library resources are arranged.

Degree Programs. A student may complete all requirements for the Master of Arts in Theology degree (general program format) in Seattle, the San Francisco Bay Area, Phoenix, Colorado Springs, and Orange County in Southern California. Up to 96 units may be taken toward the Master of Divinity degree program at extension sites. The Master of Arts in Christian Leadership degree is offered through Fuller’s Extended Education program as well, although not all courses required for each concentration may be readily available in each extension area. The School of Theology recently inaugurated a special program which enables selected students to complete the Master of Divinity degree in its entirety in Seattle. In all locations, courses completed in extension may be applied toward an M.A.T., M.A.C.L., 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.

David du Plessis Center for Christian Spirituality

Inaugurated in 1985, the Center has for its aim the study of Christian spirituality over the broad range of ecumenical diversity. Included in such investigation are the literature, practices, institutions and movements of spirituality. These may include, for example, the mystical tradition in Eastern Orthodoxy, the role of women in spirituality, charismatic renewal and ministry, and the origins of the Pentecostal movement.

The Center was named for the renowned “Mr. Pentecost,” whose ministry over half a century bridged three significant Christian movements—ecumenical, charismatic and Pentecostal. Its first major project consists of the establishment of an archival collection of Pentecostal and charismatic resources based on the library and personal papers of David J. du Plessis, which have been permanently donated to Fuller Seminary. Related materials from others are actively sought, and an archive now exists within the seminary library.

The Du Plessis Center will sponsor selected courses and conferences designed to deepen the understanding of Christian spirituality as expressed in the various denominational families. Limited support for visiting research will be available to scholars seeking access to the archive.

Seattle Association for Theological Education

In 1991, Fuller Seminary joined with Regent College of Vancouver, British Columbia, Seattle Pacific University, and a number of churches in the Pacific Northwest to form the Seattle Association for Theological Education (SATE). SATE exists to enable churches and theological schools in the Seattle area to maximize each other’s unique strengths by working together to develop innovative, shared approaches to theological education. One of the results of this partnership is a unique program, approved by the Association of Theological Schools, that enables selected students to complete the entire Master of Divinity program in the Seattle area. This program utilizes several distinctive formational and educational approaches, such as involving pastors and lay people in mentoring relationships and learning support groups with the M.Div. students, and has attracted a great deal of attention as having significant potential as a new model for churches and schools to work together to provide theological education. For further information, see the Continuing and Extended Education section of this catalog.

Global Research Institute

The Global Research Institute was established at Fuller Seminary to provide a fellowship opportunity for scholars from the Two-Thirds World. The institute offers a place in which library resources, a quiet center for study, and interaction with Fuller faculty members and other scholarly colleagues enable scholars to carry out research and write texts and monographs for their own national churches and schools. From three to six fellowships will be available each year. International scholars who apply for the fellowships must have completed their doctoral studies and have been engaged in subsequent ministries for at least five years in their home churches. Applicants must send a letter of application and proposal for research, together with recommen-
dations by a local pastor and two academic colleagues, no later than April 1 for tenure commencing September 1 of that year. The institute’s director, Dr. G. Walter Hansen, and faculties of the Schools of Theology and World Mission will make the selections. Fuller will provide these fellowships for three, six or nine months. Each fellowship will include necessary funds for scholars’ travel to and from the United States. It will also cover the expenses of residence at Fuller, food and incidentals, and administrative support, including library access. Fuller will supply these provisions according to individual need. A minimum of two books each year are expected to be published through the efforts of the institute. In addition, materials prepared by scholars may be presented in classes and seminars. Scholars will also be available to enrich Fuller’s academic programs through guest lectures or adjunct teaching.

Study in Israel

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 to six 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 units) may be arranged.

Fuller Seminary belongs to the Consortium of Associated Schools of the Jerusalem University College (formerly known as The Institute of Holy Land Studies). The College is an evangelical Protestant Christian university-level institution located on Mount Zion in Jerusalem, Israel. The school offers full year and short-term programs, including the master’s degree in several biblically related disciplines, covering such subjects as the geography, history, languages, and archeology of biblical lands. Whether these courses would meet the requirements of Fuller’s various degree programs, or will function only as elective credit, will depend upon the requirements of each specific degree program. The student is advised to check with academic advising and the faculty member responsible for each degree program to determine whether or not the college’s courses meet specific Fuller degree requirements.

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
MU Church Music
NE New Testament Exegesis
NS New Testament Studies
NT New Testament (800-level courses)
OT Old Testament
PH Philosophy
PM Pastoral Ministry and Theology
PR Preaching
SP Spirituality/Spiritual Direction
ST Theology
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.M., 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. These abbreviations also appear in quarterly class schedules.

CFD. Christian Formation and Discipleship Program

Crosslist: For the course description, locate the course number that follows in the Doctor of Philosophy/Master of Theology course listings at the end of the School of Theology section.

MASTER OF DIVINITY AND MASTER OF ARTS

The following courses are offered in support of the Master of Divinity and Master of Arts programs in the School of Theology.

DIVISION OF BIBLICAL STUDIES

Faculty
Leslie C. Allen, Professor of Old Testament
Francis I. Andersen, David Allan Hubbard Visiting Professor of Old Testament
Frederic W. Bush, D. Wilson Moore Professor of Ancient Near Eastern Studies
Donald A. Hagner, George Eldon Ladd Professor of New Testament
Seyoon Kim, Professor of New Testament
David M. Scholer, Professor of New Testament
Russell P. Spittler, Professor of New Testament
Daniel P. Fuller, Senior Professor of Hermeneutics
James T. Butler, Associate Professor of Old Testament
Richard J. Erickson, Associate Professor of New Testament
Judith Gundry-Volf, Associate Professor of New Testament
G. Walter Hansen, Associate Professor of New Testament
Arthur G. Patzia, Associate Professor of New Testament
Pamela J. Scalise, Associate Professor of Old Testament
Marianne Meye Thompson, Associate Professor of New Testament Interpretation
Isaac J. Canales, Assistant Professor of New Testament and Hispanic Studies
Samuel J. Gantt 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 or adjunct faculty and by Graduate Teaching Fellows—graduate students pursuing the Th.M. or Ph.D. degrees who are committed to the teaching and use of Greek and Hebrew.

Biblical Hebrew. A knowledge of biblical Hebrew that is sufficient to begin exegetical work in the Old Testament is a prerequisite for the required Old Testament book study (designated OTBE or OTCE in the quarterly course schedule). LG502 Beginning Hebrew (8 units) is designed to give a student this ability. Students who have already acquired a knowledge of biblical Hebrew, either by course work or self-study, may meet this requirement by passing a reading evaluation examination in biblical Hebrew. This examination 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 will be arranged upon request. The examination is designed to test the student's ability to read and translate the New Testament in Greek, to recognize and identify common words and forms, and to explain the more common syntactical constructions. Students who pass this exam receive a waiver for the triple course (12 units) requirement in New Testament Greek in the M.Div. curriculum and may substitute electives of their choice. Passing of the exam also meets the Greek prerequisite for New Testament courses requiring Greek. In any case, no credit is granted for passing the exam.

In order to help students ascertain their level of competency and areas of weakness, a trial examination comparable in scope, difficulty and format to the entrance exam is made available to the applicant for self-administration. The 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 502 Beginning Hebrew. The elements of Hebrew vocabulary, morphology and grammar. Offered as a two-quarter course, four units per quarter. Also offered as an intensive course in one quarter. Also taught in Spanish. 8 units. M.Div. core: HEB.

LG 506 Advanced Hebrew. A study of Hebrew grammar for exegesis. May be repeated once for credit. Prerequisite: LG502. Bush

LG 507 Hebrew Reading. Readings from Old Testament narrative passages and poetry designed to enable students to read extended passages with facility and understanding. Prerequisite: LG502.

LG 512 Beginning Greek. The elements of New Testament Greek vocabulary, morphology and grammar, along with concentrated experience in reading from the Greek New Testament. Offered as a one-quarter intensive course or over three quarters. Also offered in Spanish over two quarters. 12 units. M.Div. core: GRK.

LG 517 Greek Reading. Selected readings in biblical Greek designed to enable students to read extended passages with facility. Course can be repeated one time for credit as LG518. Prerequisite: LG512.

LG 518 Greek Reading. Same course as LG517 but with a different selection of readings. Course can be repeated one time for credit as LG517.


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

LG 531 Advanced Arabic. Continuation of LG530. 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. Bush

LG 534 Advanced Ugaritic. Continuation of LG533. Devoted to wide reading from transliteration. 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.

LG 536 Advanced Akkadian. Continuation of LG535.

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. Bush

LG 546 Northwest Semitic Texts. Introduction to the more important remains of the Northwest Semitic sphere from the first millennium B.C. Prerequisites: LG502 and LG525. Bush

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

New Testament Exegesis (NE)


NE 503 Biblical Interpretation. This course surveys the practice of interpretation from the first century to the present, examines the methods of interpretation for the different genres of the Old Testament and the New Testament, and applies the results of interpretation to worship, theology, teaching, and spiritual formation. Hansen.

NE 505 Biblical Hermeneutics and Counseling. Designed to enable counselors to use the Bible accurately and effectively in their profession. Reviews foundational issues in biblical interpretation, evaluates the worldviews of counselors and various psychological disciplines which inform their understanding of the biblical text. Will attempt to develop biblical models for the role of the counselor. School of Psychology students only.


NE 506 Gospel of Matthew. Exegesis of selected portions of the Greek text with special attention to Matthew's theology as determined by redaction-critical analysis. Prerequisites: LG512, NE502, NS500, and NS501. M.Div. core: NTE. Erickson, Hagner

NE 506 Gospel of John. A study of the Gospel of John, emphasizing its literary character, relationship to the Synoptics, distinctive presentation of Christ, and his...
torical setting. Prerequisites: LG512, NS502, NS500, and NS501. M.Div. core: NTE. Thompson

NE 506 Romans. Detailed exegesis of portions of the Greek text of the epistle, with special attention to the background of the letter, its theological teaching and its relation to other Pauline letters. Also taught in Spanish. Prerequisites: LG512, NS502, NS500, and NS501. M.Div. core: NTE. Canales, Hagner

NE 506 1 Corinthians. Detailed exegesis of the Greek text of 1 Corinthians. Focus on the sociological makeup and theological orientation of the Corinthian church, Paul's view of the church and the world, life in the Spirit, the meaning of the cross for Christian spirituality, and the eschatological hope. Prerequisites: LG512, NS500, NS501, and NE502. M.Div. core: NTE. Gundry-Volf, Spittler

NE 506 2 Corinthians. This course is primarily exegetical and seeks to throw light on this New Testament letter using translation, comment and setting, with a view to determining the letter's message then and now. Use of scripture in ministry will be highlighted. Prerequisites: LG512, NE502, and NS500. M.Div. core: NTE.

NE 506 Galatians. Exegesis of the Greek text of the epistle, with special attention to Paul's authority, the Pauline gospel, and Paul’s view of the Law. Prerequisites: LG512, NS500, NS501, and NE502. M.Div. core: NTE. Hagner, Scholer

NE 506 Ephesians. An exegetical study of the epistle with consideration given to the central issues of the authorship, teaching and significance of the document. Prerequisites: LG512, NS501, and NE502. M.Div. core: NTE. Hagner, Patzia

NE 506 Philippians. An exegetical study of the Greek text of Philippians, with special attention to the historical context of the letter, its literary structure and its theological teaching. Prerequisite: LG512, NE502, NS500, and NS501. M.Div. core: NTE. Hansen

NE 506 Colossians and Philemon. Exegesis, interpretation, and application of the books of Colossians and Philemon. Some attention will be given to related background to the two books, such as Hellenistic cosmic philosophy and slavery in the Roman period. Practice in methods of biblical study, enhancement of skills, and application of knowledge. Prerequisites: LG512, NS500, NS501, and NE502. M.Div. core: NTE. Spittler

NE 506 Pastoral Epistles. A careful exegetical study in Greek of 1 and 2 Timothy and Titus. Special attention is given to the placing of these letters in the history of the early church. Prerequisites: LG512, NS500, NS501, and NE502. M.Div. core: NTE. Hagner

NE 506 Epistles of John. An exegetical study of 1, 2, and 3 John with a view toward understanding its message to the church, both past and present. Prerequisites: LG512, NS500, and NE502. M.Div. core: NTE. M. Thompson

NE 506 1 Peter. An exegetical study of the epistle with a view toward understanding its message to the church, both past and present. Prerequisites: LG512, NS500, and NE502. M.Div. core: NTE.

NE 506 Revelation. A study of this New Testament apocalypse with attention to issues of genre, socio-historical setting, purpose, cultural-religious contexts, and the variety of interpretations in the Church. The theology of Revelation and suggestions for preaching will also be covered. Prerequisites: LG512, NS500, NS501, and NE502. M.Div. core: NTE. Scholer

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.

NE 526 1 Corinthians. An exegetical study of this letter, based on the English text, and an exercise in applied hermeneutics, seeking to address these questions: What did the author intend when he wrote this letter? How may contemporary Christians apply its teachings? What principles and resources best allow the student of Scripture to link the ancient author’s intention with the contemporary reader’s application? Spittler

NE 534 Ephesians. A study of the epistle, based on the English text, with consideration given to the central issues of the authorship, teaching and significance of the document. Gundry-Volf

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.

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. Hagner, Spittler

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

NE 556 The Revelation of John. A study of this New Testament apocalypse with attention to issues of genre, socio-historical setting, purpose, cultural-religious contexts, and the variety of interpretations in the Church. The theology of Revelation and suggestions for preaching will also be covered. Scholer

NE 565 Interpretive Strategies for Understanding the New Testament. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master’s-level students. Crosslist: NT865. Prerequisite: Permission of instructor. Martin

literature of Acts through Revelation, including attention to the background, critical issues, and theological motifs. Also taught in Spanish. M.Div. core: NT2. Canales, Hagner, Scholar, Spittler, M. Thompson

NS 502 New Testament Literature. A first course intended for students with no prior university-level study of Scripture. Teacher and students alike will seek increased familiarity with each book of the New Testament, watching particularly for how literature rises from history. This approach leads to the development of an exegetical instinct. The overall aim is to prepare students for a lifetime of informed, fruitful study of the New Testament. Spittler

NS 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. M.Div. core: NTT.

NS 509 Life of Jesus. A study of the Gospels which focuses on the content of Jesus' message, the events of his life and his understanding of his mission. Prerequisite: NS500. M.Div. core: NTT. M. Thompson


NS 512 Jesus and the Kingdom of God. A study of the central message of Jesus. His proclamation of the Kingdom of God is examined together with his actualization of it in his ministry. His Kingdom parables receive a special treatment, but his attitude to the law and the Temple is also examined. The course is focused on the question of Jesus' self-understanding and his aim expressed in his Kingdom preaching, and it climaxis with an exploration of the relationship between Jesus' Kingdom preaching and the apostolic gospel. Prerequisite: NS500. M.Div. core: NTT. Kim.

NS 520 Etica Neotestamentaria y el Ministerio. The purpose of this course is to develop an awareness in the students of New Testament ethics and how to apply those principles to socioethical matters in the contemporary world. Prerequisite: Spanish. Taylor

NS 521 New Testament Ethics. The ethics of Jesus, early Judaism and Christianity as disclosed in the New Testament and related documents from antiquity. Special attention is given to key ethical matters as they arise from the texts and their bearing on issues in our contemporary world. Prerequisite: NS500 or NS501. M.Div. core: NTT. Also taught in Spanish. Canales, Hansen

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: LGS12, NS500, NS501 and permission of instructor. M.Div. core: NTT. Spittler

NS 528 The Holy Spirit in Early Christianity. Analyzes the earliest Christian experiences of the Holy Spirit in the life of Jesus; the churches associated with Paul's ministry; and the churches following the destruction of Jerusalem. Prerequisite: NS501. M.Div. core: NTT.

NS 531 Pauline Theology. A study of Paul's theology against his Jewish and Hellenistic background and in the light of his life and missionary situations. The course concentrates on a systematic exposition of christology, soteriology, eschatology and other leading themes. Yet Paul's relationship to Jesus-tradition and the pre-Pauline tradition, his use of Scripture, and his response to the needs in his mission fields are also examined in order to delineate the development of his theology and to understand his method of theologizing. Also taught in Spanish. Prerequisite: NS501. M.Div. core: NTT. Canales, Kim

NS 533 Aspects of Pauline Soteriology. A study of significant aspects of Paul's doctrine of salvation, including the role of the law, the death of Christ and its benefits, the salvation of Israel, perseverance and falling away, and universalism. Prerequisite: NS501. M.Div. core: NTT. Gundry-Volf

NS 539 Early Christologies. A study of the forms and developments of christological thought in the New Testament with attention to the Jewish and Greco-Roman contexts and to the history of scholarship on this issue. Prerequisites: NS500 or NS501. M.Div. core: NTT. Kim, Scholer

NS 542 God of the Gospels. This seminar focuses on the character of God implicit in the message and proclamation of the Gospels. Because the Gospels often assume rather than articulate their understanding of God, we must turn to their primary texts, namely, the Scriptures of the Old Testament, and more particularly the Psalms, in order to uncover the assumptions and beliefs that shape the Gospels' portrait of God. Prerequisite: Permission of instructor. M.Div. core: NTT. M. Thompson

NS 545 The First Urban Churches. This course looks at the way the first urban communities were founded, nurtured and matured, with a special emphasis on the way all members undertook pastoral, counseling and missionary leadership. The focus of the course is on the work of the apostle Paul. Prerequisite: NS501 or NS502. M.Div. core: NTT. 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 basic Pauline ideas and background.

NS 548 Paul the Missionary and Theologian. A study of Paul for what he really was, a missionary and theologian. The course concentrates on three main areas: the origin of his gospel and apostleship, the interrelationship between his theology and his mission, and his missionary goals, strategies, and praxis. The course should yield some practical lessons for our


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, Robeck

NS 556 Effects of Apocalyptic Literature on New Testament Thought. This course seeks to determine the extent to which the views of Jewish apocalyptic literature shape the earliest New Testament documents, i.e., the Synoptics and Paul. Prerequisites: NS500, NS501. M.Div. core: NTT.

NS 557 The Jesus Quest. This course covers the major trends and developments in the first, second and third quests for the historical Jesus. It also discusses the main issues raised in the quest.

NS 558 Liturgical Elements in the New Testament. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. Crosslist: NT558. Prerequisite: Permission of instructor. Martin

NS 559 New Testament Spirituality. This course investigates the spirituality reflected in the New Testament, in the same way that New Testament theology, historical and critical criticism explore the text and according to their own purposes and discipline. Prerequisites: NS500 and NS501. M.Div. core: NTT.

NS 561 Women, the Bible, and the Church. A thorough exegetical, historical, and hermeneutical study of the role and status of women in the early church. Schroeder

NS 564 Second Temple Judaism. Provides an introduction to the emergence of formative Judaism in the postexilic period, the era of the second temple. Explores the variety of Judaism of this period through primary and secondary sources with special attention to its relation to Christianity and the Judaism of the Mishnah and Talmuds. Hagner

NS 565 Archaeology and the New Testament. Surveys the geographical, historical, sociopolitical and economic contexts of the Graeco-Roman Late Antiquity through its material history and texts.

NS 578 Paul and Judaism. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. Crosslist: NT578. Prerequisite: Permission of instructor. Hagner

NS 585 Theology of Ministry in 2 Corinthians. This course seeks both to understand and to appropriate Paul's theological reflections on the nature of his ministry in 2 Corinthians. What is the ministry of the new covenant? How can the quality of our ministry be enhanced in the context of our weakness? What is the ministry of reconciliation? How can we appeal for financial support for our ministry? How should we respond to those who hinder our ministry? These are some of the questions addressed in this course as we engage theologically and practically with Paul's description of his own ministry. Prerequisites: NS500 and NS501. M.Div. core: NTT.

NS 580 Directed Study in New Testament Theology.

Old Testament (OT)

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

OT 502 Hebrew Prophets. The content and literary qualities of the Former and Latter Prophets in light of their historical background and their developing theological content. Messianic doctrines receive special attention. M.Div. core: OTB. Allen, F. Andersen, P. Scalise

OT 504 Writings. A study of the books of Hagiographa with special attention to the nature of Hebrew poetry, the literary structure and importance for biblical theology of the wisdom writings. Exegesis of representative passages. M.Div. core: OTC. Bush, Butler, Allen, P. Scalise

OT 508 Old Testament Literature. A survey of the Old Testament, emphasizing information and skills that are necessary for an informed reading and faithful theological appropriation of this portion of scripture. Attention will be given to the literary, historical, cultural and theological dimensions of the text. Thematic continuities will be traced between the particularities of the different witnesses, and broader connections with the New Testament will be suggested. Also taught in Spanish. Butler

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


OT 519 Joshua, Judges, Samuel, Kings. A survey of Israel's history from conquest to exile as portrayed in these books. Special investigation into the relationship between Israel's historical traditions and its theological appropriation of those traditions around such themes as election, law, the land and leadership. Prerequisite: LG502. M.Div. core: OTBE. Butler

OT 520 Hosea. A book study emphasizing literary form and structure, theological content and exegesis of important passages. Allen
OT 521 Amos. A book study emphasizing literary form and structure, theological content and exegesis of important passages. Prerequisite: LG502. M.Div. core: OTBE. Allen

OT 524 Proverbs. Exegesis of selected passages with attention to the forms and content of wisdom teaching. Prerequisite: LG502. M.Div. core: OTCE. Butler

OT 525 Biblical Wisdom Literature. Analysis of the chief techniques and important themes of biblical wisdom literature with some attention to apocryphal wisdom and the impact of wisdom literature on the New Testament. Prerequisite: LG502. M.Div. core: OTCE. Butler

OT 526 Psalms. An exegetical and kerygmatic study of some of the Psalms. Prerequisite: LG502. M.Div. core: OTCE. Allen, P. Scalise

OT 528 Job. An exegetical survey of the book, with attention to its literary structure, the interpretation of problematic passages, and its theological contributions to the literature of theodicy in Israel and the ancient Near East. Discussion is given to implications for Christian understanding of and approaches to suffering. Prerequisite: LG502. M.Div. core: OTCE. Butler, F. Andersen

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.

OT 531 Historical Geography. A study of the physical and historical geography of Palestine as a necessary background to Old Testament interpretation. Slides will be used to illustrate the terrain and topography. Bush


OT 538 Lamentations. A study of Lamentations in the Hebrew text. Attention will be paid to exegesis, structure, form, setting, and canonical value. Prerequisite: LG502. M.Div. core: OTCE. Allen

OT 539 Zechariah. A study of the book of Zechariah in Hebrew, including its literary forms and structure, theological content, historical background and significance in the canon of Scripture. Exegesis of representative passages. Prerequisite: LG502. M.Div. core: OTBE. Scalise

OT 555 Foundational Texts in Judaism: The Mishnah. Investigates the nature, purpose, and status of the Mishnah in the faith community of Rabbinic Judaism. Involves the reading of translated Mishnah texts and deals with the methodological issue of whether or not the Mishnah can be used to throw light on the teachings of the New Testament.

OT 556 Qumran, the Dead Sea Scrolls and the Bible. A basic introduction to the field of Qumran studies examining the history and the beliefs of the sect that compiled these documents as well as how the study of these texts has impacted our understanding of the Old Testament and Christian origins. Selected Qumran documents will be read in the original Hebrew language and interpreted.

OT 570 Job and Human Suffering. Examines critically the book of Job from the perspectives of its meaning in ancient context and its continuing significance for the modern community of faith. Addresses thematic and structural issues and explores parallels with other ancient Near Eastern representatives of theodicy literature. F. Andersen

OT 585 The Old Testament as Theological Literature. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. Crosslist: OT885. Prerequisite: Permission of instructor. F. Andersen

OT 588 Old Testament Critical Approaches. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. Crosslist: OT801. Prerequisites: OTA, OTB, OTC, and permission of instructor. Allen

OT 590 Directed Study in Old Testament

DIVISION OF THEOLOGY

Faculty
Ray S. Anderson, Professor of Theology and Ministry
James E. Bradley, Professor of Church History
Colin Brown, Professor of Systematic Theology
William A. Dyrness, Professor of Theology and Culture
Robert K. Johnston, Professor of Theology and Culture
Richard J. Mouw, Professor of Christian Philosophy and Ethics
Glen H. Stassen, Lewis B. Smedes Professor of Christian Ethics
John Dickason, Associate Professor of Theological Bibliography
Nancey Murphy, Associate Professor of Christian Philosophy
Cecil M. Robeck, Jr., Associate Professor of Church History and Ecumenics
Charles J. Scalise, Associate Professor of Church History
John L. Thompson, Associate Professor of Historical Theology
Miroslav Volf, Associate Professor of Systematic Theology
Daryl Fisher-Ogden, Instructor in Historical Theology and Presbyterian Studies

Church History and History of Doctrine (CH)

CH 500 Early Church History. A survey of the early church from the post-apostolic fathers through the Council of Chalcedon. M.Div. core: CHA. Bradley, Robeck, Scalise

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, Robeck, C. Scalise

CH 503 Medieval and Reformation Theology. A survey of doctrinal development in the West emphasizing the Augustinian heritage both of the medieval scholastics and of the Reformers, from the fifth to the 16th century. M.Div. core: CHB. J. Thompson

CH 504 Modern Church History. The shaping of modern movements and churches from the Reformation, the Ecumenical Movement and Second Vatican Council. Also taught in Spanish. M.Div. core: CHC. Bradley, Deiros, C. Scalise


CH 506 American Church History. A survey of the American church from Puritanism to the present, outlining significant issues affecting the history of the American church. M.Div. core: CHC. Bradley, Fisher-Ogden, Robeck, C. Scalise

CH 508 Historiography. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. Crosslist: CHR808. Prerequisite: Permission of instructor. 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. 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. 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. Bradley

CH 529 Ecclesiology in Historical Perspective. Surveys a number of models of the church with particular attention given to their theological bases as well as their intended and utilitarian purposes. Discusses the development of ecclesiological thinking and encourages exploration of a particular model of the church and its usefulness as an expression of God's purpose in the world. Robeck

CH 549 Presbyterian Creeds. Designed to enable students to enter into the theological ethos of the Presbyterian tradition. The origin, development and growth of Reformed theology, liturgy, culture and tradition of the Presbyterian Church (U.S.A.) will be studied in historical context and applied to the contemporary church. J. Thompson

CH 551 Presbyterian History and Programs. Study of Presbyterianism from Scotland to the American Colonies and throughout the States with focus upon the development of distinctive themes in Presbyterianism. Fisher-Ogden

CH 553 Seminar on Calvin and Calvinism. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. Crosslist: CH8853. Prerequisite: Permission of instructor. J. Thompson

CH 560 Women in American Christianity. Provides an introduction to the history of women's participation in American Christianity. Surveys the history of American Christianity with attention to women's voices, women's participation and contributions, and discussions of gender roles in the church.

CH 563 Evangelical Theology and History. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. Crosslist: CH863. Bradley/Johnston

CH 565 History and Practice of Christian Spirituality in the West. This course is intended to explore the history and practice of Christian spirituality. It will combine lectures on various aspects of the historical evolution of Christian spirituality, lectures on the spiritual disciplines, and small group discussions. The participants will also become acquainted with devotional literature.

CH 571 History of Pentecostal-Charismatic Movements. Survey and analysis of the theological, social and historical factors which have contributed to the rise of Pentecostalism and the charismatic movement and its impact on the contemporary church. Robeck

CH 575 Women in Church History and Theology. This course seeks to explore the experiences and contributions of women in the church from the post-apostolic period through the Protestant Reformation, together with the theologies and presuppositions which sometimes supported but more often discouraged their full participation in church and religious life. J. Thompson

CH 579 The Church in Modern Society. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master’s-level students. Crosslist: CH879. Prerequisite: Permission of instructor. Bradley

CH 581 Contemporary Ecumenical Issues. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. Crosslist: CH888. Prerequisite: Permission of instructor. Robeck
CH 583 History of Armenian Christianity. Emphasis given to social, cultural, and geographic as well as theological factors in the history of Armenian Christianity.

CH 584 Post-Vatican II Catholic Church. This course will allow students to read the primary documents from the Second Vatican Council and to follow a variety of subsequent debates and discussions in Roman Catholic circles in order to understand the profound nature of some of the changes that have occurred in terms of the church, ecumenism, liturgy, scripture, clergy, spirituality, human rights, etc. Robeck

CH 590 Directed Study in Church History.

Ethics (ET)

ET 501 Christian Ethics. This basic introduction to ethics aims to develop a systematic way of thinking about Christian morality, bringing biblically based convictions to bear on important moral problems. M.Div. core: ETH. Stassen

ET 503 Bible and Social Ethics. An examination of the variety of normative roles that Scripture has played in social analysis and criticism within the 20th century, with special emphasis on evaluating the normative role that Scripture should play as an “authority” in social ethics. M.Div. core: ETH. Stassen

ET 513 Perspectives on Social Ethics. An exploration of the sociopolitical implications of biblical faith, with reference to such topics as political authority, the task of the state, and the ground of Christian political involvement. Differing Christian perspectives will be examined. M.Div. core: ETH. Stassen

ET 514 Cross-Cultural Ethics: Christian Ethics in a Global Church. This course probes some of the underlying influences that result in sincere differences among Christians on issues as divergent as political justice, sexual morality, and business ethics. The course will seek to discover how horizons of meaning, culture and traditions, views of authority and revelation, personality type and styles of communication affect both understandings and practices of Christian ethics around the globe. M.Div. core: ETH. Stassen

ET 518 Ethics of Everyday Life. Analyzes several central aspects of modern urban life, e.g., mobility, pressure of time, consumerism, and suburbia, and reflects in a practical, theological and ethical way upon them. M.Div. core: ETH. Banks

ET 525 Ethics of Bonhoeffer. A concentrated address to Bonhoeffer’s ethics as a means of understanding how Jesus Christ can be served in the conflicts of this world. M.Div. core: ETH. Stassen

ET 527 Values in the Workplace: Ethics From 9 to 5. Explores, through case studies, a range of conflicts, dilemmas and pressures that arise in any occupation, along with the role of vocation, integrity, priorities, community and social responsibility in the workplace. M.Div. core: ETH. Banks et al.


ET 531 Creative Solutions to Urban Problems. This course addresses the issues of violence, economic dislocation, deteriorating housing, addiction, inferior education and health care in urban America, and considers some pragmatic approaches that church-based ministries have found most effective.

ET 532 Method for Concreteness in Christian Ethics. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master’s-level students. Crosslist: ET532. Prerequisite: Permission of instructor. Stassen

ET 533 Christian Discipleship in a Secular Society. A study of urgent ethical issues in the church’s ministry to persons caught in the cross-presures of secular society with concentration on Bonhoeffer’s Cost of Discipleship, family ethics, the economic debate and welfare reform, racism, nationalism, Christian community and an authentically transformationist understanding of the church’s mission in the world. M.Div. core: ETH. Stassen

ET 558 Method in Doctrine and Ethics. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master’s-level students. Crosslist: TH858. Prerequisite: One course in theological doctrine, one course in theological ethics, and permission of instructor. McClendon

ET 571 Ethics of Wealth and Poverty in Urban Settings. This course is a consideration of Christian discipleship in the context of the economic realities of the 1990s. These realities include the polarization between the rich and the poor and the deterioration of the quality of life and opportunity in urban America. The course will consider secular and biblical texts that comment on these trends, the response of the church, and examples of hope within the city. M.Div. core: ETH. Stassen

ET 572 Toward a First World Theology of Justice and Peace. As the challenges of liberation theology continue to shape the life of the global church, how will North Americans respond? Taking clues from Mark’s Gospel, this course will teach “critical literacy” of our own cultural texts and practices.

ET 585 Social Ethics for the African-American Church. This course will investigate ethical problems facing the African-American community and present the insights of Christian ethics as prescriptions for theological praxis.

ET 590 Directed Study in Ethics

Theological Language Studies (LG)

Auditing of the following courses is not permitted without transcript evidence of prior study.
LG 557 Theological French I. Credit: 2 units.

LG 558 Theological German I. Credit: 2 units.

LG 559 Theological Latin I. Credit: 2 units.

LG 560 Theological Latin II. Preparation for the graduate language examination through selected texts, reflecting major aspects of theology, church history and the ongoing influence of classical culture. Credit: 2 units. Prerequisite: LG559, or permission of instructor.

LG 561 Theological French II. Builds on a one quarter course in elementary French. Emphasizes the use of the language as a working tool in preparation for the graduate examination. Credit: 2 units. Prerequisite: LG557, or permission of instructor.

LG 562 Theological German II. Builds on a one quarter course in elementary German. Emphasizes the use of the language as a working tool in preparation for the graduate examination. Credit: 2 units. Prerequisite: LG558, or permission of instructor.

LG 563 Theological German III. Credit: 2 units. Prerequisite: LG562, or permission of instructor.

Philosophy (PH)

PH 500 Reasoning in Religion. A practical course designed with two goals. The first is to sharpen skills in reasoning and writing; the second is to introduce students to the methods used in the theological disciplines of homiletics, systematic theology, ethics, history and biblical studies. M.Div. core: PHIL. Murphy

PH 504 Christian Worldview and Contemporary 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. Morrow

PH 505 Theories of Human Nature. A survey of some prominent philosophical accounts of humanness. The links between philosophical perspectives and issues which arise in the theological discussion, and in attempts to formulate Christian perspectives on the human sciences, will be explored. M.Div. core: PHIL. Morrow

PH 508 Issues in Apologetics. An examination of assorted challenges to Christian belief, and a survey of resources for meeting those challenges. Sample topics: the problem of evil, challenges from science, the plularity of religions and worldviews. M.Div. core: PHIL. Murphy, Dunns

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.

PH 515 An Evangelical Theology of Culture. Provides an introduction to the major contemporary discussions of the nature of culture and of the relationship between Christianity and culture. Students will be encouraged to understand and articulate a theology of culture that is biblical in dialogue with the tradition, and relevant to contemporary cultural issues. M.Div. core: PHIL. Johnston and Dykness

PH 516 Philosophical Theology. An examination of the manner in which different philosophical systems in the Western world have influenced the development of theology. M.Div. core: PHIL. Murphy

PH 525 Constructive Evangelical Theology. Helps students cultivate their capacity to think Christianly. Each student will develop his or her own theological methodology, testing its adequacy in dialogue with other theologians and its relevance with regard to selected theological topics. M.Div. core: PHIL. Johnston

PH 529 Philosophy of Spirituality. This course has two objectives. First, the primary means women of the past have had to contribute to the tradition was through their spiritual writings; this course will examine some of these. Second, the readings will serve as points of departure for a philosophical study of spirituality — questions about knowledge of God, divine action, the soul. M.Div. core: PHIL. Murphy

PH 531 Contemporary Relativism. An exploration of the philosophical problem of relativism as it occurs with regard to rationality and truth, morality, and textual interpretation. Prerequisite: Permission of instructor. Murphy

PH 540 Theology and Science. A consideration of the relevane of the contents of science (physics, cosmology, and evolutionary biology) to systematic theology. 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. Murphy

PH 552 Methods in Philosophy. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. Crosslist: PH852. Prerequisite: Permission of instructor. Murphy

PH 570 Advanced Theology and Science Seminar. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. Crosslist: PH870. Prerequisite: Permission of instructor. Murphy

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

PH 580 African American Culture and World View. African and New World roots of contemporary Black American folk culture with special attention to world view and belief systems, both in the culture of piety and of the street. M.Div. core: PHIL

PH 590 Directed Study in Philosophy of Religion

Theology (ST)

ST 501 Systematic Theology I: Theology and Anthropology. The doctrines of revelation and Scripture. The doctrines of God, his attributes and trinitarian mode of existence. The doctrines of creation and providence. The origin and nature of humankind; the doctrines of the fall and sin. Also taught in Spanish. M.Div. core: STA. Brown, 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. Also taught in Spanish. 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. Also taught in Spanish. M.Div. core: STC. Brown, Volf

ST 512 Theological Anthropology and the Revelation of God. The nature of theology, the nature of God and divine revelation, doctrine of Scripture, humanity in the image of God, the true order of humanity as male and female, theology of sexuality and marriage. M.Div. core: STA. Anderson

ST 514 Reconciliation and the Healing of Persons. The place of Christology in the theological curricula, 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: STR. Anderson

ST 516 Theology of Christian Community and Ministry. The nature of the church as the people of God; the Holy Spirit; the order, life, and ministry of the church; the church as the mission of Christ in the world; the church as a community of reconciliation. M.Div. core: STC. Anderson

ST 517 Human Nature and Destiny. Focuses on both the assumptions of the contemporary behavior sciences, philosophical and sociological theories, and current theological issues. Includes Biblical doctrine, behavioral, clinical, and practical issues in theology, therapy, and education. Prerequisite: At least three courses in pastoral care or counseling. Augsburger

ST 520 Introduction to Theological Study. A general introduction to the theological curriculum, designed for psychology students. Introduces methods and issues in theology, biblical studies and ethics, as well as certain specialized topics especially relevant to the practice of therapy. School of Psychology students only. Dyness/Johnston

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

ST 527 Church, Society, and Cultures. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. Crosslist: TH827. Prerequisite: Permission of instructor. Volf

ST 530 Karl Barth and Evangelical Theology. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. Crosslist: ST830. Prerequisite: Permission of instructor. Anderson

ST 536 Issues and Trends in Theology. Survey of major issues and trends in the development of biblical, historical and systematic theology from the first century to the present, as well as technical terms and the basic methodological perspectives of theology.

ST 539 Theology and Film. This course will consider one particular aspect of a theology of culture, theology and film. The course will view and discuss selected films, provide the student the critical skills helpful for film interpretation, and explore possible theological approaches to film criticism. It will also consider how both history and the novel are portrayed in film.

ST 542 The Theology of Worship. Studies the place of Jesus Christ and the Holy Spirit in Christian worship and prayer. Special attention will be given to the doctrine of the priesthood of Christ and of the believer in the light of the New Testament and the Reformation with a concern to show its relevance for the Christian ministry.

ST 543 Theology and Art. An introduction to Christian reflection on the visual arts, developing a biblical framework for creativity and art, and, against the background of classical aesthetics, exploring the alternative positions Christians have taken. Dyness

ST 546 Theological Research Orientation I. This course seeks to assist the student in developing reading proficiency and research and writing skills in a theological context.

ST 547 Theological Research Orientation II. This course is designed to acquaint the student with leading contemporary African-American theologians as well as traditional European scholars. Research methods and scholarly presuppositions will be discussed in an attempt to assist the students as they appropriate and develop their own theological resources.
ST 551 Baptist Theology and Its Roots. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. Crosslist: TH851. Prerequisite: Permission of instructor. McClendon

ST 553 Theologizing in a Multicultural Setting. This course is designed to explore, from theological and other perspectives, the issue of how plurality of cultures, ethnic groups, and races can live together in harmony while respecting and affirming their own distinctive social identities. In particular, the course will be asking how we can theologize about and in a multicultural context. M.Div. core: MIN8. Volf

ST 564 Contemporary Christology. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. Crosslist: TH861. Prerequisite: Permission of instructor. Brown

ST 565 Theology and Contemporary Literature. This course will explore 1) contemporary attitudes toward religion found in selected American novels, and 2) the means of theological dialogue with them. While de-bunking or listening, symbolizing or secularizing, arguing or affirming, current American fiction is often found interacting with the religious currents that pervade our culture. As such, it invites dialogue from a theological perspective. Johnston

ST 566 Theology and Ecology of the Family. The seminar will explore issues of creation, incarnation and redemption as they relate to the institution of marriage and the family. Anderson

ST 567 The Bible in History and Theology. This seminar will study selected texts of Scripture from an interdisciplinary perspective, drawing on the biblical, historical and theological disciplines. The course will examine several texts using the method in order to reflect on the church's use of Scripture throughout its history to the present day. Prerequisite: Permission of instructor. J. Thompson/M. Thompson/Volf

ST 572 Bonhoeffer: Life and Thought. Traces the development of Bonhoeffer's theology through the major stages of his life and critically evaluates his contributions to contemporary theology. Anderson

ST 574 Theology of C. S. Lewis. A survey of the entire range of C. S. Lewis's theological and imaginative writings with a view to his major themes, both apologetic and spiritual. ST 582 Evangelical Perspectives on Feminist Theology. This course will survey the wide variety of strands within the rapidly expanding field of feminist theology. Students will be introduced to feminist critiques of traditional Christianity through readings and lectures. They will be encouraged to evaluate, wrestle and reflect personally with those critiques, through class discussions, short response papers, journaling, and other assignments.

ST 585 Issues in Non-Western Theology. This course is designed to focus on a limited number of key issues that are currently being raised in non-Western theology and to discover not only their intrinsic impor-
CF 503 Foundations for Youth Ministry. An introduction to youth ministry, for those new to or away from the field for some time. Topics include: characteristics of young people at various age levels; listening, teaching, speaking and program skills; planning and organizing activities; principles of recruiting, training and supervising volunteers. For those who work directly with youth and those who oversee others in youth program leadership.

CF 504 Formational Bible Study. A course where students learn Bible study methods to enable change in the life of the participants. Designed to equip the student with tools for seeing, studying, applying and teaching the Word of God. Gorman

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: MIN4. Gorman


CF 514 Small Group Bible Study. Using the inductive Bible study paradigm, the nature and process of small group Bible study is explored with an eye to producing capable Bible study leaders who have the ability to adapt and/or write their own materials. Peace

CF 525 Children in Crisis. Explores practical ways to help children (and families) who face cultural stress factors such as divorce, addiction, abuse, etc.

CF 529 Ministering to Troubled Youth. This course considers the heart of the present youth crisis – especially the violence which produces homicide and suicide among so many young people. It will consider the causes and response to such violence from the standpoint of the youth leader. The course deals with systemic as well as individual and cross-cultural factors.

CF 530 Christian Formation of Children. The biblical and educational perspectives of the foundational years, including needs, skills and abilities of the child; the basis for moral and value training; factors in building self-esteem and socialization in the person of the child. Recommended background: CF500 or CF501 or CF510. M.Div. core: MIN4. Gorman

CF 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. M.Div. core: MIN 4.

CF 547 Developmental Strategies for Incarnational Youth Ministry. An overview of the theory and practice of developing incarnational youth ministry. Topics include the developmental process of adolescents, partnerships with the church and parachurch, working with parents of adolescents, and new models of camping experiences for discipleship and outreach. Offered only at Fuller in Colorado for Young Life staff.

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.

CF 554 Spirituality and Discipleship in College and Young Adult Settings. Exploration of the spiritual life and equipping ministry of those involved in working with collegians.

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

CF 558 Communicating the Gospel to Youth. This course discusses the scope of the Gospel in light of the various forms of youth culture. Statements, images, and stories about the Gospel are discovered from a study of Colossians, Isaiah, and John. Communication theory is applied to one-on-one, small group, and speech as means of evangelization. A major portion of the class will allow for practice and processing of each level of communication – especially speaking to groups of various kinds of young people. M.Div. core: MIN3.

CF 559 Reaching Urban Youth. Begins with a definition of urban and the need for middle class investigators to be sensitized to poverty, racism, and classism. Analyzes urban realities and the subcultures of urban youth and considers issues of gangs, drugs, crime, pregnancy, and welfare before dealing with social strategies and responses of youth leaders.


CF 565 Empowering the People of God. Explores practical ways in which all Christians can assist each other to understand their faith, deepen community, engender mutual ministry and integrate faith and life, and considers the implications of these for developing a lay spirituality and restructuring the church. M.Div. core: MIN4. Banks


CF 572 Asian-American Family and Church. This course seeks to understand how Asian-American church structures mirror Asian-American family structures. It examines the ways in which Buddhism and Confucianism have influenced family structures, the psychological and cultural dimensions of shame in the Asian family, the challenge of the preservation and transformation of the family and church, and the practice of formation of the person within these structures.

CF 573 Adolescent Counseling and Support Ministry. This course is intended to provide a practical overview of several major struggles (or potentially problematic areas) facing youth, and then to examine the role of the youth worker in helping young people and families deal with each struggle. These struggles or areas are: identity and self-esteem; divorce; child
Discipleship, spiritual formation, and adult learning programs are focused on giving people of all ages a deeper understanding of God and His character. This includes incorporating adult education classes into the regular church schedule.

Discipleship involves a group of people who share a common goal of becoming more like Christ. It is a process of mentoring and coaching, where members are encouraged to grow in their relationship with God and to share this knowledge and experience with others. Discipleship programs are designed to help individuals develop a deeper understanding of the Bible and to apply its teachings to their daily lives.

Adult learning programs are designed to provide opportunities for spiritual growth and development. These programs may include classes on various topics, such as theology, history, and current events, as well as opportunities for personal growth and development. Adult learning programs are typically offered on a regular basis and are open to anyone who wishes to participate.

The purpose of these programs is to help individuals deepen their understanding of the Bible and to apply its teachings to their daily lives. By providing opportunities for spiritual growth and development, these programs help individuals grow in their relationship with God and with each other.
molestation and abuse; sexuality (sexual identity, heterosexual relationships, and homosexuality); AIDS and other sexually transmitted diseases; problem pregnancy; substance abuse (alcohol and drugs); eating disorders; and suicide. Also covered will be some of the legal responsibilities placed upon ordained and nonordained youth workers, finding and using community resources, and basic counseling skills.

CF 574 Adolescent Spirituality and Worship.

CF 580 Formation Seminar. An integration seminar for students who have taken CFD courses and desire to bring together biblical, theological, ministry and personal concerns. Provides opportunity for reflection on experiential learning. Corman et al.

CF 590 Directed Study in Christian Formation and Discipleship.

Counseling (CN)

CN 503 Personality, Theology and Pastoral Counseling. The development of personality, a theology of human nature, and the study of religious experience will be examined as a theoretical, theological, experiential, and practical base for pastoral caregiving and pastoral counseling. The work of Freud, Jung, Adler, Klein, Horney, Erikson, Miller, Gilligan, Piaget, Kohlberg, Fowler, and others will be critiqued by and correlated with theology and Christian experience. M.Div. core: MINS. 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: MINS. Augsburger

CN 506 Conflict and Conciliation. Conflict in personal, familial, congregational, and communal life are continuing problems and possibilities in Christian ministry. This course offers an experiential, clinical, theological, and pastoral approach to the management, resolution, transformation, and utilization of conflict in both personal and pastoral perspectives. As an interdisciplinary approach it will draw on communication theory, therapeutic process, conflict studies, and mediation skills. Prerequisite: 96 units completed. Augsburger

CN 516 Training Lay Counselors in the Church. This course will provide an overview of a biblical approach to lay 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: MINS. Tan

CN 520 Pastoral Counseling. Treats the individual, marital and family problems normally confronting the pastor as counselor. M.Div. core: MINS. 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: MINS.

CN 523 Intervention Counseling. A continuation of CN522 providing models and strategies for behavioral change. Application is made to specific problem areas such as depression, phobias and anxiety. Prerequisite: CN522.

CN 525 Pastoral Counseling in the African-American Church. Provides basic counseling skills for pastors working in Black churches. M.Div. core: MINS. Gooden

CN 531 Theology of Faith and Human Development. Provides a psychological interpretation of human development in our culture with an emphasis upon moral and religious development through the life span and the implications of this study for the minister or Christian educator. M.Div. core: MINS.

CN 534 Building Strong Marriages. Provides strategic resources for church leaders, both lay and professional, for encouraging the creation and enrichment of good marriages in the local church, including premarital counseling resources and marriage enrichment ministries.

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: MINS. Augsburger

CN 539 Ministering to Immigrant Families. This course seeks to understand abrupt changes that affect immigrant families in all dimensions – cultural, social, and psychological. It focuses on identifying the stages of migration and its effect on migrant family life, analyzing the power distributions within the family, and exploring biblical models and creative ways to reconcile the tension between discontinuity and continuity both socially and culturally within the immigrant families through their offspring. M.Div. core: MINS.

CN 543 Psicología 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: MINS. Taylor

CN 550 Family Perspectives in Counseling. An overview of the major approaches to family counseling. Students will also gain an understanding of their own families of origin and the impact of their family history on their approach to counseling and ministry. Offered only at Fuller in Colorado for Young Life staff.

CN 560 Pastoral Counseling Across Cultures. A seminar for the advanced student for examination of major issues in cross-cultural pastoral counseling and psychotherapy. The interface of psychological anthropology, pastoral care and counseling, and transcultural theological reflection will be explored and an appreciation of what is universal, cultural, and individual will be achieved. Prerequisite: 48 units and two basic
Counseling courses, or significant ministry or cross-cultural experience. M.Div. core: MIN5. Augsburger

CN 569 Healing and Pastoral Theology. The interrelationship between reconciliation, forgiveness, and healing will be explored in depth utilizing theological, ethical, anthropological, and psychological fields of study and reflection on human alienation and brokenness. Particular attention will be paid to object relations perspectives on intrapsychic healing, to systems approaches to reconciliation, and to ethics of character and virtue as guides to reparation and restitution. Augsburger

CN 590 Directed Study in Counseling or Psychology. NOTE: Certain courses in the School of Psychology are open each quarter to qualified theology students

Communication (CO)


CO 503 Advanced Communication. Further nurturing of communication skills in public speaking. Credit: 2 units. Prerequisite: CO500. 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: MIN2. Taylor

CO 590 Directed Study in Communication.

Denominational Polity (DP)

Fuller Seminary is committed to offer whatever courses in denominational distinctive are required for a student's ordination. These courses are offered under the instruction of officially appointed denominational representatives.

In addition to the courses listed in this section, 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 Lutheranism Confessions
CH 574 Dutch Calvinism in North America


DP 524 Friends Tradition. A survey of the historical roots and analysis of the relationship between beliefs and social impact of the Friends Church in preparation for “recording.”


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.

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

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.

DP 590 Directed Study in Denominational Polity.

Evangelism (EV)

EV 500 The Art of Evangelism. A foundational course which explores evangelism from a biblical, historical, and practical vantage point as it seeks to equip students for creative and effective outreach in a variety of settings. M.Div. core: MIN3. Peace

EV 501 Theology of Incarnational Witness. The doctrines relevant to evangelism as derived from their biblical roots Offered only at Fuller in Colorado for Young Life staff.


EV 503 Foundations for Communicating the Gospel. This foundational course is designed to establish a theological basis, spiritual dynamic and practical guidelines for evangelistic effectiveness in today’s world. It is concerned with the need both to live out and to articulate the gospel. The classes provide opportunities in small group settings to develop skills in sharing personal faith stories and in presenting the gospel in ways appropriate to particular groups and individuals. M.Div. core: MIN3.


EV 509 Spirituality and Creativity for Evangelism and Worship. This course focuses on the need for effective evangelization in today’s church, and the opportunities and challenges of the contemporary cultural context in which Christians minister. Its basic premise is that worship is fundamental to the evangelistic enterprise, and consequently the affirmation and renewal of congregational spirituality will be a vital component in effective sharing of faith. This course includes practical exploration of new ways in which this can be facilitated, based on an awareness of the present crisis in modernity, and incorporating insights from the New Testament as well as the experiences of the world church, and reflecting current debates on the theology of creativity and the arts and related discussions of creation-centered spirituality and the impact of New Age thinking on the Christian community. M.Div. core: MIN3.

EV 513 Small Group Evangelism. Small groups are the ideal vehicles for communicating the essence of Christian faith to Baby Boomers and the X Generation. In this hands-on course, students will learn both how to do small group outreach and to train lay Christians in this art. M.Div. core: MIN3. Peace

EV 513 Campus Evangelization. Communicating the good news of the gospel to the collegiate world. The setting, models, theory and content of this ministry, with field trips to campuses. M.Div. core: MIN3.

EV 514 Urban Evangelism. Concentrates on the city as the locus for ministry at the close of the century. Emphasis will be placed on the peculiar ethos of the city, the church’s approach to the urban milieu, and models of current ministry in urban settings. Includes field trips and exposure to persons from urban ministries.


EV 521 Cross-Cultural Evangelism. This course is designed to examine and establish the biblical and practical foundations for living out our Christian faith in an increasingly diverse, shrinking, and fragmented society and world. The course focuses on developing skills for effective cross-cultural communication and applying them to life and ministry in the student’s own sphere of influence. The goal of the class is to equip Christians according to Ephesians 4:11-12 for kingdom service here or abroad. M.Div. core: MIN3.

EV 525 Modern Culture and Evangelism. By blending together communication theory and cultural analysis, the process of evangelism is considered from the point of view of the one being evangelized. Reaching baby boomers and baby busters will be a special focus. M.Div. core: MIN 3. Peace
EV 526 Evangelism Among Intellectuals. Explores the crucial dimensions of the evangelism mandate for the stimulating context of intellectuals in North American culture. The course will consider the nature of intellectuals and why it is important to communicate the Gospel to this group. There will be exposure to a theology of evangelism utilizing scripture, church traditions, and current experiences in reasoning. M.Div. core: MIN3.

EV 542 Evangelizing Nominal Christians. Nominality is defined, its extent and progress recognized, and approaches to deal with the problem are discussed. Nominality is considered with regard to the individual’s personal relationship with God, the institutional church, and the impact of the secular world. M.Div. core: MIN3.

EV 550 Narrative Exegesis and Dialogical Evangelism. Looks at the examples of Jesus and the apostles whose evangelism was basically dialogical and situational and a process where the evangelist learns something about the gospel which he or she didn’t know before.

EV 552 Conversion. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master’s-level students.

Field Education (FE)

Students desiring to receive credit for field education must first (1) enroll with the office of Field Education, which coordinates approved positions in churches and other organizations; (2) register for academic credit within regular quarterly registration deadlines; and (3) complete a preparatory workshop. The completion of the part-time local church internship course yields two units of core credit. This course also requires participation in a theological reflection group which meets during the second quarter of the three quarter internship, and attendance at a minimum of four one-hour Ministry Enrichment seminars. A second course, selected from the variety of experiences offered, in a setting approved by the Office of Field Education, is required for the M.Div. degree and also earns two units of credit. Additional field education courses may be taken as electives.

Students and their respective pastors/supervisors must complete quarterly evaluation reports and submit them to the Office of Field Education. At the request of the student, these reports will be forwarded to designated authorities to meet the requirements of certain denominations. Students are also required to meet with a member of the staff of the Office of Field Education for an half-hour interview during the first quarter of their internship.
General Ministry (GM)

GM 500 Foundations for Ministry. The practice of ministry as defined by the Great Commandment. The course focuses on the nature of ministry, the minister as a person, and the spiritual disciplines as a foundation for ministry. Offered in Extended Education only as a one-quarter version of the three-quarter sequence GM503-504-505. M.Div. core: MINI (in Extended Education only).

GM 503 Foundations for Ministry 1. The practice of ministry as defined by the Great Commandment. The course focuses on the nature of ministry, the minister as a person, and the spiritual disciplines as a foundation for ministry. First course of a three-quarter sequence (completion of GM503-504-505 is required for M.Div. core credit). Credit: 1 unit. Peace and Patterson

GM 504 Foundations for Ministry 2. Second course of a three-course sequence. Credit: 1 unit. Peace and Patterson


GM 514 The Pursuit of Wholeness. The image of the Christian life as a goal-oriented pilgrimage is used to explore the nature of wholeness in six areas: the cognitive, the affective, the behavioral, the relational, the physical, and the spiritual. The emphasis will be on structuring growth-oriented experiences in the church context. The skills of spiritual journaling and spiritual autobiography will be taught. Peace

GM 515 Introduction to Christian Spirituality. An introduction to the classic disciplines of the spiritual life, examined biblically, historically and experientially, with special reference to the responsibilities of ministry. M.Div. core: MINI (in Extended Education only).

GM 517 Spirituality and Everyday Life. Focuses on family life, work, friendship and leisure as spiritual disciplines, and on the home, workplace, neighborhood and creation as sacramental spaces. Banks et al.

GM 518 Introduction to Urban Studies. This course is designed to introduce students to the complexity of urban studies. Students will interact with professionals who are involved in urban life. Such persons will be guest lecturers and panelists who will integrate the nature of urban ministry, the minister as a person, and the spiritual disciplines as a foundation for ministry. Offered in Extended Education only as a one-quarter version of the three-quarter sequence GM503-504-505. M.Div. core: MINI (in Extended Education only).

GM 519 Christian Perspective on Popular Culture. A sociologically and theologically informed critique of the world view and values presented by film and television today, together with an estimation of their impact and the development of a proactive Christian response. Integration Seminar for School of Psychology students. Banks, J.O. Balswick

GM 520 Foundations for Spiritual Life. The maintenance of vital faith and personal devotion in the face of the pressures and problems of Christian service today, with a focus on prayer. M.Div. core: MINI (in Extended Education only).

GM 521 Christian Lifestyle. Authentic response to the gospel as it relates to attitudes toward people, material, leisure, economics, and the institutions to which we belong; current expressions of Christian lifestyle. Pannell

GM 525 Liberating the Laity Across Cultures. Explores on a biblical and historical basis contemporary models for developing the full potential and ministry of the people of God in the church and the world, in several cultural settings. M.Div. core: MINI (in Extended Education only). Banks

GM 526 Influential Lay Christian Thinkers. Explores the contribution of several 20th century lay theologians who grappled creatively with the challenges posed to Christianity by the modern world, and analyzes why they were such highly effective communicators with people inside and outside the church. Banks et al.

GM 540 History of the American Deaf Church and Culture. Provides students with an overview of the history of deaf people and their religious practices in America. Focuses on deaf people as a distinct cultural group, rather than a disabled group needing medical treatment. The personalities, events and achievements that shaped the Deaf Community and Deaf Church in America will be featured.

GM 541 Ministry with the Deaf. Introduces students to the need and possibilities of ministering to the deaf community. Surveys existing models of ministry to deaf people with emphasis given to the unique challenges of ministry to the diverse range of people who make up the Deaf Community.

GM 544 Ministry to the Urban Poor. This course should serve as a practical guide for urban ministry among the poor and homeless that is both compassionate and thoroughly rooted in the gospel. Instruct will focus on the comprehension of the biblical basis for urban ministry, the examination of the characteristics of the poor and the factors contributing to their deprivation, and the operations of social service programs in local communities.

GM 547 Christianity and Urban Culture. An overview of the biblical and theological basis for ministry in the urban setting. Students will also look at the impact of racism, class structure, ethnicity, culture, and the civic and religious structures which influence opportunities for ministry. Offered only at Fuller in Colorado for Young Life staff.

GM 552 Growing Asian-American Ministries. This course is designed to inform and equip the person to minister to the growing number of marginal Asian Americans who are beyond the reach of most existing churches.

GM 556 Korean Culture and Church. This course is a missiological survey and analysis of Korean churches within Korean culture. The purpose is to approach the study of Korean culture anthropologically in order to appreciate theological issues in Korean churches. It is designed for overseas Koreans and others who desire
to understand Korean felt needs and theological issues in Korean churches anywhere in the world.

GM 559 African-American Spirituality. Beginning with the religion of slaves, surveys the influence of African-American women, the music of the Black church, and the writings of poets and preachers upon African-American spirituality. Compares the themes of community, connectedness, and prayer in the lives and writings of Howard Thurman and Martin Luther King, Jr. and explores contemporary themes in African-American spirituality.

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

GM 568 La Iglesia y La Familia. A study of the sociocultural, psychological and spiritual dimensions of the Hispanic family and its relationship to the church. Prerequisite: Spanish. Taylor

GM 577 African-American Church and Community. Assists the seminary community in gaining a better understanding of the role of the pastor and the meaning and use of power in society.


GM 579 Preparando al Pueblo de Dios para el Ministerio. Explores the biblical, pedagogical, and cultural bases for lay formation in the Hispanic/Latino Church and provides students with skills for evaluating and choosing or designing a discipleship/lay leadership training program for use in his or her church. Taught in Spanish.

GM 586 Lay Leadership and Development Church Practicum. A supervised experience connected with a student’s work in a congregation in development of leadership skills in lay ministry. Prerequisite: CF565 or GMS525 or TH539. Banks/Staff

GM 587 Lay Leadership and Development World Practicum. A supervised experience connected with a student’s work in the marketplace in development of leadership skills in lay ministry. Prerequisite: CF565 or GMS525 or TH539. Banks/Staff

GM 588 Religion, Public Policy and Urban America. Helps students reflect on the meaning and direction of their public responsibility by examining the roles of local government and the church in the formation of public policy. Instructors will advance a theological-social-ethical framework for dealing with public policy and suggest goals in several areas of urban concern today.

GM 589 Introduction to Spiritual Theology. Examines the principles of spiritual formation as part of a coherent structure with special reference to the Asian context. Focuses on the theological basis of spiritual praxis rather than on practical tips with equal emphasis given to the individual and corporate aspects of the Christian life.

GM 590 Directed Study in General Ministry

Christian Higher Education (HE)

HE 505 Leadership and Character Development. This course takes a general look at leadership theory and practice from the light of spirituality and character formation. Additionally, the course looks at the practice of leadership with a focus on self insight, giftedness, personality and styles of leadership. Students produce personal mission statements that allow them to place their leadership contexts in perspective.

HE 507 Leadership and Diversity: Gender, Multicultural, and Ethnicity. This course will provide an overview of the different dimensions and sensitivities that frame the leadership context. Gender, multicultural and ethnicity issues will be explored in relationship to leadership style and practice. Students will be challenged to consider their own blocks to effective leadership in diverse settings. Patterson

HE 590 Directed Study in Christian Higher Education

Church Music (MU)

MU 502 Theology and Practice of Music and Worship. This course consists of a study of the place of music in the context of corporate worship, from a theological and practical point of view. This study is set in four wider contexts: a biblical, systematic theology of worship, a theology of the arts in general, a consideration of the place of music in contemporary Western culture, and recent developments in the use of music in the worship of non-Western churches.

MU 505 Music in Contemporary Worship. This course is a survey of the purpose and place of music in contemporary corporate worship. Worship practices in contemporary churches will be examined. Theological, historical, and cultural foundations for the wide variety of worship styles will be scrutinized. Biblical standards of worship and the use of music in worship will be explored.

MU 540 African-American Sacred Music Styles. This course is a study of the various facets of African-American sacred music styles and the social history that helped to shape them. Music literature will be reviewed and the ministry of African-American sacred music will be examined.

Pastoral Ministry and Theology (PM)


PM 501 Theology of Pastoral Care. Purposes and practices of shepherding as described in the Bible and in moral and systematic theology, with special emphasis upon the application of theology to specific pastoral problems. M.Div. core: MIN6.

PM 502 Ministry to the Dying and Bereaved. A study of the psychological and theological aspects of dying
and bereavement in relationship to the pastor, psychologist and layperson.

PM 503 Pastoral Theology. Theology of the ministry, theology and conduct of worship, liturgy, hymnody, parish responsibilities and procedures, church administration, community relations and ministerial ethics. M.Div. core: MIN6.


PM 511 Person and Practice of Ministry. Integrates the practice of ministry from spiritual, practical, and psychological perspectives. The focus of the course is on the person of the developing minister. M.Div. core: MIN6. Patterson et al.

PM 517 African-American Church Administration and Leadership. This course is designed to enhance the leadership and administrative skills of those who are called to lead Black congregations. M.Div. core: MIN6.

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: MIN6.

PM 527 Teología 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: MIN6.

PM 529 Pastoral Staff Relationships. Explores issues and roles involved in being on a pastoral staff. Examines personal assets and develops perspectives, philosophy of ministry, and offensive strategies for strengthening and surviving as a team. Gorman et al.

PM 580 Leadership Development. Introduces students to dimensions of leadership including character development, spirituality, styles of leadership, and organizational context, as well as theological and philosophical reflections on leadership. Offered only at Fuller in Colorado for Young Life staff.

PM 590 Directed Study in Pastoral Ministry and Theology

Preaching (PR)

PR 500 Homiletics. Both theological and practical questions about the nature of preaching are explored and discussed. A practicum element is an essential part of this course. Prerequisites: LG512 and NE502. M.Div. core: MIN2. Pannell, Shuster, DeChamplain

PR 501 African-American Preaching. Focuses on written and oral communication in the Black church, with particular attention to the preparation and delivery of sermons.

PR 502 Predicación Hispana. The nature, methods and channels of communication in contemporary preaching in relation to the nature, problems and perspectives of the Hispanic community. Prerequisite: Spanish. Font

PR 505 Advanced Preaching Seminar. An advanced course for those who have already shown special aptitude for the preaching ministry. Prerequisite: PR500. M.Div. core: MIN2. By invitation of professor only. Pannell, Shuster

PR 509 Evangelistic Preaching. A practicum utilizing the preaching models relevant for most types of evangelism today. Credit: 2 units. Prerequisite: PR500. M.Div. core: MIN2. Pannell

PR 511 Preaching Practicum. A practicum centered on student preaching with an emphasis on self and group assessment. The use of videotape will be offered. Course may be repeated once for credit. Credit: 2 units. Prerequisite: PR501.

PR 512 African-American 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.

PR 514 Making Doctrine Live. A practicum focusing on preaching on great doctrinal themes in ways that show their relevance for modern life. Credit: 2 units. Prerequisite: PR500. M.Div. core: MIN2. Shuster

PR 520 Preaching from [a specific biblical book]. A preaching practicum designed to give students experience in preaching as well as clarity how the preacher's exegetical work shapes and is expressed in the sermon. Students enrolled in this practicum must be enrolled at the same time in the appropriate Old Testament or New Testament course. Professors will facilitate integration of the tasks of exegesis and sermon preparation. Prerequisite: PR500. M.Div. core: MIN2. Shuster (with Biblical Division professor)

PR 590 Directed Study in Preaching.

Spirituality and Spiritual Direction (SP)

SP 501 The Spiritual Life. An introduction to the concepts and contents which underlie a mature spiritual life. The course will focus on developing a conceptual foundation for understanding and approaching the spiritual life, will identify and develop some of the major topics of the spiritual life and ask students to apply those topics to their own lives. It will also deal with the implications of these understandings for spiritual directors and for spiritual friendship. Limited to students admitted to the Spirituality/Spiritual Direction concentration. Patterson

SP 502 The Art of Spiritual Direction. This course offers an introduction to the principles and practice of spiritual direction, through a combination of lecture/
discussion of course readings, guest speakers who present a variety of approaches to direction and applied work. It is taken in conjunction with SP 584, 585, 586, Advanced Practicum in Spiritual Direction. Limited to students admitted to the Spirituality/Spiritual Direction concentration. Patterson

SP 581 Practicum in Spiritual Direction. A practicum course covering the application of the concepts of spiritual direction to field settings. To be taken in conjunction with SP 501 The Spiritual Life. Limited to students admitted to the Spirituality/Spiritual Direction concentration. Patterson

SP 582 Practicum in Spiritual Direction. A practicum course covering the application of the concepts of spiritual direction to field settings. To be taken in conjunction with SP 501 The Spiritual Life. Limited to students admitted to the Spirituality/Spiritual Direction concentration. Patterson

SP 583 Practicum in Spiritual Direction. A practicum course covering the application of the concepts of spiritual direction to field settings. To be taken in conjunction with SP 501 The Spiritual Life. Limited to students admitted to the Spirituality/Spiritual Direction concentration. Patterson

SP 584 Advanced Practicum in Spiritual Direction. An advanced practicum required of second-year students in the concentration in Spirituality/Spiritual Direction, taught in conjunction with SP502 The Art of Spiritual Direction, which applies the concepts in practicum settings. Students will do both individual and group spiritual direction. Limited to students admitted to the Spirituality/Spiritual Direction concentration. Patterson

SP 585 Practicum in Spiritual Direction. Continues the work of SP584. Limited to students admitted to the Spirituality/Spiritual Direction concentration. Patterson

SP 586 Advanced Practicum in Spiritual Direction. Continues the work of SP585. Limited to students admitted to the Spirituality/Spiritual Direction concentration. Patterson

Missions (TM)

TM 505 Multiculturalism Today. The purpose of this course is to explore the varied experiences of multiethnic, multicultural people groups, to learn from their historical journeys, and to develop cultural sensitivities. Initial foci for this study will center on the African-American, Hispanic American, Korean American, and Chinese American experiences. M.Div. core: MIN8. Wong with faculty team

TM 506 Contemporary Evangelism and Mission. Engages the student in the theology of evangelism and mission, the current discussions on the relationship between evangelism and social responsibility in mission, and the relationship between the gospel and culture in the church’s evangelistic task. Attention is given to motivating local congregations to participate in the evangelistic and missiological tasks. M.Div. core: MIN8. Pannell

NOTE: Several School of World Mission courses are also available for M.Div. core: MIN8. See the M.Div. core listing earlier in this section of the catalog for a list.

DOCTOR OF MINISTRY

The courses offered by the School of Theology in support of its Doctor of Ministry degree program may be found under that heading in the Continuing and Extended Education section of this catalog.

DOCTOR OF PHILOSOPHY AND MASTER OF THEOLOGY

Semitic Language Courses

For course descriptions of the following Semitic language classes, see the 500-level course listings under Biblical Language Studies.

LG 806 Advanced Hebrew (2 units)
LG 807 Advanced Hebrew Reading (2 or 4 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 833 Beginning Ugaritic (2 units)
LG 834 Advanced Ugaritic (2 units)
LG 835 Beginning Akkadian (2 units)
LG 836 Advanced Akkadian (2 units)
LG 837 Readings in Akkadian (2 units)
LG 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)

NT 801 New Testament Research Methods. This seminar focuses on the methods, the bibliographic resources and the cultural/historical contexts for advanced research in the New Testament; matters of writing, developing a thesis, constructing an argument, citation of sources and footnotes also receive attention. The various methods used in historical re-
search and their appropriate functions in New Testament studies are considered, including an overview of the current state of New Testament studies. Bibliographic resources are identified, used and evaluated. Selected, relevant primary source writings—Jewish (apocrypha, pseudepigrapha, Dead Sea Scrolls, Josephus, Philo, rabbinical texts), Greco-Roman (religious and philosophical texts; historical, political and cultural texts) and early Church (Apostolic Fathers, Justin Martyr, Nag Hammadi texts and other second century literature)—are read and evaluated for their use and importance in New Testament studies. The value and use of nonliterary sources (archaeology, papyri, coins) are also identified and discussed. Scholer


NT 820 Second Century Christian Literature. A study of the Apostolic Fathers, Justin Martyr, Melito, the Apocryphal New Testament, the Odes of Solomon, the early martyr acts, the Nag Hammadi literature, the Apologists, Irenaeus, Tertullian, Clement of Alexandria, and Hippolytus, with attention to Jewish-Christian relations, christology, church office and organization, church and society, and theological tensions and issues of authority. Scholer

OT 801 Old Testament Critical Approaches. A seminar devoted to the various approaches used in current scholarship and their value in elucidating the Old Testament. Allen

OT 885 The Old Testament as Theological Literature. Deals with the questions as to how the Christian can read the Old Testament and learn theology in so doing. Introduces the student to newer ways of reading the Old Testament using literary and canonical approaches to shed new light on the Old Testament and its relation to the New. F. Andersen

DIVISION OF THEOLOGY

CH 808 Historiography. Designed as a seminar for graduate students in the fields of church history, historical theology and systematic theology. The theory and method of historical study will be examined in order to facilitate graduate level scholarship. On the theoretical side, students will be asked to think through issues of form and structure, of pattern and meaning; to recognize a distinction between "fact" and interpretation, primary datum and derivative account. On the side of method, the course will endeavor to acquaint students with a wide variety of historical tools. In additions, the question of method in research, compilation and final formulation of historical and theological theses will be addressed with a view to aiding students in their work on dissertations and subsequent scholarly publications. Bradley

CH 853 Seminar on Calvin and Calvinism. An introduction to the thought of John Calvin in his sixteenth-century context by reading and analyzing his Institutes and other selected works. J. Thompson

CH 858 Contemporary Ecumenical Issues. This course will explore several of the critical issues which currently divide the church. Recent discussions on baptism, eucharist, ministry, sexuality, Mary, the meaning of apostolicity, and racism will be among the items reviewed. This course is designed to inform as well as look for ways past the critical impasse in some discussions. Roeck

CH 863 Evangelical Theology and History. A cross-disciplinary study of the historical roots, theological formulation and current practice of American evangelicalism. Bradley/Johnston

CH 879 Church in Modern Society. This course surveys pivotal crises in the Church and society since the Enlightenment, particularly in Britain and North America, with attention given to leading theories of secularization. Bradley

ET 832 Method for Concreteness in Christian Ethics. A systematic and comparative analysis of essential ingredients in an ethical method adequate for developing Christian character and grappling with concrete issues. An analytical model of essential ingredients will be used to compare representative methods in Christian ethics. Stassen

PH 808 Philosophical Methods Seminar. A survey of methods in philosophy, with special attention to their consequences for philosophy of religion. Murphy

PH 852 Methods in Philosophy. The aims of this course are, first, to familiarize students with changing conceptions of the nature of philosophy and a philosophy of methods since the beginning of the Modern period; and, second, to investigate the consequences of methodological changes for philosophy of religion, philosophical theology (i.e., theological method), and apologetics. In the historical section of the course, Cartesian rationalism, empiricist foundationalism, Kantian critical method, and Hegelian idealism are examined, followed by consideration of four current options: analytic philosophy, continental philosophy, pragmatism, and MacIntyre's tradition-constituted inquiry. Required of all CATS students in the areas of philosophical theology, philosophy of religion, and apologetics. Murphy

PH 870 Advanced Theology and Science Seminar. This course will examine the various ways in which the theory of evolution relates to Christian theology: doctrinal implications (creation, sin); ethical implications (sociobiology); worldview implications; conceptions of divine action. Reading material will be drawn largely from research in progress at the Vatican Observatory and the Center for Theology and the Natural Sciences; however, the content and direction of the course are open to shaping by the interests of students who enroll. Murphy

ST 830 Karl Barth and Evangelical Theology. This seminar is designed to introduce students to theological method by examining in depth the theological method and development of Karl Barth's theology. It will include an introduction to Barth's life and thought, examination of his method, central themes in his theology, critical response to Barth by representative American evangelical theologians, and a final appraisal of Barth's contribution to evangelical theol-
ogy. Selected portions from Barth’s *Church Dogmatics* will be discussed, dealing with God, election, covenant, reconciliation, ecclesiology, and ethics. R. Anderson

TH 805 Philosophical Theology Seminar II. Explores philosophically a crisis that affects all theologies; whether it is a crisis of faith, morals, or modes of thought is one of the issues to be explored. Is Christian faith reasonable? What about other religions? Can Christians explain suffering? These challenges require rethinking even our deepest convictions. The work is both historical and constructive. McClendon

TH 806 Theological Uses of Postmodern Philosophy. An examination of recent changes in English-language philosophy that provide valuable resources for rethinking such issues as the nature of apologetics, theological method, and theological language. Murphy

TH 827 Church, Society, and Cultures. Reexamines the typology of the relation between Christ and culture developed by H. Richard Niebuhr in his classic *Christ and Culture*, which has dominated the theological reflection on the topic for years, the goal being to enrich our understanding of how the church should relate to the multiplicity of rapidly changing cultures and sub-cultures in today’s world. Volf

TH 851 Baptist Theology and Its Roots. A full typology of Christian community recognizes, in addition to pure Protestant (i.e., Lutheran and Calvinist) and historic Catholic ecclesial types, a third that is neither of these nor a simple mixture of the two. This third type of church, often but not always named Baptist (or baptist), recurs in Christian history, but its characteristic theology often remains unexamined. By exploring examples, this seminar seeks the central features of Baptist (or baptist) theology. McClendon

TH 858 Method in Doctrine and Ethics. Discusses three main methods of critical or philosophical self-examination of Christian thought, attempting to show the strengths and weaknesses of the three with due emphasis upon the still-developing nonfoundationalist approach. McClendon

TH 861 Contemporary Christology. An examination of selected topics based on current literature. The focus of the seminar and the works selected change annually. Topic for Fall 1996: the synoptic miracle stories and their significance for the quest of the historical Jesus and contemporary christology. Brown

TH 887 Types of Christian Theology. Since the mid-twentieth century, Christian theology has taken new forms that break the old (liberal vs. conservative, mainline vs. fringe, Catholic vs. Protestant). This seminar will examine current types of Christian theology from the vantage point of a radical biblical perspective. McClendon

**DIVISION OF MINISTRY**

**EV 852 Conversion.** An advanced seminar which examines the phenomenon of conversion from seven different vantage points: the biblical, theological, historical, psychological, sociological, anthropological, and experiential (personal documents). The aim of the course is to understand better the process of Christian transformation by using the experience of conversion as an extended case study. Peace

**PM 856 The Shape of Practical Theology.** The seminar will introduce students to important recent studies of practical theology and examine its relation to other theological disciplines—especially biblical studies, systematic theology, and Christian ethics. It will also develop a model of practical theology that makes room for reflection of, by and for the people of God. The hermeneutical implications of a praxis-based theology of ministry will be considered, along with reflection upon the normative sources for practical theology that is engaged in God’s mission with the church and the world. A Trinitarian approach to spirituality, community, and vocation will form a vital part of these explorations. Banks

**Directed Readings and Independent Studies**

Students in the Ph.D. and Th.M. programs design their programs in conjunction with their mentor. The student and the professor whose specialty the student desires to pursue agree together to participate in a directed readings or independent studies course and decide on the contents and requirements of the course before the quarter of study begins. The student must make arrangements for the course with the CATS program administrator 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.
School of World Mission

Higher Education for Cross-Cultural Mission:
Its Character and Purpose
Globalized Missiological Education
Multilingual and Multidisciplinary Research and Publishing
Leadership in Missiology

Admission
Predoctoral Program

Degree Programs
Residence Requirements
Transfer Credit
Concentrations and Specializations
Missiological Integration Seminar
Master of Arts in Cross-Cultural Studies
Master of Arts in Intercultural Studies
Master of Theology in Intercultural Studies
Master of Theology in Chinese Ministry and Mission
Doctor of Ministry in Global Ministries
Doctor of Missiology
Doctor of Philosophy in Intercultural Studies
Doctor of Philosophy in Missiology

Special and Cooperative Programs
Certificate of Graduate Studies in Cross-Cultural Studies
Cross-Cultural Studies Program
Translation Program
Individualized Distance Learning Program
Program for Mission Executives
Global Research Institute

Curriculum

Courses of Study
School of World Mission Faculty
Course Descriptions
Behavioral Sciences (MB)
Church Growth (MC)
International Development (MD)
Mission History (MH)
Mission Integration (MI)
Leadership Training (ML)
Ministry (MM)
Urban Mission (MN)
Modern/Postmodern Culture (MP)
Religions (MR)
Translation (MS)
Mission Theology (MT)
We at the School of World Mission and Institute of Church Growth at Fuller Theological Seminary believe that we stand at a critical juncture of the missionary task. Everything in the past 200 years of modern missions has set the stage for a great harvest. Apart from some small ethnic groups in Oceania, Asia, Africa and Latin America, the “disciples of the peoples” (Matthew 28:19) remains to be done. The great populations of Earth—Hindus, Buddhists, Muslims, secularists, animists and nominal “Christians” in the West—have yet to accept Jesus Christ as Lord and Savior and become responsible members of his body and church. Today, God calls Christians of every continent and culture to the task of making Jesus Christ known, loved and believed in throughout the world. As evidence of his call, God grants remarkable responsiveness in many populations. The main task lies ahead, but a new factor has been introduced. Because of the rapidly growing non-Western Christian missionary movement, Christian mission is now the most international, interracial and intercultural movement in history. The School of World Mission aims to be a resource for this growing movement.

Furthermore, Christian mission today is being carried on in the midst of tremendous revolutionary changes affecting every aspect of human life. The guidelines and assumptions under which our ancestors labored have been swept away. Christian mission today has radically new ground on which to operate: advances in knowledge, changed political alignments, greatly increased control of nature, rise of churches in Asia, Africa and Latin America, lessening of ecclesiastical competition and hatred, rising religious relativism, the battle for justice, accelerating religious fundamentalist movements in all parts of the world’s major religions and a vastly accelerated secularization of life. Education for mission embraces a vast body of knowledge that must be understood if one is to be an effective missionary. Thus the School of World Mission aims to help prepare and supply missiological leadership by providing advanced graduate-level education for midcareer missionaries and mature international church and mission leaders and by preparing missionary candidates for their ministry in a new language and culture.

Globalized Missiological Education

The School of World Mission seeks to help prepare and supply missiological leadership by providing advanced graduate-level education for midcareer missionaries and mature international church and mission leaders and by preparing missionary candidates for their ministry in a new language and culture.

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

The faculty seeks to accomplish its purpose by developing degree programs and delivery systems that combine academic integrity, professional training and ministry maturation. These balanced delivery approaches include both resident and extension modes that integrate research and field ministry development. The study of mission embraces a vast body of knowledge from a wide range of disciplines. The well-prepared missionary should see it as an integrated whole. In presenting this area of study through experiential learning, lectures, reading and research two dangers are avoided: a frozen intellectual regimen removed from the fast-moving contemporary scene and a smorgasbord of “hot” transient emphases. Advanced education must be validated by advanced degrees in mission, yet the degree program must remain flexible enough to equip the people of God to meet the rapidly changing conditions of the modern world.

Multilingual and Multidisciplinary Research and Publishing

The School of World Mission seeks to facilitate multilingual and multidisciplinary missiological research to support the mission of the church. The school seeks to encourage and facilitate the publication of the findings of this research not only in English, but in the languages where the research is done.
Though the discipling of the nations is a chief and continuing goal of Christian mission, much remains to be discovered about how individuals and their specific societies are discipled and formed into reproductive, serving churches. In most lands, some churches have broken through to great growth and engaged in transformational service, but these examples are often unknown to other parts of the church. This vacuum in knowledge and training facilities handicaps the entire missionary enterprise.

To meet this need, therefore, the School of World Mission and Institute of Church Growth emphasizes multidisciplinary missiological research as an integral part of the education process. The approach to higher education emphasizes discovering and teaching new insights concerning the wholistic growth of churches in ways which remain biblically faithful and culturally appropriate.

Leadership in Missiology

The School of World Mission provides leadership in missiology by giving continuing leadership to the multiple disciplines in missiology and calling attention to the unfinished and complex task of bringing people to commitment to Jesus Christ as Lord and Savior.

A center concerned with training leaders must itself be willing, where it can, to provide leadership by challenging the church to undertake the mission to which God has called it, and by providing mission agencies with a theology and strategy of mission. The faculty of the School of World Mission seeks to do this by advocating and conducting research, writing books, speaking at conferences and encouraging the formation of mission structures that meet the demands of the missionary movement in the world. The School of World Mission also seeks to lead in providing missiological education to all who are qualified while reducing the time and place constraints. Thus the School of World Mission continues to implement new delivery systems through extended and continuing education.

ADMISSION

General standards for admission to any of the three schools of Fuller Theological Seminary may be found in the second section of this catalog.

The School of World Mission admits students to degree programs and to special courses designed for missionary candidates, missionaries and international church and mission leaders.

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.

Admission to the Master of Theology in Intercultural Studies or Doctor of Ministry in Global Ministries requires an accredited M.Div. or its equivalent with a 3.0 cumulative grade point average.

The Doctor of Missiology, the Doctor of Philosophy in Intercultural Studies and the Doctor of Philosophy in Mission Studies require 48 units of graduate level missiology with a 3.4 cumulative grade point average for the D.Miss. and a 3.7 for the Ph.D. programs. In addition, all applicants for a missiology or intercultural studies program must give evidence of graduate-level competence in research and writing, experience in significant cross-cultural communication of the Christian faith, significant full-time ministry experience appropriate to the field of research, and fluency in a second language appropriate to the field of research.

Applications for the Doctor of Missiology or the Ph.D. programs in missiology or intercultural studies are considered for admission only one time each year in a two-part process. Admission to Fuller Seminary must be completed by January 1. A School of World Mission doctoral application must be submitted by Wednesday of the second week in January. Applications are available from the School of World Mission Advising Office.

Applicants for the Master of Arts degrees, Master of Theology in Intercultural Studies, Doctor of Missiology, and Doctor of Ministry in Global Ministries whose native language is not English are required to have achieved a minimum score of 550 on the Test of English as a Foreign Language (TOEFL) prior to admission. Applicants to master’s-level programs with TOEFL scores between 500 and 549 who are otherwise qualified for admission may seek admission through Fuller’s English as a Second Language Program. Applicants for the Ph.D. programs in missiology or intercultural studies whose native language is not English are required to have achieved a minimum score of 580.
on the TOEFL prior to admission. A limited number of students may be admitted under one of the following classifications:

**Limited Enrollment Student:** one who is qualified for regular admission to an M.A. program but wants to take no more than five courses (20 units).

**Unclassified Student:** one who is academically qualified for admission to an M.A. program, wants to take an unlimited number of courses, but does not want to pursue a degree program.

**Special Student:** one who does not meet the academic requirements for regular admission, unclassified or limited graduate student status, but is at least thirty-five years of age and has had significant ministry experience.

**Visiting Student:** one who is currently enrolled as a student in good standing in the post-bachelor's level at another school, but wants to have transcript evidence of course work done at Fuller for transfer to another institution.

### Predoctoral Status

A Doctor of Missiology or Doctor of Philosophy applicant who has had at least twenty graduate level units of missiology, who has not met the other prerequisites (writing requirement, 48 units of graduate level missiology, core competencies in understanding the church and its expansion, culture and biblical foundations of mission), and who is not seeking a Master of Arts or Master of Theology degree from the School of World Mission may upon application to a doctoral program be admitted to predoctoral status.

Predoctoral status in the School of World Mission is designed as an institutionally recognized means by which one may complete the doctoral prerequisites. Acceptance into the predoctoral program, however, does not guarantee acceptance nor provide an acceptance priority into a doctoral program. In any case, no degree is granted in this program. Enrollment in this program is limited to one calendar year.

### DEGREE PROGRAMS

The School of World Mission offers degrees to prefield 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. International church leaders qualify through demonstrating their facility in English and evidencing significant ministry.

### Residence Requirements

Students in the Master of Arts in Cross-Cultural Studies (M.A. CCS) and Master of Arts in Intercultural Studies (M.A. ICS) programs and the Master of Theology in Intercultural Studies (Th.M. ICS) program are required to take a minimum of 48 units from the School of World Mission. These units may include missiology courses on the Pasadena campus, in Fuller’s Individualized Distance Learning Program, in independent studies done with School of World Mission regular or adjunct faculty, in School of World Mission extensions both in the U.S.A. and overseas, or through a writing project or thesis.

Students in the Doctor of Ministry in Global Ministries program must complete at least one 12-unit seminar on the Pasadena campus.

Students in the Doctor of Missiology (D.Miss.) and Ph.D. programs are expected to complete at least four tutorials, two research methods courses, and the dissertation with School of World Mission faculty.

With the flexible range of options for course work, possibilities to transfer credit into M.A. programs and the occasional granting of advanced standing for nontransferred postsecondary missiological teaching, opportunities for external tutorials in both the D.Miss. and Ph.D., a physical presence on the Pasadena campus is still required for each of these programs. The M.A. and Th.M. ICS programs require that a person spend at least two quarters on campus. The D.Miss. program similarly requires two quarters on campus including the participation in 18 doctoral seminar sessions. The Ph.D. program requires two and one-half quarters of physical presence including the participation in 25 doctoral seminar sessions.

### Transfer Credit

Given the requirement that one must take a minimum of 48 units of missiology from the School of World Mission in an M.A. CCS or M.A. ICS program, one may transfer a maximum of 48 units from another accredited seminary into an M.A. CCS or M.A. ICS program. A maximum of 24 units of advanced standing for post-secondary nontranscribed missiological teaching or translation may be considered. However, a maximum of 48 units of transfer credit and advanced standing may not be exceeded in an M.A. program.

Transfer credit is not accepted into the Th.M. ICS program except for the linguistics courses.
required in the translation concentration. Transfer credit is not accepted into either the D.Miss. or Ph.D. programs, and is normally not accepted into the D.Min. in Global Ministries.

Concentrations and Specializations

A concentration is an institutionally designed set of courses which address a given ministry arena. A specialization is a set of courses designed by the student to address his or her own ministry development needs in a sequential and integrated way. Concentrations available in the Master of Arts curriculum in intercultural studies or cross-cultural studies currently include anthropology, church growth, communication, contextualization, general missiology, history of missions, international development, Islamic studies, Judaic studies and Jewish evangelism, leadership, research in missiology, spiritual dynamics in mission, theology of mission, translation, and urban mission. Specializations may be arranged according to individual needs and interests utilizing the resources of all three schools of the seminary. Provision is made for field research practica and internships for credit.

Missiological Integration 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 (2 units each). The first 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 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.

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 cultures and worldviews 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, with some options in the School of Psychology, this degree program provides special preparation for future missionaries and others 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, 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 96 quarter units beyond the bachelor's degree, divided between the School of Theology and the School of World Mission as follows:

School of World Mission (56 units):
- Missiological Integration Seminar (4 units)
- Core Competencies (16 units)
  - Biblical Foundations of Mission
  - Anthropology
  - Church Growth or Historical Development of the Christian Movement
  - Language and Culture Learning
- Concentration (24 units)
- Electives (12 units)

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, Theology or Psychology General Electives (8 units)

The entire academic program of the M.A. CCS is expected to show continuity, sequence, and integration around the student's area of interest and calling for ministry, as well as the foundational missiological perspectives which characterize the School of World Mission.

Master of Arts in Intercultural Studies

This two-year program is designed to meet the need for midcareer training for missionaries and international church and mission leaders. Students seeking admission must meet the general standards for admission to the seminary (see the second section of this catalog), including a B.A. degree from an accredited institution, 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):
   - Biblical Foundations of Mission
   - Anthropology
   - Church Growth or Historical Development of the Christian Movement
4. Concentration (24 units)
5. Mission Electives (8 units)
6. General Electives (28 units)

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.

Master of Theology
in Intercultural Studies

The Th.M. in Intercultural Studies is a one-year program designed to help field missionaries and international church leaders acquire fundamental competence in the field of missiology. Students seeking admission to this program must have the M.Div. or equivalent degree from an accredited institution, must have completed three years of cross-cultural ministry and normally must have mastered a field language.

This program requires 40 units of graduate studies in missiology, and a thesis (8 units), all of which must be completed in the School of World Mission. The 40 units of course work are to be divided so as to include the following requirements:
1. The Missiological Integration Seminar (4 units).
2. Core competencies (12 units):
   - Biblical Foundations of Mission
   - Anthropology
   - Church Growth or Historical Development of the Christian Movement
3. Concentration (24 units)

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 consists of 192 quarter units, including the requirements for the M.Div. degree and the requirements for the Master of Theology in Intercultural Studies. Combining the resources of the School of Theology and the School of World Mission, the curriculum emphasizes solid biblical and theological foundations, bicultural perspective, contextualized ministry, holistic discipleship training, and supervised internship.

Doctoral Programs

Four doctoral programs are offered by the School of World Mission: the Doctor of Ministry in Global Ministries (D.Min. GM), 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.Min. in Global Ministries aims to equip a person for a higher level of competence than can be achieved in a foundational M.Div. program. It seeks to serve M.Div. graduates as well as those with advanced degrees, providing both with a way to upgrade and update their ministry perspectives in missiology.

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.

Applications for a doctoral program must have completed the prerequisites before their application will be considered. Applicants for a D.Miss. or Ph.D. program must have mastered a field language appropriate to their field of research, demonstrated research and graduate-level writing competence, completed 48 units of graduate level missiology, and satisfied the core competency requirements in the areas of the historic growth of the church, biblical foundations of mission, and cross-cultural sensitivity as developed in course work such as cultural anthropology. Applicants whose native language is not English are required to have achieved a minimum score of 550 (D.Miss.) or 580 (Ph.D.) on the TOEFL prior to admission.

Applications for the Doctor of Missiology or the Ph.D. programs in missiology or intercultural studies are considered for admission only one time each year. All applications must be received by Wednesday of the second week in January.

Doctor of Ministry in Global Ministries

The Doctor of Ministry in Global Ministries requires 40 units of missiology beyond the M.Div. and a ministry project (8 units) that makes a significant contribution to missiological practice. The D.Min. in Global Ministries is built around three 12-unit courses conducted in two-week sessions, one 4-unit ministry philosophy
course or independent study, and one 8-unit ministry project or dissertation. This program is designed to be completed in a three to seven year period while the candidate is involved fulltime in ministry. It is not intended to be a residential degree program. Further information about this program, including course descriptions, may be found under the Doctor of Ministry heading in the Continuing and Extended Education section of this catalog.

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.

The Doctor of Missiology program is built around four tutorials (8 units each), two methods courses (4 units each) and a dissertation (8 units). The tutorials may be done with the approval of the student’s doctoral guidance committee as either large independent studies or a combination of class work and independent studies under the supervision of a faculty tutor. In consultation with his or her mentor and the faculty tutor involved, a student may enroll in as many as three courses over the period of one academic year (at no additional cost and with no additional units of credit) to support each tutorial.

A student must have completed a 64-unit theological component consisting of 12 units of Old Testament studies, 20 units of New Testament studies, 12 units of church history, 12 units of theology, 4 units of ethics, and 4 units of philosophy from an accredited seminary before he or she may take the comprehensive exams and be promoted to doctoral candidacy or enroll for the doctoral dissertation. This work may have been taken prior to admission or may be taken at Fuller during the doctoral program.

Doctor of Philosophy
in Intercultural Studies or Missiology

The Ph.D. in Intercultural Studies or Missiology requires 56 units in missiology beyond the master’s level with a minimum grade point average of 3.7 and a dissertation (8 units) that makes a significant contribution to the field of missiology. Candidates must complete advanced studies in two major and two minor areas and pass comprehensive examinations. Candidates must demonstrate fluency in a field language appropriate to their field of research and competence in one or more research languages and/or other research skills (such as statistics). Based on their intended field of ministry, students may choose the nomenclature of their Ph.D. degree as Intercultural Studies or Missiology. The design of the program is the same in either case.

The School of World Mission Ph.D. program is built around six tutorials (8 units each), two methods courses (4 units each) and a dissertation (8 units). The tutorials may be done with the approval of the student’s doctoral guidance committee as either large independent studies or a combination of class work and independent studies under the supervision of a faculty tutor. A student may enroll in as many as three courses over the period of one academic year (at no additional cost and with no additional units of credit) to support each tutorial.

A student must have completed 48 units of biblical and theological studies from an accredited seminary before he or she may take the comprehensive exams and be promoted to doctoral candidacy or enroll for the doctoral dissertation. This work may have been taken prior to admission or may be taken at Fuller during the doctoral program.

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.

Certificate of Graduate Studies in Cross-Cultural Studies

Students may receive the certificate by completing 12 selected courses (48 units), including core competencies (16 units), a concentration (24 units), and two mission electives (8 units). This represents the equivalent of one year of full-time study. Further information is available from the School of World Mission Academic Advising Office.
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.

Translation Program

A concentration in translation is offered within the various programs. This program combines the resources of the School of World Mission, the School of Theology, and secular universities to equip students in biblical languages and exegesis, linguistics, translation theory, anthropology, missiology and communication theory.

A cooperative arrangement has been made with the University of Texas at Arlington (UTA) which allows for transfer of units between the two schools so long as they are applied to the translation emphasis and students abide by the catalog requirements of the institution which grants the degree. This arrangement may also be applied to a cooperative program between the University of Texas at Arlington and the Summer Institute of Linguistics, leading to an M.A. in linguistics from UTA.

Individualized Distance Learning Program

The Individualized Distance Learning Program (IDL), administered by Fuller’s Division of Continuing and Extended Education, is a flexible, self-directed program offering core courses from the School of Theology and School of World Mission which allow students to study when and where it is most convenient and at their own pace.

Students pursuing a master’s level degree in the School of World Mission may take up to six courses toward an M.A. or three courses toward a Th.M. Students in either school may use IDL courses to meet core or elective requirements subject to these limits. Students not pursuing a degree at Fuller may enroll in as many IDL courses as they like, but these limits will apply if they do enter a degree program. Other institutions may have their own limits on course work delivered in this manner. Students taking IDL classes with the intention of transferring units to other schools should check with those schools regarding their policies on credit earned by distance learning.

Individualized Distance Learning courses provide convenient part-time study while in a full-time job or ministry and can be taken for credit, or on a non-credit basis for personal development. Students can begin their study at any time. The media learning package for each course includes class lectures (on cassette and/or video tapes), the course study guide along with additional resources and required textbooks. The course professor or teaching assistant is available to assist students in their studies. Course assignments are returned to the IDL office for evaluation and grading. Depending on when they register, students residing in the United States have approximately six months to complete all assignments, and those outside the United States have approximately twelve months.

See the Continuing and Extended Education section of this Catalog for more information on Individualized Distance Learning through Fuller Seminary.

Program for Mission Executives

This special program enables mission executives without significant cross-cultural experience to study missiology at Fuller. Those who have been professionally involved in mission administration for a minimum of seven years may apply for a degree program without cross-cultural experience. Busy executives are encouraged to take advantage of the intensive courses taught throughout the summer as well as during the other three quarters.

Global Research Institute

The Global Research Institute was established at Fuller Seminary to provide a fellowship opportunity for scholars from the Two-Thirds World. Sponsored by the Schools of Theology and World Mission, the institute offers a place in which library resources, a quiet center for study, and interaction with Fuller faculty members and other scholarly colleagues enable scholars to carry out research and write texts and monographs on their own national churches and schools. See this heading in the School of Theology section of this catalog for further information.
In a wider sense, the School of World Mission curriculum consists of a combination of course work, reading and directed research tailored to fit an individual’s problems and opportunities. In a narrower sense, it consists of courses of study which develop a part of one of the following branches of learning which together make up the discipline of missiology:

- Anthropology, language learning, communication and sociology (MB)
- Church growth foundations and case studies (MC)
- International Development (MD)
- History of missions and church expansion (MH)
- Integration (MI)
- Leadership selection and training (ML)
- Ministry (MM)
- Urban Mission (MN)
- Missiology/Postmodern Culture (MP)
- The Christian mission vis-à-vis non-Christian religions (MR)
- Translation (MS)
- Theory and theology of mission (MT)

Great emphasis is placed on reading in all programs. Students at the graduate level are expected to glean the essence of many contributions to mission through books and other library and archival materials. The function of the professor is to guide, stimulate and provide supplementary summaries of knowledge particularly germane to the situation in one’s field of service. School of World Mission students come from such varied segments of the world’s vast population that only through wide reading in their field can they become truly educated.

### COURSES OF STUDY

In any given quarter, courses will be offered from among the following, depending on the availability of faculty and the composition of the student body. Course offerings and course descriptions are subject to change through normal academic processes.

The courses are numbered according to the following guidelines:

- **MB** Behavioral Sciences
- **MC** Church Growth
Timothy Kiho Park, Associate Professor of Asian Mission
Viggo B. Søgaard, Associate Professor of Communication
Hoover Wong, Associate Professor of Chinese Studies
Robert E. Freeman, Instructor in Distance Learning and Continuing Education
Judith Tiernsma Watson, Instructor in Urban Mission

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. Core Competency. Kraft, Shaw

MB 521 Theory of Anthropology. Examines the conceptualization of a wide variety of anthropological theories for insight and application to the effort of world mission. Prerequisite: MB520. Kraft, Shaw

MB 522 Social Anthropology. Study of principles of social anthropology, including social structures/networks, worldview, and economic concerns. Principles are applicable in urban and rural cultures. Shaw

MB 525 World View and World View Change. Study of the nature and functions of worldview and the dynamics of world view change. Special attention to Christian transformational change in world view. Prerequisite: MB520 or MR520. Kraft

MB 530 Language/Culture Learning and Mission. Skills are developed in language/culture learning techniques and in phonetics. Lectures and discussion focus on principles and perspectives for successful learning. Field work gives opportunity to test and refine skills. Foundational Course. Core Competency for CCS. Breasted

MB 534 Writing in Context. Designed to develop two-thirds world writers. Includes writing theory, research, and practical exercises. The focus is on writing nondiction feature articles. N. Thomas

MB 537 Radio in Christian Communication. Provides a thorough understanding of the radio medium and its unique possibilities to be used by the Church in evangelism and teaching. Søgaard

MB 540 Intercultural Communication. Principles and processes of communicating from one culture to another. Focus on the relevance of incarnation as the model for intercultural communication of the gospel. Foundational Course. Kraft

MB 541 Communication of Innovation. Study of principles underlying the effective introduction of innovation in a culture/subculture. Focus on the use of these principles to advocate acceptance of and growth in Christianity. Foundational Course. Kraft

MB 542 Communicating With Nonliterate. Study and application of principles of intercultural communication to reach effectively the nonliterate 70 percent of the world with Christian messages. Shaw, Søgaard

MB 544 Christian Communication Through Music. Past, present and prospective uses of music in communicating the gospel, in Christian worship and as a means of instruction in Christian life and belief. Focus on receptor-oriented use of music cross-culturally. King

MB 545 Communicating the Gospel: Principles and Strategies. God has demonstrated in the Scriptures that he knows how to communicate. This course works at the interface between that communicational demonstration of God and the understandings of contemporary communication theory to point to ways in which we can apply the insights derived from both to follow God's communicational example. Foundational Course. Kraft, Søgaard

MB 547 Media in Church and Missions. Study of media, media limitations and possibilities, and multimedia applications. Development of basic skills that will make strategy decisions possible. Søgaard

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. Søgaard

MB 560 Methods of Observing and Interpreting Culture. Designed to equip those working cross-culturally to discern and describe the structures of society and church. Techniques of interviewing, observing and documenting. Prerequisite: MB520. Shaw

MB 561 Introduction to Research Design. An introduction to research design with particular emphasis on producing a thesis/dissertation proposal. Attention will be given to each of the major components of a thesis (problem, review of the literature, methodology, findings and conclusions). Required for all D.Miss. and Ph.D. programs. Elliston

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

MB 583 Methods of Discovering Worldview. This course teaches various semantic-based analyses designed to help students develop an understanding of worldview. This understanding is then applied to developing a contextualized Christianity. Prerequisite: MB520. Shaw

MB 590 Research Project (M.A.). Guidance provided to those involved in research projects. Special attention paid to problems assigned by church or mission.

MB 591 Independent Study (M.A.). Reading, reporting and discussion, under faculty supervision, on topics of special interest or student weakness.

MB 595 Topics in Behavioral Sciences. Courses in topics such as educational anthropology, or the application of a particular anthropological theory to missiological understanding, culture change, etc.
MB 690 Thesis (Th.M.). Guidance provided to those writing theses. Special attention paid to problems assigned by church or mission.

MB 691 Independent Study (Th.M.). Reading, reporting and discussion, under faculty supervision, on topics of special interest or student weakness.

MB 700 Tutorial in Behavioral Sciences. Independent investigation under faculty supervision of topics of relevance to D.Miss. students preparing theses in a behavioral science area.

MB 701 Methods in Behavioral Sciences. Guidance in the methodology for researching topics related to the program and/or dissertation of D.Miss. students.

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

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

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

MB 890 Dissertation (Ph.D.). Guidance provided to Ph.D. candidates engaged in writing dissertations.

Church Growth (MC)

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

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. Core Competency. Wagner, Gibbs

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. Foundational Course. Wagner

MC 523 Leading Large Churches. Study of the nature, characteristics, development, strategies and organization of local congregations with growing memberships, including the issues raised by critics. Special emphasis is placed on the world's largest evangelical congregations. Deiros

MC 525 Starting and Multiplying New Churches. A basic orientation to the biblical, theological, sociological and practical dimensions of starting new churches, primarily focused on the United States. Considerable field research is required. Logan

MC 526 Dynamics of Church Planting Movements. Analyzes what is involved in developing a comprehensive regional or national church planting strategy. Topics include strategic intercession, cultivating commitment to a church planting vision, mobilizing and coaching church planters, and multiplying congregations through parent churches. Logan

MC 528 New Church Development. Networks students with cutting edge church planting information and tools and equips planters to develop a strategic plan on involving key lay leaders, developing new church support systems for pastors and starting and leading the new church development process. Attendance at a three-day workshop is required. Logan

MC 530 Theology of Church Growth. A treatment of the biblical and theological presuppositions of the Church Growth Movement, including the issues raised by critics. Theological implications affecting world evangelization are discussed. Foundational Course. Prerequisite: MC520. Van Engen

MC 532 Evangelizing Nominal Christians. Examines the complex problem of nominality in the individual, the institutional church and society, and its impact of urbanization, secularization and pluralism. Gibbs

MC 533 Applied Church Growth. Applies the main principles of church growth in order to explore their practical outworking in the local church context. Topics addressed include motivational and equipping leadership, strengthening the 'vital signs', diagnosing and dealing with growth retarding factors, leadership expectations of church traditions, management, structuring and planning for growth. Gibbs

MC 543 Church Growth Within Traditional Denominations. Identifies common characteristics of churches inside mainline denominations which are experiencing healthy growth within their cultural context, their creative response to the missionary challenge, leadership patterns, management of change, and outreach strategies. Gibbs

MC 545 Churches of the New Apostolic Paradigm. Studies churches that are a part of the phenomenon of what many are calling "the new apostolic paradigm." In the 1990s this is the most rapidly growing type of Christian church on virtually every continent. Issues to be examined: name, focus, structure, worship, prayer, financing, outreach and power ministries. Wagner

MC 550 The Ministry of Healing in World Evangelization. The role of supernatural power, healing, signs and wonders, and the miraculous in missions in the individual and sociologically 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. Foundational Course. Wagner

MC 552 Spiritual Approaches for World Evangelization. Study of emerging spiritual approaches to evangelizing unreached peoples on the world's most
unevangelized regions. Visiting experts will participate. Wagner

MC 553 Praying With Power. The worldwide prayer movement has grown to a magnitude unprecedented in Christian history. This course will introduce students to the various dimensions of the contemporary prayer movement, including practical applications for the local church. Wagner


MC 575 Empowering Leaders Through Mentoring. Explores how empowering takes place through the mentoring process, and focuses on building critical mentoring skills including listening and the art of asking questions, appropriate use of authority in mentoring, mentoring for character development, and other mentoring applications for empowering pastors, church planters, and lay leaders. Attendance at a three day workshop is required. Logan

MC582 Dynamics of Church Growth in the Majority World. A critical analysis of those factors (historical, cultural, sociological, psychological, spiritual) that help us to understand the impressive growth of evangelical congregations in the Majority World today. Deiros

MC 583 Cross-Cultural Church Planting. A study of the planting and development of missionary churches into self-governing, self-supporting and self-propagating indigenous churches. Park

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

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. Current issues in the field of church growth not included in other courses are presented, discussed, and researched.

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 Tutorial in Church Growth. Independent investigation under faculty supervision of topics related to the program and/or dissertation of D.Miss. students.

MC 701 Methods in Church Growth. Guidance in the methodology for researching topics related to the program and/or dissertation of D. Miss. students.

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

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

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

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

International Development (MD)

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

MD 531 Facilitating Holistic Community Development. Examines the basic tasks and skills of a project coordinator in participatory development, with specific applications to selected example areas, such as health care or participatory evaluation. Hoke

MD 533 Participatory Project Planning and Management. Examines theory and practice of participatory processes in church-based holistic development activity. Plans with community members rather than for them in group process. Hoke, Cookingham

MD 540 Biblical Basis for Holistic Ministry. Focus on establishing a strong biblical foundation for Christian development. Discussions of social justice, planned change, the local church, and ethics. Hoke, Christian

MD 570 Practicum in International Community Development.

MD 590 Research Project (M.A.). Guidance provided to those involved in research projects. Special attention paid to problems assigned by church or mission.

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

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

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

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

MD 695 Topics in International Development. Current issues in the field of development not included in other courses are presented, discussed, and researched.

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

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

MD 700 Tutorial in International Development. Independent investigation under faculty supervision of topics related to the program and/or dissertation of D.Miss. students.

MD 701 Methods in International Development. Guidance in the methodology for researching topics related to the program and/or dissertation of D.Miss. students.

MD 701 Methods in International Development. Guidance in the methodology for researching topics related to the program and/or dissertation of D.Miss. students.
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. Optional Core Competency. Pierson

MH 521 History and Theology of Evangelical Awakenings. Study of the revivals and awakenings in both Western and non-Western countries which have been the dynamic behind much missionary expansion and social improvement. Pierson.

MH 525 History of Missiology in the Modern Period. Traces the development of mission studies since 1800 in relation to the mission movement, with special attention to leading theorists and attempts to formulate a theoretical framework for mission policy and practice. Shenk

MH 531 Doing Christian History. Examines the issues of thinking historically in researching and writing Christian history. Special attention will focus on the problems and issues of the preservation of source materials and the imperative of working within a global perspective. Deiros, Shenk

MH 532 Patterns in Mission for the 21st Century. Examines the new patterns, partnerships, and challenges in mission as we move into the new century. Person

MH 541 Mission History of the Korean Church. traces the missionary movement of the Korean church to the present as a major contemporary world mission. Park

MH 580 Chinese Experience in North America. An overview of the historical migration and experiences of the Chinese in North America from 1856 to the present. The Chinese mindset during the early years is compared to the mindset of immigrants today. Wong

MH 590 Research Project (M.A.). Guidance provided to those involved in research projects. Special attention paid to problems assigned by church or mission.

MH 591 Independent Study (M.A.). Reading, reporting and discussion on historical topics at the M.A. level, under faculty supervision.

Mission Integration (MI)

MI 520 Missiological Integration Seminar I. Assists students to select and/or design a study program which will serve their ministry development needs for mission service. Credit: 2 units. Required of all M.A. and Th.M. students. J. Clinton, Trebesch

MI 521 Missiological Integration Seminar II. Assists students to bring an integrative closure to their whole study program. Credit: 2 units. Required of all M.A. and Th.M. students. Prerequisite: MI520. Elliston, Trebesch

MI 591 Independent Study (M.A.). Reading, reporting and discussion on mission integration topics at the M.A. level, under faculty supervision.

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

Leadership Training (ML)

MI 581 Key Issues for Emerging Leaders. A study of leadership selection processes, including development phases, process items, spheres of influence, spiritual authority, and leadership principles. Focuses on a biblical case study and missionary case study to illustrate theory. R.W. Clinton
ML 512 Church-Based Leadership Development. Surveys the kind of leadership development which normally occurs in the context of the local church, and provides a set of curricular perspectives for both selecting and applying an appropriate set of leadership development approaches for a given congregational setting. Elliston, Hoke

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 Giftedness in Leaders. An indepth 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 career theory to suggest creation of structures through which gifts can operate. Suggests convergence as a major goal for level 4 and 5 leaders. Prerequisite: Significant ministry experience. R.W. Clinton

ML 523 Mentoring. Conducts an indepth 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 524 Focused Lives. Examines ministry theory and philosophical concepts. Analysis of historical mentors and personal application of learned principles. Focus on developing a personal philosophy of ministry. Prerequisite: ML530 or permission of instructor. J. Clinton

ML 530 Lifelong Development. Gives a biblical basis for the study of leadership selection processes. Identifies patterns such as time lines, development phases, process items, idealized time line, convergence, gift mix, spheres of influence, spiritual authority, and leadership principles, all in the context of study of actual biblical, historical and present-day leaders. Prerequisite: Significant ministry experience. Foundational Course. Clinton

ML 534 Value Based Leadership in the Old Testament. Assesses various leadership perspectives in the Old Testament using several study methods. Focuses on cross-culturally applicable leadership principles. Clinton

ML 536 Value Based Leadership in the New Testament. Examines New Testament perspectives on leadership elements and styles, philosophical models, mentoring, change dynamics, etc. Studies Peter, John, and Paul as leaders. Clinton

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

ML 545 Developing Leaders for Urban Ministries. Equips professional church leaders and designated instructors with parachurch organizations to plan and design programs to train volunteer Christian leaders to minister effectively in a multicultural urban setting. 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 572 Practicum in Leadership. A followup to other leadership courses, for the purpose of integrating leadership mission theory with practical experience. Credit: 2 or 4 units.

ML 578 Focusing Leaders. Helps pastors and leaders to develop an intentional strategy to clarify their own ministry direction and gifting, and then lead their church into its unique calling and giftedness. Attendance at a three-day workshop is required. Hoke

ML 579 Focusing Your Church. Examines eight essential elements of church growth that are crucial for a church in urban post-modern settings - biblical purpose, values, vision, target group(s), ministry model, goals, plan, and leadership development - as well as the process of leading change into a church's existing systems. Attendance at a three day workshop is required. Hoke

ML 580 Focusing Your Ministry. A study for senior church leadership to enhance the church's key ministry systems and local and global missions outreach. Elements of church growth include: communicating vision, reproducing cell groups, celebrative worship, evangelism outreach, gift based mobilizing of laity, decentralizing pastoral care, and relevant programing and structure. Attendance at a three day workshop is required. Hoke

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

ML 591 Independent Study (M.A.). Reading, reporting and discussion on leadership selection and training at the M.A. level, under faculty supervision.

ML 595 Topics in Leadership. Current issues in the field of leadership selection and training not included in other courses are presented, discussed, and researched.

ML 690 Thesis (Th.M.). Guidance provided to those involved in writing theses. Special attention paid to problems assigned by church or mission.

ML 691 Independent Study (Th.M.). Reading, reporting and discussion on leadership selection and training at the Th.M. level, under faculty supervision.

ML 700 Tutorial in Leadership. Independent investigation under faculty supervision of topics of relevance
to Doctor of Missiology students preparing dissertations in leadership areas.

ML 701 Methods in Leadership. Guidance in the methodology for researching topics related to the program and/or dissertation of D.Miss. students.

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

ML 800 Tutorial in Leadership. Investigation under supervision of topics related to the program and/or dissertation of Ph.D. students.

ML 801 Methods in Leadership. Guidance in the methodology for researching topics related to the program and/or dissertation of Ph.D. students.

ML 890 Dissertation (Ph.D.). Guidance provided to Ph.D. candidates engaged in writing dissertations.

Ministry (MM)

MM 520 Ministry in the Chinese Church. Considers the student’s transfer from the seminary into the par­torate, the cross-cultural adjustment, and the early beginnings of ministry. Includes the diagnostic means of understanding the congregation. Wong

MM 523 Chinese Ministry: Theology and Practice. 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 524 Contemporary Issues of the Chinese Church. Deals with contemporary issues in the Chinese Church, such as traditional patriarchal authority and communal decision making versus Western individualism. Wong

MM 530 Multicultural Care and Counseling. Helps students understand their own culture and develop cross-cultural counseling skills. Hertig

MM 531 Ethnicity, Class, Gender, and Mission. Examines how ethnicity, class, and gender issues shape our society and how they challenge the mission of our churches. Hertig

MM 536 Mission Education in the Local Church. Studies the role of the local church in cross-cultural missions. Helps integrate mission into the educational ministries of children, youth, and adults.


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

MM 544 Prayer Ministry for Cross-Cultural Workers. Teaches theory and practice of lay counseling in deep-level healing. Focuses on spiritual, emotional, and physical freedom to Westerners and non-Westerners ministering cross-culturally. Kraft

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 567 Family in Cross-Cultural Setting. Studies family dynamics when facing a second culture, stress factors, assimilation, and accommodation. Explores family’s role in cultural transmission. Hertig

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 571 Developing a Korean Mission Theology. Studies the growing role of Korean missionaries in world mission and ways to develop biblical, cultural, and theological themes for Korean missiology. Taught in Korean. 1m


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. Wong

MM 590 Research Project (M.A.). Guidance provided to those involved in research projects. Special attention paid to problems assigned by church or mission. Wong

MM 591 Independent Study (M.A.). Reading, reporting and discussion in some area of ministry and mission at the M.A. level, under faculty supervision.

MM 595 Topics in Ministry and Mission. Current issues in the field of ministry and mission not included in other courses are presented, discussed, and researched.

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

MM 691 Independent Study (Th.M.). Reading, reporting and discussion on ministry and mission at the Th.M. level, under faculty supervision.

MM 700 Tutorial in Ministry and Mission. Independent investigation under faculty supervision of topics related to the program and/or dissertation of D.Miss. students.
MM 701 Methods in Ministry and Mission. Guidance in the methodology for researching topics related to the program and/or dissertation of D.Miss. students.

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

MM 800 Tutorial in Ministry and Mission. Investigation under supervision of topics related to the program and/or dissertation of Ph.D. students.

MM 801 Methods in Ministry and Mission. Guidance in the methodology for researching topics related to the program and/or dissertation of Ph.D. students.

MM 890 Dissertation (Ph.D.). Guidance provided to Ph.D. candidates engaged in writing dissertations.

Urban Mission (MN)

MN 520 Foundations of Urban Mission. Designed as a traveling seminar in urban mission. Exposure experiences will confront the participant with a wide range of contextual dynamics and an equal range of ministry responses. Foundational Course. Tiersma Watson

MN 522 Urban Intercultural Ministry. Addresses the challenges and opportunities of Christian ministers engaged in communicating and living out the gospel in an urban, multicultural context. The combined study of communication principles and processes with anthropology will equip leaders to effectively incarnate the gospel to urban cultural groups. Stone

MN 523 Christian Ministry and Urban Social Problems. An analysis of the task of ministry viewed from the perspective of urban sociology. Attention is devoted to the pressing social problems of the city and to the cults that exist in modern urban centers.

MN 527 Understanding Poverty. Seeks to examine the present theories of poverty and develop alternative parameters for a holistic analysis of poverty. The course will deal with both theories and grass root level reflections. Christian

MN 528 Empowerment of the Poor. A study of the challenge that faces the church in a world marked by poverty, marginalization, exploitation, abuse, and injustice. An inter-disciplinary inquiry into the challenges of poverty and the missiological response of the local church. Christian

MN 529 Spirituality and Urban Mission. Designed to assist those who seek to understand and develop a spirituality that is both sustained within and foundational for urban mission. Our stories, the biblical story and the stories of the city will invite us to develop a spirituality that includes mental, emotional, social and spiritual dynamics. Tiersma Watson / Nation

MN 532 Exegeting the City: The Urban Landscape as Text. Explores the development of a “hermeneutic” for understanding the built environment as a means to engage the city and enhance ministry opportunities. Special attention will focus on field observation as an analytical and interpretive tool for ministry. Stone

MN 535 Economic Development in the City. The course examines urban community economic development from a Christian perspective, focusing particularly on the promise and potential of the role of the Church in promoting and facilitating economic change among the poor. Hoke/Power

MN 540 Church Planting in the Urban Context. An exploration of how churches grow in an urban world, using the Apostle Paul’s mission paradigm and a holistic approach. Wolf

MN 550 Urban Religious Movements. Designed to introduce the student to a wide variety of religious groups indigenous to the city. Combines sociological and missiological perspectives with the purpose of assisting the student in more fully understanding the nature of urban religious experience and in developing relevant models for urban ministry.

MN 560 The City in Theological Perspective. Assists students to reflect theologically on the challenges and opportunities of the urban context and on Christian ministry carried out in that context by exposing them to a variety of contemporary theological perspectives, assisting them in developing a method of reflecting theologically on urban life. Stone.

MN 570 Urban Community Analysis and Organizing. Explores the role of the urban church in understanding and transforming its community through the mobilization of community resources. Areas of interest include: developing skills for effective outreach, strategic planning, networking, coalition building, organizing for action, leadership development, and creating community in the city. Stone

MN 571 Urban Organizational and Ministry Development. Examines non-profit organizational structures and methods of effective program development. Topics to be discussed include concepts of strategic planning, developing a mission statement, organizational assessment, proposal writing, budgeting, networking. Stone

MN 572 Practicum in Urban Mission. A followup to other urban courses, for the purpose of integrating urban mission theory with practical experience. Tiersma Watson

MN 573 Spirituality and Leadership Development Practicum - Part I. Encourages integration of academic, social, emotional, physical, and spiritual dimensions of living and ministering in the city. Emphasizes the development of strong personal habits in the spiritual disciplines, self-renewal, and interpersonal leadership. Twenty hours a week of supervised urban ministry field experience required. Stone

MN 574 Spirituality and Leadership Development Practicum Part II. Emphasizes the development of leadership skills for effective ministry in an urban context. Close attention is given to communication skills, time management, maintaining a balance of work and rest, networking, delegating, planning, and methods of evaluation. Prerequisite: MN573. Stone
MN 575 Spirituality and Leadership Development Practicum Part III. Develops the student's ability to integrate theology and ministry by concentrating on the development of a deliberate and sustained method for theological reflection on ministry and by assisting the student in formulating, writing, and defending his or her own personal philosophy of urban ministry. Twenty-five hours per week of supervised urban ministry field experience is required. Prerequisite: MN 574. Stone

MN 576 Incarnation and Mission Among the World's Urban Poor. The principles of self denial, sacrifice and service in order to bring the Kingdom of God and justice to the poor, and to gain intimacy with the Lord, will be studied. Participants will engage in practical experience projects and interviews among the poor. Brewster

MN 590 Research Project (M.A.). Guidance provided to those involved in research projects. Special attention paid to problems assigned by church or mission.

MN 591 Independent Study (M.A.). Reading, reporting and discussion in some area of urban mission at the M.A. level, under faculty supervision.

MN 595 Topics in Urban Mission. Current issues in the field not included in other courses are presented, discussed, and researched.

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

MN 691 Independent Study (Th.M.). Reading, reporting and discussion on urban mission at the Th.M. level, under faculty supervision.

MN 700 Tutorial in Urban Mission. Independent investigation under faculty supervision of topics related to the program and/or dissertation of D.Miss. students.

MN 701 Methods in Urban Mission. Guidance in the methodology for researching topics related to the program and/or dissertation of D.Miss. students.

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

MN 800 Tutorial in Urban Mission. Investigation under supervision of topics related to the program and/or dissertation of Ph.D. students.

MN 801 Methods in Urban Mission. Guidance in the methodology for researching topics related to the program and/or dissertation of Ph.D. students.

MN 890 Dissertation (Ph.D.). Guidance provided to Ph.D. candidates engaged in writing dissertations.

Modern/Postmodern Culture (MP)

MP 520 Mission to Modern/Postmodern Culture. Explores what a missionary encounter with modern/postmodern culture would entail. A missiological approach will be used to analyze the culture of modernity/postmodernity in terms of its controlling plausibility structures as a starting point for missionary response. Shenk

MP 521 Mission to Modern/Postmodern Culture: The Human Factor. Examines the preoccupation of modern society with self. Will provide students with the tools for understanding the historical development of the self in modern culture, and develop a biblically-based missiological perspective on mission to this culture. Prerequisite: MP 520 or permission of instructor. Shenk

MP 522 Mission to Modern/Postmodern Culture: Intellectual and Religious Dimensions. Analyzes approaches and models of missionary witness that engage the critical intellectual, and religious issues of modern/postmodern culture. Prerequisite: MP 520 or permission of instructor. Shenk

MP 590 Research Project (M.A.). Guidance provided to those involved in research projects. Special attention paid to problems assigned by church or mission.

MP 591 Independent Study (M.A.). Reading, reporting and discussion on modern/postmodern culture issues at the M.A. level, under faculty supervision.

MP 595 Topics in Modern/Postmodern Culture. Current issues in the field of modern/postmodern culture not included in other courses are presented, discussed, and researched.

MP 690 Thesis (Th.M.). Guidance provided to those involved in writing theses. Special attention paid to problems assigned by church or mission.

MP 691 Independent Study (Th.M.). Reading, reporting and discussion on modern/postmodern culture issues at the Th.M. level, under faculty supervision.

MP 700 Tutorial in Modern/Postmodern Culture. Independent investigation under faculty supervision of topics of relevance to Doctor of Missiology students preparing dissertations on modern/postmodern cultural issues.

MP 701 Methods in Modern/Postmodern Culture. Guidance in the methodology for researching topics related to the program and/or dissertation of D.Miss. students.

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

MP 800 Tutorial in Modern/Postmodern Culture. Investigation under supervision of topics related to the program and/or dissertation of Ph.D. students.

MP 801 Methods in Modern/Postmodern Culture. Guidance in the methodology for researching topics related to the program and/or dissertation of Ph.D. students.

MP 890 Dissertation (Ph.D.). Guidance provided to Ph.D. candidates engaged in writing dissertations.
Religions (MR)


MR 526 Jewish Evangelism. Through consideration of key Old Testament prophecies the course will equip both those in Jewish mission work and those who desire to witness to Jewish people they encounter. It will provide an understanding of how Jewish people view the Gospel and how an approach can best be made. Robinson.

MR 528 Rashi and the Torah. Rabbi Solomon Isaac’s (Rashi) contribution to the interpretation of the first five books of the Hebrew Bible have had a profound effect on the understanding of Scripture for both Jews and Christians. Attention will be given to Rashi’s method of Bible study, his treatment of texts traditionally understood as messianic and his influence on issues related to biblical ethics to better facilitate dialogue and mission.

MR 529 The Jewish Prayer Book Viewed from a Missiological Perspective. Examines the history, structure, and theology of the Jewish prayer book and facilitates use of it for a mission and/or Messianic congregation. Dauermann

MR 530 Judaism and Christianity. Affirms the Jewish roots of biblical faith, and studies Jewish history, the Holocaust, the State of Israel, Jewish evangelism, etc. Glasser

MR 531 Jewish History, Literature and Thought of the Second Temple Period. Designed to acquaint the student with a thousand year period of Jewish history and the Jewish literature of this period, a period which included New Testament history and literature.

MR 532 Jewish History, Literature and Thought of the Medieval Period. This course is designed to give the student a working knowledge of Jewish history during the Middle Ages (650-1650 CE), with an emphasis upon the flow of that history in relationship to events outside the Jewish community.

MR 533 Jewish History, Literature and Thought of the Modern Period. This course is designed to introduce the student to the social, political and religious aspects of modern Judaism from the seventeenth to the twentieth centuries.

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 537 Heritage of Deuteronomy for Missions and Ministry. Study of the mission of Israel as observed in Deuteronomy. Focus on Jewish mission work. Robinson, Glasser

MR 538 Jewish Evangelism Practicum I. Glaser

MR 539 Jewish Evangelism Practicum II. Glaser

MR 543 Hinduism and Christian Witness. The class gives an overview of the Hindu World and Christian evangelization attempts in the past and present and evaluates the possibilities which exist for reaching Hindus. Hedlund.

MR 544 Asian Church Issues from an Evangelical Perspective. Addresses the current state of the Church in Asia from Japan to India. Major issues to be treated include: Asian contextual theological issues, contemporary Asian missions, the Asian Church’s response to social responsibility and leadership development. Ro

MR 550 Introduction to Islam. An overview of Muslim faith and practice, with special attention to comparisons with Christianity, varieties 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. Foundational Course. 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. Foundations Course. 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. Love

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. Foundational Course. Woodberry

MR 556 Current Trends in Islam. Examines the basic beliefs and practices that inspire and guide Islamic revival today. Issues to be addressed include the impact of colonialism, Western ideas, independence and petrodollars, the response to these stimuli and their implications for Christian witness. Prerequisite: MR 550 or equivalent. Woodberry

MR 557 Women in Islam. An examination of the identity and role of women in historic and contempo-
rary Islam as revealed by the Qur'an and Hadith and throughout society, covering various cultural contexts.

MR 558 Theological Issues in Islam and Christianity. Examines and responds to the theological challenge which Islam presents to Christians with its missionary and political outcomes. *McCarry, Woolberry*

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

MR 590 Research Project (M.A.). Guidance provided to those involved in research projects. Special attention paid to problems assigned by church or mission.

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

MR 595 Topics in Religions. Current issues in the field of religions not included in other courses are presented, discussed, and researched.

MR 690 Thesis (Th.M.). Guidance provided to those involved in writing theses. Special attention paid to problems assigned by church or mission.

MR 691 Independent Study (Th.M.). Reading, reporting and discussion on topics in religions at the Th.M. level, under faculty supervision.

MR 700 Tutorial on Religions. Independent investigation under faculty supervision of topics of relevance to Doctor of Missiology students preparing dissertations in the area of religions.

MR 701 Methods in Religions. Guidance in the methodology for researching topics related to the program and/or dissertation of D.Miss. students.

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

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

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


Translation (MS)

MS 520 Foundations of Translation. Basic theory and practice of translation within a communications framework focusing on pretranslation needs: linguistic, cultural, semantic and exegetical. *Foundational Course. Shaw*

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

MS 540 Theory of Translation. This course seeks to examine translation theory and its relevance to technical and biblical translation. Issues such as communication theory, relevance theory, literary genre, style and discourse, lexical and thematic diversity, semantic structures and propositionalization will be considered. *Shaw*

MS 542 Theological Factors in 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 followup. *Prerequisites: MT520 and MS520. Shaw, Van Engen*

MS 550 Cultural Factors in Translation. Study of specific problems raised by characteristics of the cultural matrices of the source text, receptor populations and translators. *Prerequisite: MS520, MS520 or equivalent. Shaw*

MS 560 Translation Evangelism and the Church. Ways in which Bible and Christian literature translation can affect church growth including evangelism, contextualization and the avoidance of nominalism. *Shaw*

MS 565 Training National Translators. Considers learning and teaching styles, receptor-oriented needs, biblical background knowledge, cross-cultural communication styles, and curriculum design. *Rountree, 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 research projects. Special attention paid to problems assigned by church or mission.

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

MS 595 Topics in Translation. Various courses and seminars with attention given to translation problems in specific languages or cultures or specific linguistic, cultural or theoretical problems.

MS 690 Thesis (Th.M.). Guidance provided to those involved in writing theses. Special attention paid to problems assigned by church or mission.

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

MS 700 Tutorial in Translation. Independent investigation under faculty supervision of topics of relevance to D.Miss. students preparing theses in a translation area.
MS 701 Methods in Translation. Guidance in the methodology for researching topics related to the program and/or dissertation of D.Miss. students.

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

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

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

MS 890 Dissertation (Ph.D.). Guidance provided to Ph.D. candidates engaged in writing dissertations.

Mission Theology (MT)


MT 520 Biblical Foundations of Mission. Review of perspectives in both Old and New Testaments on the mission of the people of God touching the nations, under the rubric of the Kingdom of God. Foundational Course. Core Competency. Van Engen

MT 521 Pauline Theology and the Mission Church. The principles of Paul in planting and nurturing cross-cultural churches, evaluating contemporary mission practice in the light of Paul. Foundational Course. Gilliland

MT 522 Local Congregation as Mission. Seeks to stimulate reflection and creativity concerning the church from both sociological and theological points of view. Looks at both the minimal center of what may be called "Church" and the maximal limits of what may genuinely be included as legitimate arenas of "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 revolution of rising expectations throughout the world. Serves as optional prerequisite for MT700 and MT800. Prerequisite: MT520. Shenk, Van Engen

MT 537 Theologizing in Mission. Introduces students to the skills of doing theology in search of biblical truth, in relation to a broad range of complex issues involved in missiology. Serves as optional prerequisite for MT700 and MT800. Prerequisite: MT520. Van Engen

MT 540 Missiological Issues: The Church in the City. A presentation of the nature, shape, and missiological orientation of the church in the city. The course seeks to foster reflection, new insights, onsite observation, and creative vision for the way the church might be reshaped and reoriented in order to be missiologically viable in the cities of today's world. Van Engen, Derros

MT 541 Theology and Practice of Mission Among the Urban Poor. Develops a story-based theological framework around the Kingdom of God theme in developing holistic poor peoples' churches. Grigg

MT 542 Theology for Urban Mission. Utilizes a narrative methodology for examining the complexity of the urban scene, the context, and the examination of biblical themes for an urban missiology. Prerequisite: MN520. Van Engen, Tietsma Watson

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, transformation. Prerequisite: MB520. Kraft

MT 590 Research Project (M.A.). Guidance provided to those involved in research projects. Special attention paid to problems assigned by church or mission.

MT 591 Independent Study (M.A.). Reading, reporting and discussion on mission theology at the M.A. level, under faculty supervision.

MT 595 Topics in Mission Theology. Current issues in the field not presented in other courses.

MT 690 Thesis (Th.M.). Guidance provided to those involved in writing theses. Special attention paid to problems assigned by church or mission.

MT 691 Independent Study (Th.M.). Reading, reporting and discussion on mission theology at the Th.M. level, under faculty supervision.

MT 700 Tutorial in Mission Theology. Independent investigation under faculty supervision of topics of relevance to D.Miss. students preparing theses in theology of mission. Prerequisite: MT530 or MT537.

MT 701 Methods in Mission Theology. Guidance in the methodology for researching topics related to the program and/or dissertation of D.Miss. students.

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

MT 800 Tutorial in Mission Theology. Investigation under supervision of topics related to the program.
and/or dissertation of Ph.D. students. **Prerequisite:** MT530 or MT537

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

**MT 890 Dissertation (Ph.D.).** Guidance provided to Ph.D. candidates engaged in writing dissertations.
Degree Programs and Accreditation

The Graduate School of Psychology comprises two divisions, the Division of Clinical Psychology and the Division of Marriage and Family. The Division of Clinical Psychology offers two degree programs, the Doctor of Philosophy (Ph.D.) and the Doctor of Psychology (Psy.D.). Both are approved (professionally accredited) by the American Psychological Association (APA).

The Division of Marriage and Family offers several degrees: the Master of Science (M.S.) in marital and family therapy, 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.

Mission Statement

The Graduate School of Psychology, in embracing the broader mission of the Christian church to minister to the spiritual, moral, emotional, relational, and health needs of people throughout the world, seeks to prepare men and women as distinctive scholars and practitioners whose scientific and therapeutic endeavors are formed by a deep understanding of both the human sciences and the Christian faith.

Goals

The primary goals of the Graduate School of Psychology are:

1. To train qualified Christian persons to function as competent practitioners in the field of mental health.
2. To foster the formation of a theological understanding of the human condition and to provide an educational environment for the study of the integration of the human sciences and the Christian faith.
3. To provide opportunities for faculty and students to engage in scholarship and research into the biopsychosocial and spiritual bases of human behavior and to apply this research and scholarship wherever they may serve.
4. To strengthen marriage and family life by researching and developing strategies for family life education, and the treatment and prevention of marital and family dysfunction, at a time when the erosion of these components of society is of great concern to the church and community at large.
5. To assist the seminary in fulfilling its mission to the church throughout the world by seeking to supplement the theological education of all its students and graduates and other Christian leaders with appropriate psychological, sociological, and educational knowledge that can alleviate human suffering and build healthier families, churches, and communities.
6. To offer continuing and extended education to professionals in various health fields that will aid in improving the spiritual, moral, and mental health of society.

Student Life

Close bonds develop between students as they progress through the program. Informal gatherings are opportunities for developing relationships and for taking advantage of the many recreational and cultural opportunities to be found in Pasadena and the greater Los Angeles area. Small fellowship groups are formed each fall for incoming students who wish to participate. Students represent a diversity of geographical, denominational, ethnic and educational backgrounds. Opportunities are provided for spouses to participate in many of the activities of their partner’s graduate education. This may include small groups, lectures and social activities.

Students are strongly encouraged (but not required) to take advantage of opportunities for personal, psychological and spiritual growth while progressing through the program. A list of clinical psychologists in the area who are willing to see students at a reduced rate is available at the front desk of the School of Psychology offices.

Psychology Graduate Union

Students in the School of Psychology have an opportunity to become actively involved in decision-making and administrative processes. All students in the School are members of the Psychology Graduate Union. The purpose of this organization is to represent members in all matters affecting student life, and to afford members the experience of serving their peers and the school in the area of academic and professional concerns.

Responsible for all affairs related to the Graduate Union is an executive cabinet com-
posed of the cabinets of the Clinical Psychology Division and the Marriage and Family Division. The Clinical Psychology Division cabinet is composed of a copresident, secretary, multicultural concerns coordinator, Women’s Concerns Committee representative, internship liaison, Theology Graduate Union representative, professional liaison, social events coordinator, two student representatives to the faculty, as well as a representative from each year in each degree program in the division. The Marriage and Family Division cabinet is composed of a president, the secretary-treasurer (who serves both cabinets), a representative from each year in each degree program in the division, as well as the ethnic resource coordinator, women’s resource coordinator, professional liaison, and social events coordinator.

The Clinical Psychology Division cabinet publishes weekly cabinet notes. It sponsors a short-term emergency loan fund and the annual Travis Awards for Predissertation Study of Issues Relating to the Integration of Psychology and Religion. The Marriage and Family Division cabinet publishes a monthly newsletter, and the Marriage and Family Division president publishes a periodic newsletter. The executive cabinet (combined divisions) provides students making professional presentations with small honoraria, and provides short-term emergency loans. It also holds quarterly social events for the membership, and plans the annual Gene Pfrimmer Memorial Softball Game.

Psychology Graduate Union members also have an opportunity to serve as members of various planning, administrative and evaluation committees. Such involvement gives students experience in administrative work and the chance to share in policy-making. The two faculty representatives and the president are members of the faculty policy-making body, with full responsibilities and privileges. Two students represent psychology students on the All University Student Council. Other students serve on the library, clinical psychology curriculum, admissions, and spiritual life committees, as well as on numerous ad hoc committees. In every instance students serving on committees in the program have full voting rights. Students may serve without vote on dissertation committees for other students; it is the student’s option to serve and the candidate’s option to select.

The active participation of the Psychology Graduate Union in the decision-making processes of the program means that students are deeply involved in the recruitment, evaluation, retention and release of faculty. Students compose extensive course evaluations of the professor’s sensitivity to issues related to women, ethnic minorities and religious dimensions.
also serves on the admissions committee as a full member in their respective division.

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.

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.

For students who are not able to support their education in one of the above ways, limited grant-in-aid is available. It should be stressed that this assistance is minimal, and students are required to provide for the greater portion of their own living expenses and educational costs.

Financial aid application forms may be obtained from the Office of the Associate Dean for Clinical Psychology following admission.

For eligible students, loans through government and commercial sources are available in amounts up to $18,500 per year, and may be applied for through the Seminary’s Financial Aid Office. Applicants are encouraged to explore opportunities for financial aid available in their states of residence prior to matriculation.

Administrative, clinical, research and teaching assistantships are provided to the extent they are available. The Psychological Center provides the largest number of assistantships; it provided partial support for 50 students during 1994-95. The Travis Institute provided partial support for 8 students during this same year.

The Seminary’s Office of Career Services assists 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 situations is the lack of regularly scheduled supervision provided by the setting. In order to ensure that students not engage in employment which is incompatible with the degree training program, the faculty has established the policy outlined below:

Students must obtain the approval of their director of clinical training before accepting employment in any setting in which the student will be carrying out any of the functions which are normally performed by clinical psychologists or marital and family therapists and for which the student is in training within Fuller’s degree programs.

The clinical psychology student must obtain a written commitment from the prospective employer stating that the employer will provide not less than one hour a week of individual supervision from a licensed clinical psychologist throughout the student’s term of employment.

The marital and family therapy student must also obtain a written commitment from the prospective employer stating that the employer will provide not less than one hour a week of individual supervision from a licensed marriage, family, child counselor, a licensed clinical psychologist or a board-certified psychiatrist throughout the student’s term of employment.

In either case, the employer will pay for this supervision. This written agreement must be accepted by the appropriate director of clinical training prior to the job’s beginning.

Community Resources

Because of Fuller’s fortunate location in a major metropolitan area, students have continuous access to a wide variety of lectures, symposia and workshops presented by nationally and internationally renowned figures in the fields of psychology and marriage and family. Extensive library holdings and major research and clinical facilities in the area provide resources which supplement those provided in the School of Psychology. Distinguished psychologists, family therapists and other leaders in the mental health professions speak on an occasional basis to students and faculty. In addition, students are encouraged to join professional organizations and attend their conventions.
DIVISION OF CLINICAL PSYCHOLOGY

Character and Purpose

The Division of Clinical 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 understand human nature. Some of these impressions have come through self-reflective consciousness, creative and artistic expression, religious experience and philosophical thought.

The distinctiveness of the School of Psychology lies in its attempt to integrate these fields in theory, research and practice. Through a series of didactic, experiential and reflective endeavors, theology and psychology are related. Students are encouraged to reflect on their own appropriation of faith (intrapersonal integration) and to determine how the data of both disciplines can be combined (conceptual integration). Further, support is given to research efforts to assess the interconnections of faith and behavior (experimental integration) and to the mutual sharing of insights with others in related vocations such as the ministry (interprofessional integration). Most importantly, students are trained in the melding of psychology and theology in clinical practice (professional integration).

Faculty members hold the view that integration at any level is a profitable endeavor. They communicate a view of people as having been created in the image of God, with an abiding concern for their relationship to Jesus Christ. They convey the conviction that resources exist which transcend their own. They attempt to model in teaching and living the unique combination of sincere faith and clinical excellence which the School espouses.

The needs of contemporary society are creating new and challenging roles for clinical psychologists. The School of Psychology believes it is both the opportunity and the responsibility of the church and society to be involved in this training. Graduates of this program are qualified to serve in both the church and the wider community. As clinical psychologists they serve on hospital staffs, in private practice, in church-sponsored counseling centers, and as faculty members in higher education.

Admission

General standards for admission to any of the three schools of Fuller Theological Seminary are described in the second section of this catalog.

Admission to the Ph.D. or Psy.D. programs in clinical psychology of the School of Psychology requires that a student have earned the B.A. degree from an academically accredited institution. Admission to these programs is very competitive. The entering student in the fall of 1996 had a median grade point average of 3.71, and the median score on the Graduate Record Examination was 1180 (verbal and quantitative). Applicants whose GRE scores (verbal and quantitative combined) are below 1000, or whose psychology GPA is less than 3.0, are seldom competitive unless their background suggests a nonacademic reason for the low scores.

The undergraduate major is most useful when it is in the social and behavioral sciences. A minimum of six courses in basic psychology (including subjects such as abnormal, developmental, experimental, physiological and social
psychology, statistics, tests and measures, 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, 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 contacting 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 semifinalists 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, usually the first two Fridays of March, and in major metropolitan areas in the United States usually during the first half of March. No interview fee is charged, but personal transportation costs are 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 usually makes his or her selections based on common areas of research and clinical interest.

Each year some students are admitted by the school at large. Such students usually do not receive notice of their academic advisor assignment until they arrive on campus.

Doctor of Psychology applicants are reviewed in the same way as Ph.D. applicants, including personal interviews. The selection process differs slightly in that normally they are admitted as a class by approval of the entire faculty.

**Faculty Advisors**

The professor/student relationship is viewed as a mutual commitment. The professor makes a commitment to train each student to the doctoral level and expects a reciprocal commitment from the student to work hard and long enough to reach what is considered to be doctoral quality.

Each Ph.D. student will be assigned individually to a faculty advisor, to facilitate the research mentoring necessary for the master’s level research as well as the Ph.D. dissertation. The Psy.D. students are usually assigned in a group (or groups), following a cohort model, to one faculty advisor, thus facilitating better opportunities for team efforts in the Psy.D. dissertation process.

**CURRICULUM**

The Division of Clinical Psychology has adopted the scientist-practitioner model for its Ph.D. program, and the practitioner/evaluator model for its Psy.D. program. These models assume that training in clinical psychology includes a broad and up-to-date knowledge of general psychology, experiences and supervision in research, psychological assessment (interviewing, observation, testing), psychological intervention, personal growth and integration, and communication of information. The faculty represent a wide range of clinical approaches, which are represented throughout the curriculum.

The graduate course of study normally spans a period of six years for the Ph.D. program and five years for the Psy.D. program. Students may select up to but no more than 16 units of course work per quarter, with the core of the curriculum scheduled during Fall, Winter, and Spring Quarters. Each curriculum is divided into four parts: general psychology, research and evaluation, clinical psychology, and theology/integration.

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Part I: General Psychology

The core curriculum of general psychology provides the student with a solid grounding in the literature of general psychology. These specific courses are numbered PG800-859. Ph.D. and Psy.D. students take 26 units of general psychology. This total includes the following required first- and second-year courses:

- PG 800 History and Systems of Psychology (4)
- PG 843 Psychopathology (4)
- PG 855 Introduction to Assessment and Psychometrics (4)
- PG 834 Multicultural Issues in Clinical Psychology (2)
- PG 846 Life-Span Development (4)

Ph.D. students must select an additional 22 units of general psychology. Psy.D. students must select an additional 20 units of general psychology. These units can be selected from courses numbered PG800-859.

Each student must demonstrate competence in four content areas of general psychology: biological bases of behavior, the cognitive-affective bases of behavior, the social bases of behavior, and individual bases of behavior. Such competence can be established 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 these four areas listed below. Each student is responsible to ensure his or her compliance with this requirement.

- Biological bases of behavior: PG810-819
- Cognitive-affective bases of behavior: PG820-829
- Social bases of behavior: PG830-839
- Individual behavior: PG840-849

Comprehensive Examination. One of the assumptions underlying these programs is that a person earning a doctoral degree in clinical psychology should have a broadly based foundation in the concepts, theories, data, and methods of general psychology. Students are expected to reach a superior level of mastery of general psychology, which is operationally defined by the faculty as a score of 650 on the Psychology Subject Test of the Graduate Record Examination (GRE). This requirement must be met before a student may apply for an internship. After this score is earned, students may substitute clinical psychology seminars (PC830-838) for general psychology electives. Students may substitute only clinical seminars actually taken after passing the comprehensive examination requirement.

Students who take the GRE prior to admission to the program may submit their previous scores of 650 or higher as long as these are valid. Transcripts of such scores must be sent directly from the Educational Testing Service to the Office of the Associate Dean for Clinical Psychology. In recognition of the fact that the literature of general psychology changes rapidly, the validity of a 650 score on the Psychology Subject Test of the GRE will only be recognized for seven years. Students who have not graduated by that time must retake the GRE Psychology Subject Test and obtain a score of 650 or higher.

Students are encouraged to take the GRE at the earliest possible date after completing their basic general psychology course work. A student may take the examination at any of the national testing centers designated by the Educational Testing Service. All costs of this examination are the responsibility of the student. Although students may take the examination as often as necessary to obtain a passing score, any failing performance will be reviewed by the faculty in order to recommend better strategies of preparation for the exam. Repeated failures may lead to a faculty recommendation that the student terminate graduate studies.

Part II: Research and Evaluation

The curricula for both degree programs include a series of foundational courses and team experiences in research and evaluation. These consist of:

- 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 853 Program Evaluation (4) (Psy.D. only)
- PG 856 Research Colloquium (2)

Research training involves three overlapping components: classroom instruction, apprenticeship, and faculty modeling. First, a thorough program of classroom instruction (PG850-PG854) lays a foundation of knowledge. For Ph.D. students, this introduction culminates in the planning and execution of a master's-level research project under the supervision of the faculty advisor. The Psy.D. student learns to critique research methods and to conduct program evaluations. All students are exposed to research through the Research Colloquia. Second, students are continually involved with research as apprentices, through participation in research teams and close supervision of the master's research project, and the independent research involved with the dissertation. Third, students are expected to benefit from faculty models and colloquium speakers. Each faculty member is engaged in an ongoing program of research and
strives through the association with students to communicate the model of the scientist-practitioner or practitioner-evaluator.

Master's Research Project. Each Ph.D. student must complete a master's research project prior to beginning the dissertation. Credit for the master's project may be earned by registering for PG857 Individual Research or PG808 Independent Readings. The amount of credit earned is based directly on the amount of time spent working on the research project.

Dissertation. Each Ph.D. student earns 32 quarter hours of dissertation units (PG900) in completing the dissertation. Each Psy.D. student earns 8 to 16 quarter hours of dissertation units (PG902) Dissertations are prepared in accordance with the dissertation guidelines adopted by the faculty and available from the campus bookstore.

Research Teams and Research Colloquia. All doctoral students are encouraged to participate in research teams. Psychology research colloquia, involving lectures by distinguished research psychologists, are presented three times each quarter. Each student in the Ph.D. or Psy.D. programs is required to attend 18 of the 27 colloquia offered during the student's first three years in the program. Students will be asked to sign in at each colloquium, and the student will receive 2 units of credit by registering for PG856 Research Colloquium during the Spring or Summer Quarter of the third year.

Part III: Clinical Psychology

The clinical psychology curriculum follows the guidelines set by the Committee on Accreditation of the American Psychological Association, and also makes available courses required for licensure in California. The curriculum introduces each student to a broad sweep of target populations through clinical course work, practicum placements, and supervised field training (clerkship and internship) in various approved settings. Target groups for assessment and intervention include normals, psychiatric inpatients and outpatients, the physically handicapped, the developmentally disabled, minority groups, and other populations. Students also gain experience with a wide range of major assessment techniques, including behavioral observation and description, diagnostic interviewing, objective and projective testing, and specialized testing techniques such as neuropsychological assessment.

Each Ph.D. student will complete 138 units in clinical psychology. Each Psy.D. student will complete 154 units in clinical psychology. The required curriculum is summarized below. The remaining quarter hours must be selected from elective clinical seminars (course numbers PC830-838).

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>PC 803</td>
<td>Legal and Ethical Issues (2)</td>
</tr>
<tr>
<td>PC 804</td>
<td>Test Administration (2)</td>
</tr>
<tr>
<td>PC 805</td>
<td>Report Writing (2)</td>
</tr>
<tr>
<td>PC 800</td>
<td>Clinical Foundations I (2)</td>
</tr>
<tr>
<td>PC 801</td>
<td>Clinical Foundations II (2)</td>
</tr>
<tr>
<td>PC 802</td>
<td>Clinical Foundations III (2)</td>
</tr>
<tr>
<td>PC 810</td>
<td>Clinical Psychology A—Adult (4)</td>
</tr>
<tr>
<td>PC 811</td>
<td>Clinical Psychology B—Gerontology (4)</td>
</tr>
<tr>
<td>PC 812</td>
<td>Clinical Psychology C—Consultation/Community (4)</td>
</tr>
<tr>
<td>PC 813</td>
<td>Clinical Psychology D—Child (4)</td>
</tr>
<tr>
<td>PC 814</td>
<td>Clinical Psychology E—Adolescent (4)</td>
</tr>
<tr>
<td>PC 815</td>
<td>Clinical Psychology F—Family (4)</td>
</tr>
<tr>
<td>PC 816</td>
<td>Program Administration (4) (Psy.D. only)</td>
</tr>
<tr>
<td>PC 817</td>
<td>Marketing Professional Services (2) (Psy.D. only)</td>
</tr>
<tr>
<td>PC 820</td>
<td>Ph.D. Practicum I (2-2-2)</td>
</tr>
<tr>
<td>PC 821</td>
<td>Ph.D. Practicum II (2-2-2)</td>
</tr>
<tr>
<td>PC 822</td>
<td>Psy.D. Practicum I (2-2-2)</td>
</tr>
<tr>
<td>PC 823</td>
<td>Psy.D. Practicum II (2-2-2)</td>
</tr>
<tr>
<td>PC 824</td>
<td>Ph.D. Clerkship (4-4-4)</td>
</tr>
<tr>
<td>PC 825</td>
<td>Psy.D. Clerkship (4-4-4)</td>
</tr>
<tr>
<td>PC 840</td>
<td>Pre-Internship (4-4-4)</td>
</tr>
<tr>
<td>PC 841</td>
<td>Ph.D. Internship (12-12-12-12)</td>
</tr>
<tr>
<td>PC 842</td>
<td>Psy.D. Internship (16-16-16-16)</td>
</tr>
</tbody>
</table>

Clinical Psychology Sequence (PC800-PC825). All doctoral students, regardless of their background, are required to complete the designated clinical sequence. These courses are to be taken in the order listed, with the final quarter to be completed before the student begins a clerkship. The only exception is for students who have been granted advanced standing by the faculty based on an advanced degree in theology or psychology and demonstrated competence.

Students must select their remaining clinical units from elective clinical seminars (PC830-839). Psy.D. students may also select PG844 Psychopathology Seminar.

Field Training. The Psychological Center of the Graduate School of Psychology offers clinical training opportunities to many students in clinical psychology, especially during the early years of training. Students are also placed in other clinical facilities throughout the Los Angeles area for their clerkships, and internship placements are made throughout the country, especially for those students who have finished their dissertation research.

Practicum. Practicum training takes place during the third year of the program, and introduces the student to the wide array of profession.
sional activities basic to the practice of clinical psychology. Psy.D. students have a twelve-month placement, divided into six-month rotations. Ph.D. students have a nine-month placement. Students spend six hours per week in client contact, supervision groups, staff meetings, and paperwork.

Clerkship. Students enroll in and contract for 12 hours of clerkship per week for twelve months, for a total of 600 hours for the year, to earn 4 units of credit per quarter. This usually begins Summer Quarter following the third year. Prior to the clerkship, students must have completed 72 quarter units of psychology at the graduate level and must have completed the clinical sequence with no holds.

Internship. The internship consists of a minimum of 40 hours per week for twelve months, for a total of at least 1,900 hours for the year, earning 16 units per quarter for a total of 64 units. Psy.D. students take the internship their fifth year. Ph.D. students take the internship during their sixth year. Sixteen units of pre-internship are required of Ph.D. students during their fifth year.

Before being allowed to apply for an internship, students must have advanced to doctoral candidacy and have completed the dissertation proposal colloquium. Before commencing the internship, a student must have successfully completed the clerkship. It is the student’s responsibility to ensure that their field training meets the requirements of the state in which they wish to be licensed.

Clinical Evaluation. The evaluation of a student’s clinical competency is a continuing process which extends to the end of the internship year. The evaluation process is designed to ensure that the student is thoroughly prepared to: 1) practice as a skilled clinical psychologist and 2) pass crucial post-doctoral examinations such as those required for licensure and certification. Facility in the integration of psychology and theology and awareness of gender, ethnic and sociocultural issues are to be evaluated in all four phases described below. Further details may be found in the Clinical Psychology Division Student Handbook. The clinical curriculum is designed so that all clinical evaluation requirements may be met by satisfactory completion of required courses, practica, clerkship, and internship. The student will be provided with a checklist of items to be signed off by course instructors and clinical supervisors.

Phase I: Assessment Evaluation. This phase involves a standardized contract designed to demonstrate that the student is knowledgeable in the professional areas of 1) ethics, 2) law, 3) professional literature, and 4) current professional problems and issues. Competency will be determined by obtaining passing grades in the relevant required courses (PC800 – PC803 Clinical Foundations I – III and PC803 Legal and Ethical Issues) and relevant components of the clinical sequence and field training. This phase should be completed by the end of the clerkship year (prior to commencing the internship).

Phase II: Clinical Intervention Evaluation. In this phase, the student must demonstrate ability to: 1) understand presenting problems; 2) gather information regarding personal history, interpersonal relationships, and present functioning; 3) summarize and synthesize psychodiagnostic data; 4) state diagnostic impressions; 5) formulate treatment goals; 6) apply relevant research to treatment planning and therapeutic process; 7) engage in effective interventions; and 8) evaluate the progress made in therapy. These elements are included in the clinical sequence, practicum, and clerkship. This phase is to be completed prior to the internship year.

Phase IV: Final Clinical Examination. In this phase, the student must demonstrate clinical competency appropriate for an entry-level professional. Satisfactory completion of an APA-approved internship satisfies this requirement. A student whose internship is not APA-approved must register for PC845 Clinical Evaluation and design an individual contract. A brief written report of the student’s understanding of integration issues is also required.

Personal Growth of Students. Two components of the training program focus on enhancing the sensitivity of the future clinical psychologist. First, there is intensive supervision of all clinical work, which includes a focus on the student’s personality as it interacts with the personality of the client. Second, doctoral students are encouraged to participate in individual, marital, group, or family therapy. Students interested in psychotherapy are provided a list of therapists willing to see students at a reduced fee. Psychotherapy may also be recommended by the faculty after its annual evaluation of students.
Part IV: Theology and Integration

The uniqueness of Fuller’s doctoral programs lies in their emphasis on relationships between psychology and theology. Each doctoral student must complete a minimum of 76 quarter hours in theology and integration. The following theology units have been determined jointly by the School of Psychology and the School of Theology:

- Biblical studies courses (6)
- Theology/church history courses (6)
- Ministry courses (2)
- Integration seminars (4)
- Interdisciplinary course (1)

Upon completion of these requirements, students receive the Master of Arts in Christian Leadership, with a concentration in Integrative Studies, from the School of Theology. Students who choose to take additional courses can earn the Master of Arts in Theology or the Master of Divinity (M.Div.) degree.

General Integration Curriculum. Students are encouraged to take integration seminars for their electives, but may choose electives from the School of Theology curriculum or School of World Mission courses that are available to the seminary at large.

The integration curriculum includes three types of courses, which are generally team-taught by faculty of the Schools of Psychology and Theology or World Mission.

The Introductory Seminar (PI800) must be taken prior to any other integration seminar. It lays the theoretical and philosophical foundations for contemporary expressions of integration.

The Integration Symposium (PI801) is offered in conjunction with the annual Integration Symposium lecture series.

Topical Integration Seminars (PI802) are offered regularly. These focus on current topics of special interest to the field of integration.

Typical Progress

The following table lists program requirements, the number of required units each year, units available each year to be used for electives, and a recommended schedule for completing discretionary components of the program. Individual courses required each year are identified in the course descriptions. Considerable variation within this scheme is possible. It assumes that students take courses during the Summer Quarter to complete all requirements in the allotted time.

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 (Ph.D. 24, Psy.D. 24)
  - Clinical sequence courses
  - Report Writing
  - Clinical Practica
  - Foundational Course

Units Available/Recommendations (Ph.D. 40, Psy.D. 34)
  - General psychology courses
  - Theology courses
  - Integration seminars
  - Completion of master’s project (Ph.D. only)
  - Successful completion of the comprehensive examination

Third Year

- Required Units (Ph.D. 20, Psy.D. 28)
  - Clinical sequence courses
  - Clinical practica
  - Marketing Professional Services (Psy.D. only)
  - Program Administration (Psy.D. only)
  - Research Colloquia

Units Available/Recommendations (Ph.D. 44, Psy.D. 30)
  - Clinical and general psychology courses
  - Theology courses
  - Integration seminars
  - Completion of master’s project (Ph.D. only)
  - Successful completion of the comprehensive examination

Fourth Year

- Required Units (16)
  - Clerkship
  - Clinical Evaluation, Phases I and 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 course work
Continued work on dissertation

Fifth Year (Psy.D. students)
Required Units (64)
Internship
Completion of doctoral project
Clinical Evaluation, Phases III and 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

GENERAL ACADEMIC ISSUES

Registration

Registration is the student’s responsibility. If in a given quarter a student fails to register, that student will receive a letter from the Associate Dean for Clinical Psychology. Failure to respond to the letter within two weeks will be understood as the student’s resignation from the program. Special fees will be assessed for late registration for nonclassroom experiences such as internships, dissertation, etc.

Student Handbook

In addition to the information contained in the seminary Student Handbook, essential policies, procedures and information concerning students in the program are contained in the Division of Clinical Psychology Student Handbook. This handbook contains not only basic academic policies, but also guidelines for personal and professional behavior and procedures for processing grievances against students and faculty. Students are expected to comply with the regulations in both handbooks.

Academic and Clinical Reviews

Students are reviewed formally and informally at least once each year. All students are required to consent to academic and clinical reviews of their performance by faculty and/or appropriate clinical supervisors. The policy and procedures used for these reviews are detailed in the Division of Clinical Psychology Student Handbook.

Transfer of Credit

Students who have completed graduate work in psychology at other institutions and desire a reduction in the number of psychology credit hours required to fulfill Fuller’s degree requirements should contact the Office of the Associate Dean for Clinical Psychology after admission. Approval of the student’s advisor and the associate dean is required. Only courses taken for a letter grade will qualify for transfer. Transfer of credit does not necessarily mean that a course requirement will be waived, and waiver of a course requirement does not necessarily mean that graduate credits are being transferred. Waiver of particular course requirements is a separate matter handled by a petition, also available from the Office of the Associate Dean for Clinical Psychology.

Students who have completed graduate work in theology and desire a reduction in the number of theology credit hours required to earn a Fuller degree should contact the Theology Academic Advising Office. The time limit for all master’s degrees in the School of Theology has been set at ten years. This includes all credit earned elsewhere and applied to the degree, as well as all credit earned at Fuller. Where the combined period represented by transfer credit and Fuller courses to be applied to a theology degree exceeds ten years, it is subject to the approval of the Academic Affairs Committee of the School of Theology.

The clinical sequence, including Clinical Foundations, is required for all doctoral students. Due to this requirement, a minimum of four years is required for Psy.D. students to complete the program, and five years for Ph.D. students. Students entering with graduate-level course work in psychology must have a minimum of 48 units of transferable credit to qualify to apply for advanced standing, which involves “collapsing” the third and fourth years of the program. Students with limited clinical psychology course work in the 48 transferable units may be asked to complete certain clinical courses in order to be allowed to collapse the third and fourth years of the program. Application for this advanced standing takes place...
in the second year, and is subject to faculty approval.

Doctoral Candidacy

A student shall formally be considered a doctoral candidate when the following criteria have been met:
1. Passing the comprehensive examination (650 or higher on the Advanced Test in Psychology of the Graduate Record Examination).
2. Satisfactory completion of the clinical sequence.
3. Satisfactory acceptance of the master’s research project, or its equivalent (Ph.D. only).
4. Formal faculty approval.

The transcripts of students who have met these criteria will include a notation that they have advanced to candidacy status. A letter will be sent to students informing them of their candidacy.

Terminal Master’s Degree

A Master of Arts degree in psychology is granted only when a student has formally terminated from the program, and when the following requirements are met:
1. Completion of 48 hours of psychology courses, including the sequence on statistics and research methods, with a minimum grade point average of 3.0.
2. Completion of a master’s level research project under the direction of a faculty advisor (Ph.D. students), or the passing of the comprehensive examination (a score of 650 on the Advanced Test in Psychology of the Graduate Record Examination).
3. Residency of at least three quarters.

Students who receive a terminal master’s degree are not subsequently readmitted to the doctoral program in clinical psychology at Fuller without full consideration by the faculty and surrender of the M.A. degree.

Graduation and Commencement

A student may graduate at the end of any quarter after all requirements are met. In order to participate in the June Commencement exercises, a student must have 1) completed all course work, 2) completed the clinical evaluation and all dissertation requirements by the dates specified, and 3) contracted to complete the Internship at an APPIC-approved internship site by no later than the fall quarter graduation date of the same year. Participation in Commencement does not constitute graduation, which occurs only at the end of the quarter within which the Registrar’s Office has determined that all requirements for the degree have been completed.

An updated schedule of deadlines for each requirement leading to graduation is included in the Division of Clinical Psychology Student Handbook.

Courses of Study

For any course title including the word “seminar” either students or faculty may suggest areas for study. The particular topic covered is indicated on the student’s transcript. A seminar may be repeated for credit as new topics are offered. The unit credit for each course offering is listed at the end of the course description. In assigning the number of credits, the following guidelines are used: 4 units = 100-120 hours; 2 units = 50-60 hours; 25 pages of reading = 1 hour; research papers = 1 hour per page; 1 class contact hour = 1 hour. Designations such as “First year” indicate scheduling for required courses. Selected courses are also offered at the 500-level for students in master’s degree programs in the Marriage and Family division of the School of Psychology and the Schools of Theology and World Mission.

Clinical Psychology Division Faculty

Warren S. Brown, Jr., Professor of Psychology
Richard L. Gorsuch, Professor of Psychology
James D. Guy, Jr., Professor of Psychology
Archibald Daniel Hart, Professor of Psychology
Richard A. Hunt, Senior Professor of Psychology
Henry Newton Malony, Senior Professor of Psychology
Hendrika Vande Kemp, Professor of Psychology
Winston Earl Gooden, Associate Professor of Psychology
Leonardo M. Marmol, Associate Professor of Psychology
Siang-Yang Tan, Associate Professor of Psychology
Wayne T. Aoki, Assistant Professor of Psychology
Jeffrey P. Bjorck, Assistant Professor of Psychology
Cynthia L. Jackson, Assistant Professor of Psychology
Henriette Martens, Assistant Professor of Psychology
Nancy Stehler Thurston, Assistant Professor of Psychology
Linda Mans Wagener, Assistant Professor of Psychology
Janet A. Yang, Assistant Professor of Psychology

166
General Psychology (PG)

PG 800 History and Systems of Psychology. Traces the emergence of psychology as an independent discipline from its roots in philosophy, theology and the natural sciences. (Second year) (4)

PG 801 History of Psychology Seminar. Intensive treatment of specific topics in the history of psychology. (2)

PG 802 Philosophy of Science. An exploration of epistemological and metaphysical issues, types of inference and reasoning processes, causality, types of evidence and demonstration, probability, and freedom and determinism. (4)

PG 803 Philosophical Psychology. An overview of the fundamentals of theory-building and testing in psychology, including issues of formality and informality, the nature of abstraction, realism versus idealism, objectivity versus subjectivity, introspection versus extrospection, the nature of persons, dialectic, and the meaning of human freedom. (4)

PG 804 Philosophical Psychology Seminar. Intensive treatment of specific topics in philosophical psychology or the philosophy of science. (2)

PG 808 Independent Readings. Special or advanced reading in areas not covered by regular courses in the curriculum. The topic covered is indicated in student's transcript. May be repeated for credit if a new topic is chosen. Prerequisite: Permission of instructor. (Variable credit)

PG 809 Teaching of Psychology Practicum. Seminar or independent study designed to prepare students for college or university teaching, or to provide credit and supervision for unpaid teaching assistants. Occasional formal seminars cover course planning and design, teaching skills, resources for teachers, and unique professional and ethical issues for teachers. Prerequisite: Permission of instructor. (2)

PG 810 Physiological Psychology. An overview of the major theories, issues, and data and research methodologies of physiological psychology. (4)

PG 811 Human Neuropsychology. An overview of the behavioral and psychological manifestations of brain injury and disease in human beings. Prerequisite: PG810. (4)

PG 812 Foundations of Health Psychology. An introduction to the theoretical base and research literature in the fields of health psychology and behavioral medicine across the life span. (4)

PG 819 Seminar in Biological Bases of Behavior. Intensive treatment of specific topics in biological psychology, neurophysiology, health psychology or behavioral medicine. Prerequisite: PG810, PG811, or PG812. (2)

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, issues, data and research methodologies of the psychology of motivation. (4)

PG 822 Learning. An overview of the major theories, issues, data and research methodologies of psychology and learning. (4)

PG 823 Perception. An overview of the major theories, issues, data and research methodologies of the psychology of perception. (4)

PG 829 Seminar in Cognitive-Affective Bases of Behavior. Intensive treatment of specific topics relating to cognitive-affective components of human behavior. Prerequisite: PG820, PG821, PG822, or PG823. (2)

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, issues, data and research methodologies of the psychology of small groups. (4)

PG 832 Family Psychology. An eclectic theoretical overview of family psychology with an emphasis on family assessment and evaluation, with the applied focus on the student's family of origin. (4)

PG 833 Psychology of Religion. An overview of the major theories, issues, data, and research methodologies of the psychology of religion. This course is highly recommended as a supplement to the integration curriculum, especially for those who plan undergraduate teaching careers. (4)

PG 834 Ethnic Issues in Clinical Psychology. An overview of the major psychological and sociological theories in cross-cultural psychology. Special emphasis on how the psychologist's values and theoretical orientation affect the assessment and treatment of ethnic clients. (2)

PG 835 Psychology of Gender. Exploration of issues relating to gender identity, gender differences, gender socialization and related topics. (2)

PG 836 Social Learning Theories. An introduction to the classic integration of learning and psychoanalytic theories and the consequent social/interpersonal psychology of socialization. (4)

PG 839 Seminar in Social Bases of Behavior. Intensive treatment of topics in the social bases of behavior. Prerequisite: One of PG830-833 or PG836. (2)

PG 840 Personality. An overview of the major theories, issues, data and research methodologies of the psychology of personality. (4)

PG 841 Child/Adolescent Development. An overview of the major theories, issues, data and research methodologies of developmental psychology covering childhood and adolescence. (4)

PG 842 Adult Development. An overview of the major theories, issues, data, and research methodologies of developmental psychology covering early adult and midlife development. (4)
PG 843 Psychopathology. An overview of the major theories, concepts, issues, data and research methodologies of psychopathology, including an introduction to official diagnostic nomenclature. (4)

PG 844 Psychopathology Seminar. Intensive treatment of special diagnostic groups, treatment populations, and other special topics in psychopathology. Meets clinical seminar requirement for Psy.D. students only. Prerequisite: PG843. (2)

PG 845 Applied Diagnostic Nomenclature. Practical training in the use of the current DSM. (2)

PG 846 Life-Span Development. Entering students are presented an overview of the major theories, issues, data, and research methodologies of the life span covering infancy through senescence. (First year) (2)

PG 849 Seminar in Individual Bases of Behavior. Intensive treatment of specific topics related to individual development and behavior. Prerequisite: One of PG840-843 or PG845. (2)

PG 850 Basic Methods for Research and Evaluation. Concepts and techniques of hypothesis development, experimental design, data analysis, and an introduction to APA style for research reports. (First year) (4)

PG 851 Intermediate Research/Evaluation Methods. The design and analysis of multivariable experiments and quasi-experiments. Prerequisite: PG850. (First year) (4)

PG 852 Advanced Research Methods. This course focuses on individual hypothesis formulation, and the planning, execution, and reporting of a psychological experiment. Prerequisite: PG851. (First year Ph.D.) (4)

PG 853 Program Evaluation. This course covers the major models and methods of evaluating the effects of intervention packages or programs on individuals, couples, families, groups and organizations. The emphasis is on procedures which the practicing clinical psychologist may use to set goals and objectives, document services, evaluate outcomes, perform cost/benefit analyses, and use available information to improve professional services. Prerequisite: PG851. (First year Psy.D.) (4)

PG 854 Multivariate Analysis. An introduction to multivariate analysis, path analysis, and meta-analysis. Prerequisite: PG852. (Third year Ph.D.) (4)

PG 855 Tests and Measurements. An introduction to principles of psychometric theory, with a specific focus on the development, selection, use, and evaluation of standard psychological assessment instruments for clinical and research applications. (First year) (4)

PG 856 Research Colloquium. Colloquia are offered nine times per year by distinguished research psychologists. Students in the first three years of the program are expected to attend 18 of the 27 lectures featured during these years. (Third year) (2)

PG 857 Individual Research. Assigns credit for independent research and evaluation projects conducted prior to the dissertation. May be repeated for credit. Prerequisites: PG850-851 and permission of the instructor. (Variable credit)

PG 858 Research Seminar. Intensive study of research methodologies and specific research topics. (2 or 4)

PG 859 Research Methods Seminar. This seminar allows the exploration of special research methodologies, statistical methods, and psychometric techniques. Prerequisite: PG852. For Ph.D. students only. (2)

PG 900 Ph.D. Dissertation. The dissertation experience affords each Ph.D. student an opportunity to develop and carry out a research project for submission as a publication or to make a unique contribution to historical, philosophical, or integration literature. The project constitutes the equivalent of a half-time load for four quarters and is designed to be completed during the fifth year. Prerequisite: Completion of master's research project. (32)

PG 901 Ph.D. Dissertation Continuation. To be used when a student has fulfilled the 32-unit PG900 requirement. (0)

PG 902 Psy.D. Dissertation. The dissertation experience affords each Psy.D. student an opportunity to design and carry out a program evaluation project following the guidelines established in Program Evaluation, or some other empirically-based project. If the project is carried out in the cohort model, 8 units of credit will be required. If the project is carried out in an individual basis, 16 units of credit will be required. Prerequisite: PG853. (8 or 16)

PG 903 Psy.D. Dissertation Continuation. To be used when a student has fulfilled the 8- or 16-unit PG902 requirement. (0)

Clinical Psychology (PC)

PC 800 Clinical Foundations I. First of a three-seminar sequence in which entering students are introduced to basic therapeutic skills and primary professional issues. (First year) (2)

PC 801 Clinical Foundations II. Second of a three-seminar introduction to basic therapeutic skills and professional issues. (First year) (2)

PC 802 Clinical Foundations III. Third of a three-seminar introduction to basic therapeutic skills and professional issues. (First year) (2)

PC 803 Legal and Ethical Issues. An overview of the legal and ethical issues currently facing clinical psychologists. Particular attention is paid to matters of confidentiality, informed consent, conflicts of interest, sexual involvement, commitment proceedings, advertising, and potential church/state conflicts. (First year) (2)

PC 805 Report Writing. An introduction to relevant elements of a psychological report and models for integrating test and interview data. (Second year) (2)

PC 806 Test Administration. An introduction to theories of intelligence, administration and scoring of standard intelligence/achievement tests, and simple report writing. Primary emphasis will be on current versions of the WAIS, WISC, and WPPSI. There will
also be a brief survey of Raven's Progressive Matrices, WRAT, Stanford-Binet, PIAT, PPVT, Leiter, Baily Infant Scales, Quick Test, K-ABC, Woodcock-Johnson, and the Mini Mental Status Exam. (First 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 organizations devoted to the delivery of professional psychological services. The course includes such issues as program development, budgeting, cost accounting, personnel management, fund raising, risk management, quality assurance, and relevant legal/ethical principles. Prerequisite: PC829. (Third year Psy.D.) (4)

PC 817 Marketing Professional Services. This course covers the basic principles and methods for marketing psychological services. Included are such topics as service definition, needs assessment, identifying market opportunities, planning marketing strategies, researching the competition, setting objectives, choosing promotional tools, and professional ethics. Prerequisite: PC829. (Third year Psy.D.) (2)

PC 820 Ph.D. Practicum I. A nine-month clinical practicum (six hours per week), usually in an inpatient or residential setting or day treatment facility. (Second year) (2 per quarter for 3 quarters)

PC 821 Ph.D. Practicum II. A nine-month clinical practicum (six hours per week), normally in an outpatient setting. (Third year) (2 per quarter for 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. A twelve-month clinical placement designed primarily to provide intensive experience in diagnosis and assessment. Prerequisite: PC820. (Fourth year) (4 per year for 4 quarters)

PC 825 Psy.D. Clerkship. A twelve-month clinical placement designed primarily to provide intensive experience in diagnosis and assessment. Prerequisite: PC822. (Fourth year) (4 per year 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 special psychological tests, assessment procedures, and target diagnostic groups. Meets clinical seminar requirement. Prerequisite: PC809. (2)

PC 831 Psychological Intervention Seminar. Intensive treatment of specific models of psychotherapy and related topics. Meets clinical seminar requirement. Prerequisite: PC827. (2)

PC 832 Professional Psychology Seminar. Intensive treatment of specific topics in professional psychology. Meets clinical seminar requirement. Prerequisite: PC803. (2)

PC 833 Community Psychology Seminar. Intensive treatment of the role of the clinical psychologist in community mental health. Meets clinical seminar requirement. Prerequisite: PC823. (2)

PC 834 Church Consultation Seminar. Intensive treatment of special topics in church consultation. Meets clinical seminar requirement. Prerequisite: PC823. (2)

PC 835 Foundations of Christian Therapy. An overview of the major theories of Christian counseling and therapy. Meets clinical seminar requirement. Prerequisite: PC821. (2)


PC 837 Clinical Issues/Child Abuse. This course is designed to meet the requirements of California Assembly Act AB141, which specifies that mental health professionals complete training in child abuse assessment and reporting. Treatment issues are also covered. Meets clinical seminar requirement and requirement for California licensure. (2)

PC 838 Alcoholism/Substance Abuse. This course is designed to meet the requirements of Senate Bill 1796 for training in the detection and treatment of alcoholism and chemical dependency. Meets clinical seminar requirement and requirement for California licensure. Prerequisite: PG810. (2)
PC 840 Pre-internship. Ph.D. students only. *(Fifth year)* (4 per quarter for 4 quarters)

PC 841 Ph.D. Internship. A twelve-month full-time clinical placement, usually at an APA-accredited site. Prerequisite: PC 840. *(12 per quarter for four quarters)*

PC 842 Psy.D. Internship. A twelve-month full-time clinical placement, usually at an APA-accredited site. Prerequisite: PC 825. *(16 per quarter for four quarters)*

PC 843 Ph.D. Internship Continuation.

PC 844 Psy.D. Internship Continuation.

PC 845 Clinical Evaluation. Demonstration of clinical competence, for students in non-APA-Approved internships, through the fulfillment of a series of individually designed contracts. Prerequisite: PC 824 or PC 825. *(0)*

DIVISION OF MARRIAGE AND FAMILY

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 who, because of their own care and vision, become...
ministers of God’s grace and exhorters of God’s ways.

Spiritual and Moral Guidance. Preparing persons for professions in marriage and family who can share God’s grace and exhortation, requires training persons to view spiritual and moral guidance as a part of their professional task and identity. This is a major goal of the marriage and family faculty who believe the task of helping marriages and families is at the heart of God’s love for persons.

Christian Scholarship. At Fuller, the marriage and family faculty train Christian scholars to translate their care and vision into the highest quality of marital therapy, research and writing. Since the task of developing a redemptive vision requires theological and integrative studies beyond the standard graduate curriculum in marital and family therapy, and since the task of developing integrative theory and therapy strategies involves complex interdisciplinary studies, Fuller students engage in the rigorous challenge of Christian scholarship.

Integrative Strategies. The Fuller Graduate School of Psychology has long been committed to integrating the Christian faith and clinical psychology through the programs offered in the Division of Clinical Psychology. Today, the Division of Marriage and Family proudly stands in that tradition, seeking to honor and expand that commitment. It is a commitment that spans theory and praxis, involving interdisciplinary studies in theology, ethics, and marriage and family studies and therapy and the development of integrative therapy strategies that help couples and families become whole. During the 1990s, as the next generation of interdisciplinary and integrative studies evolves, the marriage and family division faculty will be on the cutting edge.

Program Distinctives

The above six characteristics are foundational to the degree programs developed by the Division as it seeks to train persons who will provide leadership in addressing such contemporary challenges as troubled marriages, single parenting, divorce, blended families, and the expanding clinical and research needs of the marriage and family professions.

The purpose of the Master of Science degree in marital and family therapy (M.S. MFT) is to prepare Christian individuals with both the highest quality of marital therapy, research and writing. The purpose of the Ph.D. in marital and family therapy (Ph.D. MFT) is to prepare Christian individuals with the highest quality clinical and research skills. The curriculum is designed to meet the academic requirements of Section 4980.37 of the State of California Business and Professions Code. The theoretical perspective and clinical skills incorporate both systems and psychodynamic approaches.

Admission

General standards for admission to any of the three schools of Fuller Theological Seminary are described in the second section of this catalog.

Admission to the Master of Science in marital and family therapy requires that a student has earned a bachelor’s degree from a regionally accredited institution. Admission to doctoral programs requires that a student has 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 Ph.D. FS
3. M.S. MFT and Ph.D. FT
4. Ph.D. FS
5. 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. Exceptional 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.A., M.S., and doctoral applicants.

**Grade Point Average.** Applicants to the master's degree normally have a minimum 3.0 GPA in their undergraduate course work, while applicants to the doctoral or combined master's and doctoral degree programs (i.e. options 3 and 4 above) normally have a minimum 3.5 GPA in both undergraduate and graduate course work. Exceptions to this policy require satisfactory scores on aptitude testing (see below).

**Prerequisite Course work.** 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 prior to admission. Admission to the program is contingent upon the committee's evaluation of the appropriateness of an applicant's academic preparation. In particular, applicants are required to have completed basic course work in individual development, abnormal psychology, personality theory, and social science research. This background will be assumed in the structure and content of the curriculum.

Applicants to the Ph.D. degree program must meet appropriate master's-level requirements, equivalent to holding the M.S. or M.A. MFT from Fuller Seminary. Beginning with Fall Quarter 1997, doctoral applicants without the M.S. or M.A. MFT will be required to demonstrate equivalency in one of two ways: 1) registering for and successfully completing the specified prerequisite courses at Fuller, or 2) passing an equivalency examination. The applicant selects which method is most appropriate to each of the equivalency requirements. Applicants may be admitted to the program provisionally, with full regular status to be granted upon the completion of equivalency requirements. Equivalency must be established within one year of provisional admission to retain enrollment in the program. Details on prerequisites for each degree program may be found in the application packet, or may be obtained from the Office of the Associate Dean for Marriage and Family.

**Aptitude Testing.** In addition to the achievement of academic excellence in previous undergraduate and/or graduate course work, 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.A. or M.S. degree program should have a combined score of 1000 on the verbal and quantitative sections, or a score of 70 on the Miller Analogies Test. Normally applicants to a doctoral degree program should have a combined score of 1100 on the verbal and quantitative sections, or a score of 70 on the Miller Analogies Test.

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 previous performance in graduate work at institutions accredited by the Western Association of Schools and Colleges or another equivalent regional accrediting body. Normally, an applicant must have achieved a minimum 3.5 cumulative grade point average in prior undergraduate and graduate course work. Those seeking such a substitution must petition the admissions committee in advance of the application deadline. In addition to the general test of the Graduate Record Examination or the Miller Analogies Test, applicants whose native language is not English must take the Test of English as a Foreign Language (TOEFL). A minimum score of 550 is required for admission to the M.S. in marital and family therapy degree programs 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 applicants when appropriate.

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 Division of Marriage and Family and the seminary.
The Training Experience

The scope of the training experience in marital and family therapy or studies at Fuller is integrative in nature and encompasses a three-fold focus: 1) theoretical training in a variety of subject areas (i.e., family studies, marital therapy and family therapy, theology and integration, research); 2) clinical training (i.e., lab training, live team observation, practicum); and 3) personal growth experiences. Throughout these training experiences, faculty strive to integrate theology and ethics with the social and behavioral sciences.

Integration Studies

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. Course work is intended to provide a foundation of experience, knowledge and skills, taught from a Christian perspective. Faculty encourage the integration of biblical, theological and philosophical perspectives as they communicate course material that reflects their own integrative efforts. They also seek to challenge students to begin to deal with the full range of human experience, to articulate a coherent system of values and beliefs, and to be agents of spiritual transformation in the healing of persons and families. It is expected that such foundations will guide graduates as they continue to develop in their various vocations as Christian family professionals.

Curriculum

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. program, 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.
M.S.  Ph.D.  Ph.D.
FS  MFT

| Family Studies | 16  | 36  | 16  |
| Family Life Education | 0  | 16  | 0  |
| Theology | 32  | 20  | 20  |
| Integration | 8  | 16  | 16  |
| Marital/Family Therapy | 40  | 0  | 32  |
| Teaching Methodology | 0  | 8  | 6  |
| Family Research | 4  | 20  | 16  |
| FT Clinical Training | 22  | 0  | 12  |
| Elective | 4  | 0  | 0  |
| Exam | 0  | 0  | 2  |
| Dissertation | 0  | 24  | 28  |
| TOTAL | 126  | 140  | 148  |

*In addition to the 40 units taken at the master’s level
*Contact the School of Theology Academic Advising Office for details about theology and integration requirements.

I. Family Studies. The core curriculum of family studies provides the student with a solid base for understanding the psychosocial structure and functioning of marriage and the family. M.A. MFT and M.S. MFT students are required to complete 16 to 20 units. In addition to the M.A./M.S. MFT requirements or their equivalent, Ph.D. students are required to complete additional units of elective credit in family studies.

FS 500 Introduction to Family Systems Theory (4)
FS 501 Gender and Sexuality (4)
FS 505 Child and Family Development (4)
FS 511 Cultural and Ethnic Issues (4)
FS 515 Value Formation in Family Intervention (4)
FS 516 Social Structure, The Family and Missions (4)
FS 585 Special Topics in Family Studies (2-4)
FS 803 Psychology of Marriage (4)
FS 806 Families in Contemporary Society (4)
FS 808 Value Formation and the Family (4)
FS 811 Development of Family Studies (8)
FS 812 Ecology of Family Interaction (8)
FS 813 Philosophical and Theological Issues (8)
FS 814 Marriage and Family Enrichment (8)
FS 815 Parent-Child Relationships and Enrichment (8)
FS 816 Personality Development in the Family (8)
FS 820 Gender Roles and Sexuality (4)
FS 821 The Family and the State (4)
FS 822 Family Life Course and Human Development (4)
FS 885 Special Topics in Family Studies (2-4)
FS 840 Sociology of Religion for Ministry (4)
FS 851 Marriage and Family Teaching Practicum (2)
FS 855 Teaching Methods (4)

II. Family Life Education. Only Ph.D. FS students are required to take family life education courses. However, students in the M.S. program may fulfill their 4-unit general elective by completing a course in family life education. The following sixteen units are required of all Ph.D. FS students:

FS 814 Marriage and Family Enrichment (8)
FS 815 Parent-Child Relationships and Enrichment (8)

III. Theology and Integration. As indicated 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 course work in bible, theology, and integration to equip future therapists with both the conceptual skill necessary to engage in interdisciplinary dialogue and the clinical skill necessary to foster integration in individuals, couples and families.

All M.S. 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:

Biblical Studies (8 units):
1. Any Old Testament core course, or OT508 Old Testament Literature, and

Systematic Theology (12 units):
1. Any theology core course designated STA, and
2. Any theology core course designated STB, and
3. Any theology core course designated STC

Ethics (4 units)
Any ethics core course (ETH)

Philosophy (4 units)
Any philosophy core course (PHIL)
Church History (4 units)
1. CH 504 Modern Church History, or
2. CH 505 Post-Reformation and Modern Theology, or
3. CH 506 American Church History, or

Each M.S. student also completes 8 units of integration course work in addition to the above 32 units of theology required of all marriage and family students:

1. FI 500 Integrative Foundations of Family Practice, and
2. Any course with the prefix FI (4)

Each doctoral student must complete a minimum of 76 quarter hours in theology and integration. The following theology units have been determined jointly by the School of Psychology and the School of Theology.

Biblical studies courses (6)
Theology/church history courses (6)
Ministry courses (2)
Integration seminars (4)
Interdisciplinary course (1)

Upon completion of these requirements, students receive the Master of Arts in Christian Leadership, with a concentration in Integrative Studies, from the School of Theology. Students who choose to take additional courses can earn the Master of Arts in Theology or the Master of Divinity (M.Div.) degree.

Students who have earned a master’s degree in theology from an accredited institution prior to entering a doctoral program in clinical psychology at Fuller will be required to complete a 36-unit integrative studies component at Fuller. This includes the following:

Biblical Studies course (1)
Theology/Church History courses (4)
Integration seminars (4)

Further details are available from the School of Theology academic advising office.

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-two units of course work and clinical training is required (FT 500-550). An additional two to four units in elective credit may be selected. Ph.D. MFT students complete an additional 63 units of course work and clinical training (FT 801-890). Doctoral students in family studies are not required to complete doctoral course work 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 and Ethical Issues in Professional Life (4)
FT 502 Legal Issues in Family Practice (2)
FT 508 Psychopathology and Family Systems (4)
FT 511 Family Therapy I (4)
FT 514 Family Therapy II (4)
FT 515 Marital Therapy (4)
FT 520 Child and Adolescent Therapy (4)
FT 522 Introduction to Assessment (2)
FT 523 Assessment Lab I (2)
FT 524 Assessment Lab II (2)
FT 525 Medical Issues in Family Therapy (2)
FT 526 Addiction and Family Treatment (2)
FT 527 Divorced and Reconstituted Families (4)
FT 530 Clinical Foundations (2-2)
FT 531 Live Team (2-2-2)
FT 539 Advanced Child Therapy (4)
FT 541 Therapy with Asian Families (2)
FT 542 Therapy with Hispanic/Latino Families (2)
FT 550 Practicum (2-2-2-2-2)
FT 553 Field Experience (0)
FT 555 Practicum Continuation (0)
FT 576 Advanced Issues in Clinical Practice (4)
FT 590 Directed Study in Marital and Family Therapy (2/4)
FT 801 Supervision of MFT (4)
FT 810 Family Assessment (2)
FT 811 Advanced Assessment Seminar (8)
FT 825 Advanced Family Therapy (8)
FT 826 Advanced Marital Therapy (8)
FT 829 Advanced Child Therapy (4)
FT 840 Therapy with Asian Families (2)
FT 841 Therapy with African-American Families (2)
FT 842 Therapy with Hispanic and Latino Families (2)
FT 851 Internship (3-3-3-3)
FT 855 Clinical Evaluation I (1)
FT 858 Clinical Evaluation II (1)
FT 876 Advanced Issues in Clinical Practice (4)
FT 885 Special Topics in Family Therapy (4)
FT 890 Directed Studies in Marital and Family Therapy (2/4) Elective credit (8)

V. Family Research. Master’s degree students develop a basic understanding of research design and data analysis through FR 501. Ph.D. MFT degree students develop advanced data analysis skills through 16 units of course work from FR 802-805, while Ph.D. FS degree students take 20 units from the series of courses.
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 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 effective methods of treatment;
3. Marital and family therapists need high quality competence in the diagnosis, prognosis and treatment of a broad spectrum of marital, family, and relationship problems;
4. Marital and family therapists must be able to consult with a variety of professionals, including clergypersons, internists, psychiatrists, psychologists, and family law specialists;
5. Marital and family therapists need competence in counseling ethnic families;
6. Marital and family therapists need skill in the identification and treatment of the moral and spiritual dimensions of marital and family dysfunction;
7. Core clinical faculty should have an integral role in clinical training, demonstrating the application of theory to clinical practice; and
8. Mental health facilities must be utilized in training marital and family therapists to ensure a broad range of exposure to family dysfunction.

Clinical Foundations. All students in the M.S. MFT programs 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 three quarters of practice counseling in a live team setting. Under the direction of a faculty member, and through the medium of a specially equipped observation room with a one-way mirror, students learn various assessment and intervention skills by participating as a cotherapist or team member in live marital or family therapy sessions.

M.S. Practicum. M.S. MFT students must have a minimum of 300 hours of direct client contact experience, with 250 of these hours devoted exclusively to couple or family work. The student must receive a minimum of 100 hours of supervision to maintain the ratio of one hour of supervision for every five hours of client contact. A student is required to have at least 52 hours of individual supervision. In addition, fifty percent of the time spent in supervision must involve interaction with “live” material, that is, audio, video or observation. These AAMFT requirements must be satisfied prior to graduation.

Internship. A one-year internship is required of all Ph.D. MFT students during their course of study. These students must complete a minimum of 500 hours of clinical training in their internship.

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 500 hours of training in their agency, including a minimum of 250 hours of client contact in marital and family therapy, and 100 hours of supervision. The 250 marital and family hours must include more than one family member participating in the session. Students may complete this training concurrently while engaged or employed in other counseling experiences.

Clinical Evaluation of M.S. Students. To ensure basic competence in clinical skills, students in the M.S. MFT program are evaluated during the Clinical Foundations and practicum. During Clinical Foundations, basic counseling skills and personal readiness for practicum are assessed. This occurs during the first two quarters of their studies. During practicum, evaluation of clinical and professional progress is conducted on a quarterly basis. The entire evaluat-

FR 501 Research Methods, Statistics, and Design (4)
FR 802 Theory Building in Social Science Research (4)
FR 803 Family Research Methodology (4)
FR 804 Quantitative Data Analysis (4)
FR 805 Qualitative Research Methodology (4/8)

VI. Dissertation. Doctoral students demonstrate their research skills through the completion of a dissertation. Ph.D. MFT students make a unique research contribution to family studies for which they earn 28 units of credit, while Ph.D. FS students make a unique research contribution to family studies for which they earn 24 units of credit.

FR 891 Ph.D. Dissertation (24/28)
FR 892 Ph.D. Dissertation Continuation (0)
Clinical Evaluation of Ph.D. MFT Students

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 internship (800 series), a clinical evaluation committee is convened for each Ph.D. MFT student. The committee is composed of two professors of marital and family therapy. At this first meeting, the student presents a history of clinical experience, a written case report, a video-taped counseling session, and responds to oral interviewing. The committee provides feedback to the student regarding strengths and areas for improvement to be addressed during internship training.

Phase II: 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) stating diagnostic impressions; 6) formulating treatment goals; 7) applying relevant research to both treatment planning and actual therapy; and 9) evaluating the progress made in therapy.

Competency will be assessed in an oral examination, part of which will include observation of a videotape of the student in a therapy session. A written case summary must be submitted.

Based upon this evaluation, 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 must satisfy the requirements of family therapy practice. Students needing remediation must satisfy the requirements of family therapy practice. Students needing remediation must satisfy the requirements of family therapy practice.

Personal Growth and Therapy

Personal maturity and growth are foundational to training in marital and family therapy. Therefore, it is expected that persons training to be marital and family therapists possess characteristics such as personal integrity, empathy, emotional stamina and stability, an ability to manage transference and countertransference, a commitment to the historic Christian faith, and a commitment to one’s own individual, marital, and family growth.

The Division assists students in facilitating the development and utilization of these characteristics through two means. First, the faculty provides each student with opportunities to evaluate her or his personality strengths and weaknesses through classroom experiences and intense clinical supervision. Secondly, the faculty encourages all marriage and family students to participate in individual, marital and family therapy. Ph.D. MFT students are required to complete one year of individual therapy and one year of group therapy as part of their degree program. Master’s-level 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 and Journal Article

One of the assumptions underlying Fuller’s Ph.D. programs in marital and family therapy or family studies is that a person earning such a degree should have a foundational knowledge of the concepts, data, methods and theories of their field. 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.

Students admitted to the Ph.D. programs in marital and family therapy or family studies in the Fall Quarter 1996 or later will be required to pass comprehensive exams designed by the Marriage and Family Division. Students enrolled in the Ph.D. marital and family therapy program are required to pass the National Family Therapy
Exam with a score designated by the Marriage and Family Division faculty. All doctoral students are required to submit a journal article for publication. Details on the nature of the National Family Therapy Exam may be obtained from the Office of the Associate Dean for Marriage and Family.

Doctoral students should successfully complete this evaluation process at the completion of all course work and prior to completion of the dissertation 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 course work and practicum hours. Doctoral students also may graduate at the end of any quarter having 1) completed all course work, 2) completed the clinical evaluation and all dissertation requirements 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 at other accredited institutions and desire a reduction in the number of marriage and family credit hours required at Fuller should contact the Assistant to the Associate Dean after admission. Approval of the Associate Dean for Marriage and Family 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. 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
James D. Guy, Jr., Professor of Psychology
Richard A. Hunt, Senior Professor of Psychology
Judith K. Balswick, Associate Professor of Marital and Family Therapy
Cameron Lee, Associate Professor of Family Studies
Thomas L. Needham, Associate Professor of Marital and Family Therapy
James L. Furrow, Assistant Professor of Marital and Family Therapy
Janice Morgan Strength, Assistant Professor of Marital and Family Therapy

Course of Study

NOTE: All master’s-level Marriage and Family Division courses except family therapy (FT) classes are open to all Fuller students. Doctoral-level classes, except family therapy (FT) classes, are open to all Fuller doctoral students with the permission of the instructor.

Family Studies (FS)

FS 500 Introduction to Family Systems. An introduction to the family systems perspective, through an overview of various schools of family systems theory. This course is intended to introduce students to the epistemological underpinnings of the family therapy field, but not to teach clinical skill. (4)

FS 501 Gender and Sexuality. An examination of the current redefinition of gender roles in the family, taken together with a study of the physiological, psychological and social aspects of human sexuality. (4)

FS 505 Child and Family Development. An overview of child and family development from a life span perspective. (4)

FS 511 Cultural and Ethnic Issues. An overview of cross-cultural variations in family lifestyle and values and their relation to social class. Special emphasis is given to the application of cultural perspectives to the practice of family therapy with African-American, Asian and Hispanic/Latino families. (4)

FS 515 Value Formation in Family Intervention. This course introduces students to the role of the family in value formation, focusing on the contributions of such individuals as Damon, Erickson, Rest, Rokeach and
Kohlberg. Students will gain experience in assessing values. (4)

FS 516 Social Structure, the Family, and Missions. An examination of the development of social structures and the family within the context of Christian missions. The course will focus upon attempts at Christian transformational change at the family, primary group, community, and societal systems levels. Special attention will be given to understanding the missionary family and mission community as social systems. (4)

FS 585 Special Topics 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 course work in family studies which falls outside the regular curriculum. (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 theorist and the family therapist. Prerequisite: FS516 or permission of instructor. (4)

FS 811 The Development of Family Studies. A core course that examines the major field, through a study of its history and scope, surveying the range of disciplines and their methods. Students will be encouraged to focus their reading upon specialized areas of interest, while contextualizing the more narrow literature emphasis within the development of the field as a whole. (8)

FS 812 The Ecology of Family Interaction. The course focuses on a contextual understanding of family life in its larger community and societal contexts. The ecological approach will be employed as a metatheoretical perspective, employing Bronfenbrenner’s scheme as a framework for developing a more holistic view of social systems and research. (8)

FS 813 Philosophical and Theological Issues in Family Studies. The course examines issues of content and method related to an integrative approach to family studies. While philosophical and theological perspectives of family life, interaction, and theory will form one locus, the primary locus will be to examine the skills needed to develop such perspectives in a scholarly manner. (8)

FS 814 Marriage and Family Enrichment. An intensive study of several areas of contemporary research directly related to marriage, e.g. mate selection, marital communication, etc. The course strives to maintain a close connection between these substantive areas of research and the strategies for enrichment based on them, including a survey of the empirical evidence for the validity of marital enrichment. (8)

FS 815 Parent-Child Relationships and Enrichment. A study of the empirical research and theoretical literature on parent-child interaction and its relationship to family and child outcomes. A particular focus will be the critical review of popular parent education programs, and the development of a theological base for educative interventions. (8)

FS 816 Personality Development in the Family. This seminar will explore the literature regarding various personality theories of development within the family. Arrested development and its relation to psychopathy in families will be addressed. (8)

FS 820 Gender Roles and Sexuality. This course focuses explicitly on the issues of gender roles, the physiology of sexual response, and the changing norms of gender and sexuality in modern society. Course material will explore the most recent research available. (4)

FS 821 The Family and the State. This course surveys legal trends both inside and outside of the domain of family law that are significant for the definition of the boundaries of family life, and the relationship of families to the state. Particular emphases will be given to trends in California law, and a Christian focus on the bases of recent Christian activism and church/state relations. (4)

FS 822 The Family Life Course and Human Development. This course assumes a familiarity with Carter and McGoodrick’s model, and proceeds to a consideration of two areas: what contemporary scholarship tells us about the changing life course over history, and a survey of recent research. The course seeks to achieve a balance between systemic and individual models of development, within a larger sociocultural framework. (4)

FS 840 Sociology of Religion for Ministry. A practical examination of the church as a social institution and its relationship to the wider society, with a focus on ministry applications. Among the topics covered are the appeal of religious cults and New Age religion, the impact of civil religious secularization and modernization upon church life, models for healthy congregational community life, churches as plausibility structures/faithing communities, defining and assessing healthy small groups ministries, worship and church growth, issues of personal sin and social evil, and the church’s response to societal problems. (4)

FS 855 Teaching Methods. A course which focuses on educational goals and the variety of instructional methods and technologies currently available to the educator. While the primary focus will be upon teaching in the academy, secondary applications will be upon professional presentations and teaching in the local church. (4)
FS 856 Marriage and Family Teaching Practicum. A one-quarter teaching experience in which doctoral students will be observed and evaluated by their own peers, students, and faculty. (2/4)

FS 885 Special Topics in Family Studies. Doctoral-level offering of FS585. (4)

Family Life Education (FL)

FL 501 Family Life Education. A course which develops a general philosophy of family life education and ministry, and trains students to design and implement educational programs. (4)

FL 502 Parent Education and Guidance. A course which articulates a biblical rationale for parent education in the church. The course emphasizes an ecological approach to parent-child interaction. (2)

FL 503 Marital Enrichment. A course developing the rationale and the strategies related to planning and implementing both preventive premarital education and post-marital enrichment programs. (2)

FL 801 Family Life Education. Doctoral-level offering of FL501. (4)

FL 802 Parent Education and Guidance. Doctoral-level offering of FL502. (2)

FL 803 Marital Enrichment. Doctoral-level offering of FL503. (2)

Family Integration (FI)

FI 500 Integrative Foundations of Family Practice. This course introduces the integrative vision of the Marriage and Family Division. The task of educating Christians for clinical ministries is placed in the context of a vision of seminar training that responds to contemporary Evangelical trends. With this foundation, the course considers topics pertaining directly to family practice. Lectures address larger contextual issues, such as arguments for the moral and spiritual role of the family and the relationship of therapeutic treatment to the mission of the church, as well as more specific professional concerns, such as the understanding of the relationship of sin, human development, and psychopathology considered within a systemic framework. (4)

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 Spiritual and Moral 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 a rationale for clinical strategies that provide for the integration of fragmented human functioning. (4)

FI 505 Men in Difficult Times. This course offers an indepth 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, expressiveness and intimacy, spirituality, sexuality, father, male/female friendships and male/female friendships. (4)

FI 506 A Christian Perspective on Popular Culture. This course offers a theological and sociopsychological critique of various aspects of popular culture, especially that connected with the various electronic media, such as television, and cinema. Attempts to identify fundamental motifs expressed through popular culture by examining its representation of human nature, evil, and redemption; gender and family; community and politics; and race and religion. Within this there will be two tracks, one devoted primarily to psychological, sociological, and familial aspects of popular culture, and the other to theological and more generally religious dimensions. The impact of popular culture upon people's worldview, beliefs, attitudes, values, and lifestyles will be a major concern. (4)

FI 585 Special Topics in Family Integration. This course focuses on selected rotating topics dealing with the integration of religion and the Christian faith with family therapy and studies. It is designed to make use of the expertise of visiting scholars, adjunct and resident faculty who would like to offer relevant course work in this field which falls outside the regular curriculum. (4)

FI 801 The Family as Faith Community. Doctoral-level offering of FI501. (4)

FI 802 Spiritual and Moral Issues in Clinical Practice. Doctoral-level offering of FI502. (4)

FI 805 Men in Difficult Times. Doctoral-level offering of FI505. (4)

FI 806 A Christian Perspective on Popular Culture. Doctoral-level offering of FI506. (4)

FI 807 Integration Seminar. A psychodynamically oriented seminar focusing on the moral and spiritual issues confronting marital and family therapists. Emphasis is placed on the development of clinical strategies that provide for the integration of fragmented human functioning. (8)

FI 808 Clinical Application of Integration Theory I. In a supervisory format, students will discuss the
clinical application of integration theory. Each student will be assisted in developing practical skill in the identification of the moral and spiritual dimensions of actual cases in their clinical practice. Live observation data is strongly encouraged. (2)

FI 809 Clinical Application of Integration Theory II. (2)

FI 830 Supervised Research in Family Integration. This course is designed to allow students to pursue creative research in the field in 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 885 Special Topics in Family Integration. Doctoral-level offering of FS885. (4)

Family Research (FR)

FR 501 Research Methods, Statistics, and Design. A survey of the relevant methodologies in the observation, measurement, and study of marriage and the family. A synthesis of qualitative and quantitative approaches is encouraged. (4)

FR 802 Theory Construction in Family Research. This course introduces the student to how theories are formed in the social sciences, from the content review of published literature to the formulation of new theoretical propositions and testable hypotheses for research. The course is foundational to the preparation of a dissertation research proposal. (4)

FR 803 Family Research Methodology. A survey course examining the variety of methods used to study the family, designed to familiarize students with the techniques encountered in the professional literature. The course addresses both experimental and nonexperimental models, including the development of scales for survey and self-report instruments. (4)

FR 804 Quantitative Data Analysis. The purpose of this course is to familiarize students with the step-by-step methods and rationale for conducting various analyses by microcomputer. Students will work together to create a common database (or one will be presented by the instructor), to be used for exercises and exam purposes. (4)

FR 805 Qualitative Research Methodology. A seminar designed to prepare students to conduct qualitative research on the family, focusing upon the qualitative interviewing and the analysis of qualitative data. The course addresses the interface between qualitative and quantitative methods. (4/8)

FR 891 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. (Ph.D. MFS 24, Ph.D. MFT 28)

FR 892 Ph.D. Dissertation Continuation. To be used when a student has fulfilled the 24 or 28 units of FR890. (0)

Family Therapy (FT)

FT 500 Moral and Ethical Issues in Professional Life. Students review the central role of 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. Students learn the application of ethical principles to specific moral dilemmas, i.e., dual relationships, assessments, etc. The role of theology and spirituality in moral development and ethical decision making is emphasized. (4)

FT 502 Legal Issues in Family Practice. A survey of the legal issues relevant to the practice of family therapy. Topics include family law, confidentiality and privilege, Tarasoff responsibilities, involuntary confinement, suicide assessment, and licensing. 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: FS500. (4)

FT 514 Family Therapy II. This course focuses on communications, structural and strategic approaches to family therapy. Experiential and Brief Family Therapy will also be discussed. Prerequisite: FT511. (4)

FT 515 Marital Therapy. A study of various approaches to marital therapy. A pragmatic approach to therapy, including systems, behavioral, experiential/communications perspectives. This course covers areas such as the anatomy of a marriage, marital assessment, unsuccessful marriage, interventions and working through the stages of marital therapy. (4)

FT 520 Child and Adolescent Therapy. An introductory course surveying issues related to the assessment and treatment of childhood and adolescent disorders, from within the perspective of family systems. (4)

FT 522 Introduction to Assessment. An introductory survey of assessment issues pertinent to the MFCC, with emphasis on psychometric theory. (2)

FT 523 Assessment Lab I. A skill-oriented laboratory course which trains students in the use of relevant psychological testing instruments. Prerequisite: FT522. (2)
FT 524 Assessment Lab II. A skill-oriented laboratory course which trains students in the use of relevant psychological testing instruments. Prerequisite: FT523. (2)

FT 525 Medical Issues in Family Therapy. 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 539 Advanced Child Therapy. An advanced course exploring therapeutic interventions with children in both individual and family contexts. Prerequisite: FT520 or equivalent. (4)

FT 541 Therapy with Asian Families. An exploration of clinical strategies related to the practice of marital and family therapy with Asian families. Prerequisite: FS511 or equivalent. (2)

FT 541 Therapy with Hispanic/Latino Families. An exploration of clinical strategies related to the practice of marital and family therapy with Hispanic/Latino families. Prerequisite: FS511 or equivalent. (2)

FT 555 Special Topics in Family Therapy. This course focuses on selected rotating topics in family therapy. It is designed to make use of the expertise of visiting scholars, adjunct and resident faculty who would like to offer relevant course work in family therapy which falls outside the regular curriculum. (4)

FT 590 Directed Study in Marital and Family Therapy. (1-4)

FT 801 Supervision of Marriage and Family Therapy. This course will focus on various family therapy supervision approaches. Current developments in the training of marriage and family therapists will be studied. There will be a practical component to this course. (4)

FT 811 Advanced Assessment Seminar. This seminar will be directed toward the development of diagnostic skills in assessing marital dysfunction. An integrated assessment approach including individual, dyadic, and systemic functioning is emphasized. Students learn to synthesize information from the clinical interview and testing in writing case summaries, case evaluations, and treatment plans. Consideration is given to ethical, gender, and cultural issues in testing. Prerequisite: FT508, FT522, FT523, FT524, FS816 or equivalent. (8)

FT 825 Advanced Family Therapy Seminar. An indepth study of family therapy. An integration of time-limited approaches to family therapy, including strategic and structural models and psychodynamic approaches will be explored. Students will be required to carry a family therapy case at their practicum site throughout the course. Consideration will be given for appropriateness of various theories for various cultural groups. Prerequisites: FT511, FT514 or equivalent. (8)

FT 826 Advanced Marital Therapy Seminar. An indepth study of marital therapy. An integration of communication oriented marital therapies with psychodynamically oriented marital therapeutic approaches. Students will be required to carry a marital therapy case at their practicum site throughout the course. Consideration will be given for appropriateness of various theories for various cultural groups. Prerequisite: FT515 or equivalent. (8)

FT 827 Advanced Sex Therapy. A course emphasizing major treatment approaches to sexual dysfunction, including a study of addictive sexual behavior. Prerequisite: FS504 or equivalent. (2)

FT 829 Advanced Child Therapy. Doctoral-level offering of FT539. Prerequisite: FT520 or equivalent. (4)

FT 840 Therapy with Asian Families. An exploration of clinical strategies related to the practice of marital and family therapy with Asian families. Prerequisite: FS511 or equivalent. (2)

FT 841 Therapy with African-American Families. An exploration of clinical strategies related to the practice of marital and family therapy with African-American families. Prerequisite: FS511 or equivalent. (2)

FT 842 Therapy with Hispanic and Latino Families. An exploration of clinical strategies related to the practice of marital and family therapy with Hispanic and Latino families. Prerequisite: FS511 or equivalent. (2)

FT 855 Clinical Evaluation I. An oral evaluation of the students' written and videotaped case study conducted during the last quarter of practicum. Feedback is provided regarding strengths and areas for improvement to be addressed during internship training. Graded on a pass/fail basis. (1)

FT 858 Clinical Evaluation II. An oral evaluation of the student's written and videotaped case study conducted near the end of the student's doctoral internship. Successful completion of this evaluation is required for the student to graduate. Graded on a pass/fail basis. (2)

FT 885 Special Topics in Family Therapy. Doctoral-level offering of FT585. (4)

FT 890 Directed Studies in Marital and Family Therapy. (2-4)
Clinical Training (FT)

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. Graded on a Pass/Fail basis. (2-2)

FT 531 Live Team. This training experience provides advanced master’s students with three quarters of practice in marital and family therapy under the supervision of a clinical marriage and family faculty person. Each weekly session is conducted in a specially equipped observation room with a one-way mirror, where students have an opportunity to be either a cotherapist or team member. (2-2)

FT 550 Practicum. Students enroll in a total of 12 units of practice over a period of 15 consecutive months. During this clinical placement each student trainee engages in a minimum of 500 hours of direct counseling experience and receives a minimum of 100 hours of supervision. Fifty percent of all hours of counseling experience must be with marriages or families (two or more present in the room). Fifty percent of all hours of counseling supervision must be received during each week of the practicum. All practica are graded on a Pass/Fail basis. (2-2-2-2-2)

FT 555 Practicum Continuation. To be used when a student has fulfilled the 12 unit practicum requirement without completing the 500 hour requirement. (0)

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. Prerequisite: FT850 or its equivalent. Graded on a Pass/Fail basis only. (3-3-3-3)

FT 854 Internship Continuation. To be used when a student has fulfilled the 12 unit internship requirement without completing the 1,500 hour requirement. (0)

THE PSYCHOLOGICAL CENTER

This Center is a novel complex, the purpose of which is to support the work of the faculty of the School of Psychology. The primary tasks of the faculty are 1) to teach and train Christian persons as future clinical psychologists and marital and family therapists, 2) to conduct and supervise research on finding more effective ways to alleviate human suffering, and 3) to model the best of contemporary practice of clinical psychology and marital and family therapy.

The Psychological Center provides training for many clinical psychology doctoral students 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 and marital and family therapy have produced a large body of knowledge and techniques which have great relevance for solving human problems and for promoting optimal functioning. Facilities are needed which encourage our future therapists to apply the knowledge and techniques of their discipline to the solution of significant problems. Research conducted by creative clinical investigators is badly needed. The Psychological Center sponsors such research.

The Graduate School of Psychology began the expansion of The Psychological Center in 1976. This initial phase of expansion was made possible by a grant from the James Irvine Foundation. Since 1976 several other funding sources have assisted in the development of new facilities and programs. These sources include the Law Enforcement Assistance Administration, the Jameson Foundation, the Pasadena Foundation, the California State Department of 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 at the outset a basic plan for Ph.D. clinical training. This plan was later enlarged to embrace the concept of The Psychological Center. Subsequently, students in the marriage and family programs and Psy.D. programs were added to the training functions of the Center. The Psychological Center currently consists of three major administrative entities, with fifteen distinct clinical programs, covering a wide range of psychological interventions, utilizing various theoretical frameworks. The Center has been described as "the largest psychological training center run by psychologists" and in an accreditation visit in 1990 was identified as a "national prototype" for training in clinical psychology.

Students in the Graduate School of Psychology share in the excitement and challenge of developing the services, facilities, programs and projects which constitute the model for The Psy-
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 Psychological Center consists of the following programs:

**Fuller Psychological and Family Services.** This combined outpatient service provides assistance to individuals, couples and families, including specific services to children and adolescents. Psychological services are offered for adjustment disorders, anxiety and depression, stress management, abuse and domestic violence and physical conditions affected by psychological factors. For young people, 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, and cultural problems that arise in family life. Specifically, this includes relationship counseling, premarital counseling, marital enrichment and therapy, couples group therapy, divorce counseling and family therapy.

**Pasadena Christian School.** The provision of counseling services for the students of Pasadena Christian School began in September of 1993. Funded initially with a grant from the Weingart Foundation, the program provides drop-in counseling, therapeutic group interventions and seminars, and communication with school administration and faculty regarding high risk students. It is the desire of The Psychological Center administration to replicate this program in other Christian schools.

**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 has recently evolved to become a multidisciplinary treatment team based on a rehabilitation model of service delivery, as well as becoming a Medi-Cal provider. In addition to these components of service, including aftercare, creating a seven day a week facility, significant psychosocial research is undertaken. 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 House, Elder Abuse Prevention Intervention Program (EAPIP), Community Assistance Program for Seniors (CAPS), and Gero-Net.

**Heritage House.** Heritage House is an outpatient clinic offering services to older adults. Located in a spacious home, reflecting Pasadena's rich cultural and architectural heritage, Heritage House serves persons at all income levels, regardless of race, national origin, creed or religion. Services include individual and group counseling, neuropsychological assessment, support groups, family counseling, and educational family consultation, and community education and training. The goals of Heritage House include growth, life enhancement and support of older adults and their families, the training of professionals and volunteers in gerontology, and community education.

**Community Assistance Program for Seniors (CAPS).** A program designed to prevent premature institutionalization of the frail elderly, suffering from Alzheimer's disease and other related disorders, such as stroke and Parkinson's disease. Services include group activities, psychological services and transportation. Opened in 1981, the program provides holistic, multidisciplinary treatment by a professional staff and is an Alzheimer's Day Care Resource Center.

**Gero-Net.** Some seniors who live alone become mentally confused and may engage in disturbing behaviors which trigger calls for police or a psychiatric emergency team. Such persons would usually be hurt more than helped by being taken to a psychiatric hospital. Fortunately, regular face-to-face and telephone contacts by another person can often stabilize the mentally frail senior and allow the elderly person to continue living in his or her own home within the community. The program attempts to maintain personal integrity by promoting maximal functioning in a secure environment. The trainees and volunteers of Gero-Net provide such contacts. Gero-Net is funded through the Short-Doyle Plan of the County of Los Angeles.

**Crime Resistance Involvement Council (CRIC).** This complex of services is jointly sponsored by the Pasadena Police Department and partially supported by the City of Pasadena. Senior volunteers from the community play an important role in providing assistance to victims of crime and in training older adults to lower their risk of becoming a victim. Another component of CRIC deals with elderly victims of abuse or neglect.
CRIC became a part of The Psychological Center in 1976, and has been recognized as a model program.

Project IV Family Outreach. Project IV Family Outreach is a novel program involving cooperation between The Psychological Center, the Pasadena Mental Health Center, Foothill Family Service and Pacific Clinics. These four agencies provide staff for a common project, established in 1981, which has been housed in the central offices of the Pasadena Unified School District. The primary purpose of the program is to identify and evaluate persons who are at high risk for educational, psychological and social problems, but who tend to underutilize traditional forms of mental health services. The staff works to link clients with the most appropriate services in the community. This program is funded through the Short-Doyle Plan of the County of Los Angeles.

Catalina House. This is a newly developed program to provide independent living skills for young adults in a residential setting. Funded primarily by the Los Angeles County Department of Children’s Services, it is a collaborative venture with Pasadena City College. Residential and program supervision together with counseling services are provided by The Psychological Center for emancipated foster youth (ages 18-21) while they pursue educational/vocational courses provided by PCC.

OTHER TRAINING AND RESEARCH FACILITIES

Lee Edward Travis Institute for Biopsychosocial Research. This institute is committed to fostering interdisciplinary research into the relationships between social systems, religious beliefs, mental and affective states, biological responses and health. The Institute provides a distinctive research unit within the Fuller Graduate School of Psychology in which interested faculty, research collaborators and students can engage in regular and ongoing activities with a common focus. It also fosters collaborative research in the broad areas of health psychology, behavioral medicine, neuropsychology, psychoneuro-immunology, 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.

Institute for Marriage and Family. This institute supports the production and dissemination of basic and applied research on marriage and family issues that informs and supports positive marriage and family relationships that express Christian faith perspectives. The Institute for Marriage and Family seeks to develop prevention and intervention strategies to reach families in trouble, provide information exchange that increases the effectiveness of Christians who are in professions that serve marriages and families and develop outreach programs to families with chronic difficulties. It also encourages continuing cross-cultural, interdisciplinary and international dialogues among practitioners and researchers concerning marriage and family issues. The goal of the institute is to strengthen the effectiveness of marriage and family ministries in the worldwide church by utilizing research to develop materials, technologies, media and other practical applications that support Christian marriage and family living.

Psychophysiological Laboratory. This laboratory is equipped with the modern electronic instruments used in the study of psychophysiological phenomena. The action of the central and autonomic nervous systems is studied in relationship to such factors as perceptions, problem solving, memory, language, motor responses, and emotion. The equipment available for research include recording instruments, signal processing equipment, and a computer for signal averaging and statistical analysis.

Stress and Biofeedback Laboratory. This laboratory is equipped to measure a variety of stress indicators and provide stress management and relaxation training through biofeedback training. Students supplement course work with encouragement to personally train themselves in these modalities.

Computer Facilities. The School of Psychology has a personal computer installation which gives access to up-to-date research statistics packages. This system is made available to students for research purposes at no charge. Students are encouraged to develop skills in computer use. Computerized test scoring and interactive computerized test feedback are also being developed.
Clinical Professors of Psychology

Ilene Bell, Ph.D., H.E.L.P. Group, Intern Training Department, Sherman Oaks, CA

Henry Benedict, Ph.D., VA Medical Center-Long Beach, Psychology Service (116B), Long Beach, CA

Richard A. Beyer, Ph.D., Pasadena City College, Psychological Services, Pasadena, CA

Barbara Bishop, Ph.D., Camarillo State Hospital and Developmental Center, Department of Psychology, Camarillo, CA

William G. Britt, Ph.D., Loma Linda University School of Medicine, Department of Psychiatry, Loma Linda, CA

Donald Broder, M.D., Heman G. Stark Youth Training School, Ontario, CA

Dennis Calkins, Ph.D., National Naval Medical Center, Department of Psychology, Bethesda, MD

Jessica A. Card, Ph.D., San Fernando Valley Child Guidance Clinic, Family Stress Center, Panorama City, CA

Mark J. Ciocca, Ph.D., Central New Hampshire Community Mental Health Services, Inc., Internship Program in Professional Psychology, Concord, NH

Paul W. Clement, Ph.D., Psychology Resource Consultants, Pasadena, CA

Jim Cowan, Ph.D., Camarillo State Hospital and Developmental Center, Department of Psychology, Camarillo, CA

Phillip A. Criswell, Ph.D., VA Medical Center-Long Beach, Psychology Service (116B), Long Beach, CA

Carol Cummings, Ph.D., VA Medical Center-West Los Angeles, Psychology Service (116B), Los Angeles, CA

Robin Doran, Ph.D., Huntington Memorial Hospital, Neonatal Follow-Up Program, Pasadena, CA

Freeman M. Dunn, Ph.D., Wasatch Mental Health, Institute for Psychological Training, Provo, UT

Thad Eckman, Jr., Ph.D., VA Medical Center-West Los Angeles, Psychology Service (116B), Los Angeles, CA

Carol Falender, Ph.D., Saint John’s Child Study Center, Santa Monica, CA

Herman Feifei, Ph.D., VA Outpatient Clinic-Los Angeles, Psychology Service (116B), Los Angeles, CA

John T. Friar, Ph.D., VA Medical Center-West Los Angeles, Psychology Service (116B), Los Angeles, CA

Donald K. Fromme, Ph.D., Pacific University School of Professional Psychology, Psychology Service Center, Portland, OR

John Garwood, Ph.D., Pacific University School of Professional Psychology, Psychology Service Center, Portland, OR

Kenneth E. Gerber, Ph.D., VA Medical Center-Long Beach, Psychology Service (116B), Long Beach, CA

Erik Getka, Ph.D., National Naval Medical Center, Department of Psychology, Bethesda, MD

Frederic Glogower, Ph.D., National Naval Medical Center, Department of Psychology, Bethesda, MD

Vivian Gold, Ph.D., VA Medical Center-West Los Angeles, Psychology Service (116B), Los Angeles, CA

Richard W. Hanson, Ph.D., VA Medical Center-Long Beach, Psychology Service (116B), Long Beach, CA

Adrienne House, Ph.D., VA Medical Center-Long Beach, Psychology Service (116B), Long Beach, CA

Susan Houston, Ph.D., VA Medical Center-Long Beach, Psychology Service (116B), Long Beach, CA

Jerry D. Hoyle, Ph.D., Loma Linda University School of Medicine, Department of Psychiatry, Loma Linda, CA

David Hyang, Ph.D., VA Medical Center-West Los Angeles, Psychology Service (116B), Long Beach, CA

Rebecca Jacobsen, Ph.D., VA Medical Center-Septulveda, Psychology Service (116B), Sepulveda, CA

Paul Jennings, Ph.D., Wyoming State Hospital, Evanston, WY

Martin Kenigsberg, Ph.D., VA Medical Center-Los Angeles, Psychology Service (116B), Long Beach, CA

Georgina Lamphere, Ph.D., CPC Alhambra Hospital, Rosemead, CA

Stephen R. Lancaster, Ph.D., Tufts University School of Medicine/Boston VA Psychology Internship Consortium, Boston VA Medical Center, Psychology Service (116B), Boston, MA

Richard A. Lewis, Ph.D., VA Medical Center-Septulveda, Psychology Service (116B), Sepulveda, CA

Joseph S. Lo Castro, Ph.D., Tufts University School of Medicine/Boston VA Psychology Internship Consortium, Boston VA Medical Center, Psychology Service (116B), Boston, MA

Don Longe, Ph.D., Pacific University School of Professional Psychology, Psychology Service Center, Portland, OR

Marilyn Marcus, Ph.D., H.E.L.P. Group, Intern Training Department, Sherman Oaks, CA

Robert McCullah, Ph.D., National Naval Medical Center, Department of Psychology, Bethesda, MD

Eric McPherson, Ph.D., Camarillo State Hospital and Developmental Center, Department of Psychology, Camarillo, CA

Bruce D. Nailiboff, Ph.D., VA Medical Center-West Los Angeles, Psychology Service (116B), Los Angeles, CA

Marvin H. Podd, Ph.D., National Naval Medical Center, Department of Psychology, Bethesda, MD

Edward T. Ray, Ph.D., Camarillo State Hospital and Developmental Center, Department of Psychology, Camarillo, CA

Paul Satz, Ph.D., University of California-Los Angeles, Neuropsychiatric Institute, Los Angeles, CA

Reda Scott, Ph.D., VA Medical Center-Long Beach, Psychology Service (116B), Long Beach, CA

Lesley A. Slavin, Ph.D., Central New Hampshire Community Mental Health Services, Inc., Internship Program in Professional Psychology, Concord, NH
Clinical Associate Professors

Melanie Baer, Psy.D., Philhaven Hospital, Mt. Gretna, PA
Jeri Castronova, Ph.D., Camarillo State Hospital and Developmental Center, Department of Psychology, Camarillo, CA
Donna Coskey, Ph.D., Tufts University School of Medicine/Boston VA Psychology Internship Consortium, Boston VA Medical Center, Psychology Service (116B), Long Beach, CA
Carol Cuvillier, Ph.D., Saint John's Child Study Center, Santa Monica, CA
Geri Freeland, Ph.D., Camarillo State Hospital and Developmental Center, Department of Psychology, Camarillo, CA
Steven Ganzell, Ph.D., VA Medical Center-Sepulveda, Psychology Service (116B), Los Angeles, CA
Naomi Himmelfarb, Ph.D., VA Outpatient Clinic-Los Angeles, Psychology Service (116B), Los Angeles, CA
Sharon Jablon, Ph.D., VA Outpatient Clinic-Los Angeles, Psychology Service (116B), Los Angeles, CA
Bruce L. Levine, Ph.D., Central New Hampshire Community Mental Health Services, The Psychological Center, Developmental Center, Department of Psychology, Concord, NH
Brett T. Litz, Ph.D., Tufts University School of Medicine/Boston VA Psychology Internship Consortium, Boston VA Medical Center, Psychology Service (116B), Boston, MA
Randi McAllister-Black, Ph.D., City of Hope National Medical Center, Duarte, CA

Clinical Assistant Professors of Psychology

Randy Ahn, Ph.D., Saint John's Child Study Center, Santa Monica, CA
Dede Axinn, Ph.D., Wyoming State Hospital, Evanston, WY
Leslie Bartolf, Ph.D., Fuller Psychological and Family Services, The Psychological Center, Graduate School of Psychology, Fuller Theological Seminary, Pasadena, CA
Terri Brennan, Ph.D., Fuller Psychological and Family Services, The Psychological Center, Graduate School of Psychology, Fuller Theological Seminary, Pasadena, CA
Virdette Brunn, Ph.D., University of California-Los Angeles, Neuropsychiatric Institute, Los Angeles, CA
Robin Bullington, Ph.D., Harbor/University of California-Los Angeles Medical Center, Torrance, CA
Nadine Cole, Ph.D., VA Outpatient Clinic-Los Angeles, Psychology Service (116B), Los Angeles, CA
Esther Coleman, Ph.D., Inter-Community Alternatives Network, The Psychological Center, Graduate School of Psychology, Fuller Theological Seminary, Pasadena, CA
Aileen Cromwell, Psy.D., Wasatch Mental Health, Institute for Psychological Training, Provo, UT
Tom Cotty, Ph.D., Philhaven Hospital, Mt. Gretna, PA
Andrea Davis, Ph.D., Fuller Psychological and Family Services, The Psychological Center, Graduate School of Psychology, Fuller Theological Seminary, Pasadena, CA
Denise DeBarre, Ph.D., Wyoming State Hospital, Evanston, WY
Lisa Dieckmann, Ph.D., VA Outpatient Clinic-Los Angeles, Psychology Service (116B), Los Angeles, CA
Janice Dodge, Ph.D., Camarillo State Hospital and Developmental Center, Department of Psychology, Camarillo, CA
Larry Dunning, Ph.D., Wasatch Mental Health, Institute for Psychological Training, Provo, UT
Julie Dyck, Ph.D., Philhaven Hospital, Mt. Gretna, PA
Robert Glass, Ph.D., Fuller Psychological and Family Services, The Psychological Center, Graduate School of Psychology, Fuller Theological Seminary, Pasadena, CA
Peter Graves, Ph.D., VA Outpatient Clinic-Los Angeles, Psychology Service (116B), Los Angeles, CA
David B. Hickel, Ph.D., Sycamores, Altadena, CA
Lorie Humphrey, Ph.D., University of California-Los Angeles, Neuropsychiatric Institute, Los Angeles, CA
Elaine Ito, Ph.D., Harbor/University of California-Los Angeles Medical Center, Torrance, CA
Cynthia Jackson, Ph.D., Center for Aging Resources, The Psychological Center, Graduate School of Psychology, Fuller Theological Seminary, Pasadena, CA
Haig Kojian, Ph.D., Heman G. Stark Youth Training School, Ontario, CA
Janet Kraemer, Ph.D., Center for Aging Resources, The Psychological Center, Graduate School of Psychology, Fuller Theological Seminary, Pasadena, CA
Henriette Martens, Ph.D., Inter-Community Alternatives Network, The Psychological Center, Graduate School of Psychology, Fuller Theological Seminary, Pasadena, CA
Deborah Mazzarella, Ph.D., National Naval Medical Center, Department of Psychology, Bethesda, MD
Brian W. Matzke, Ph.D., Foothill Community Mental Health Center, Glendora, CA
Jiyeong Park, Ph.D., Pacific University, School of Professional Psychology, Pacific Professional Associates, Van Nuys, CA
Haig Kojian, Ph.D., Heman G. Stark Youth Training School, Ontario, CA
Anton Tolman, Ph.D., Wyoming State Hospital, Evanston, WY
Betty N. Walsh, Ph.D., University of California-Los Angeles Medical Center, Torrance, CA
Richard D. Wood, Ph.D., Pacific University, School of Professional Psychology, Psychology Service Center, Portland, OR

Clinical Instructors in Psychology

Joseph C. Dickson, LCSW, CPC Alhambra Hospital, Rosemead, CA
MaryAnn Krehbiel, M.A., National Naval Medical Center, Department of Psychology, Bethesda, MD
Deborah A. Worster, M.S.W., Central New Hampshire Community Mental Health Services, Inc., Internship Program in Professional Psychology, Concord, NH

CLINICAL FACILITIES FOR FIELD TRAINING: CLINICAL PSYCHOLOGY

The institutions listed below are those which were directly engaged during 1995-96 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 Division of Clinical 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.

Camarillo State Hospital and Developmental Center, Department of Psychology, Camarillo, CA (APA-approved internship)
Center for Aging Resources, The Psychological Center, Graduate School of Psychology, Fuller Theological Seminary, Pasadena, CA
Central New Hampshire Community Mental Health Services, Inc., Internship Program in Professional Psychology, Concord, NH (APA-approved internship)
City of Hope National Medical Center, Duarte, CA
CPC Alhambra Hospital, Rosemead, CA
Foothill Community Mental Health Center, Glendora, CA
Fuller Psychological and Family Services, The Psychological Center, Graduate School of Psychology, Fuller Theological Seminary, Pasadena, CA
Harbor/University of California-Los Angeles Medical Center, Torrance, CA
H.E.L.P. Group, Intern Training Department, Sherman Oaks, CA (APA-approved internship)
Heman G. Stark Youth Training School, Ontario, CA
Huntington Memorial Hospital, Neonatal Follow-Up Program, Pasadena, CA
Inter-Community Alternatives Network, The Psychological Center, Graduate School of Psychology, Fuller Theological Seminary, Pasadena, CA
Lakeside Alternatives, Inc., Orlando, FL
Loma Linda University School of Medicine, Department of Psychiatry, Loma Linda, CA
Los Angeles County/University of Southern California Medical Center, University of Southern California School of Medicine, Los Angeles, CA
National Naval Medical Center, Department of Psychology, Bethesda, MD (APA-approved internship)
Norfolk Regional Center, Psychology Department, Norfolk, NE (APA-approved internship)
Pacific Professional Associates, Van Nuys, CA
Pacific University, School of Professional Psychology, Psychology Service Center, Portland, OR
Pasadena City College, Psychological Services, Pasadena, CA
Patton State Hospital, Department of Psychology, Patton, CA (APA-approved internship)
Psychology Resource Consultants, Pasadena, CA
Roybal Family Mental Health Service, Los Angeles, CA
Saint John’s Child Study Center, Santa Monica, CA
San Fernando Valley Child Guidance Clinic, Family Stress Center, Panorama City, CA
Sarah Center, Long Beach, CA
Southern California Indian Center, Indian Child and Family Services, Los Angeles, CA
State University of New York at Stony Brook, University Counseling Center, Stony Brook, NY (APA-approved internship)
Sycamores, Altadena, CA
Tufts University School of Medicine / Boston VA Psychology Internship Consortium, Boston VA Medical Center, Psychology Service (116B), Boston, MA (APA-approved internship)
University of California-Los Angeles, Neuropsychiatric Institute, Los Angeles, CA
VA Medical Center-Long Beach, Psychology Service (116B), Long Beach, CA (APA-approved internship)
VA Medical Center-Sepulveda, Psychology Service (116B), Sepulveda, CA (APA-approved internship)
VA Medical Center-West Los Angeles, Psychology Service (116B), Los Angeles, CA
VA Outpatient Clinic-Los Angeles, Psychology Service (116B), Los Angeles, CA
Wasatch Mental Health, Institute for Psychological Training, Provo, UT
Wyoming State Hospital, Evanston, WY

CLINICAL FACULTY MEMBERS: MARRIAGE AND FAMILY

Alexander Badkhen, Harmony—Institute for Psychotherapy and Counseling, St. Petersburg, Russia
James Beebe, M.A., MFCC, Live Again Recovery, Lake Hughes, CA
James Behrmann, Ph.D., New Hope Christian Center, Covina, CA
Paula Bush, ATR, MFCC, Child Guidance Center, Fullerton, CA
Donna Clark, Ph.D., Glen Roberts Child Study Center, Glendale, CA
Glenda Constance, M.A., MFCC, Fuller Psychological and Family Services, The Psychological Center, Fuller Theological Seminary Graduate School of Psychology, Pasadena, CA
Daniel Demmers, M.S., MFCC, TMI Counseling Center, Visalia, CA
Lori Fairgrieve, M.A., MFCC, Child Guidance Center, El Monte, CA
Kathleen Fitzpatrick, M.A., M.S., Inter-Church Counseling Center, Whittier, CA (AAMFT-Approved Supervisor)
Margorie Gins, M.A., MFCC, Santa Anita Family Services, Monrovia, CA
Lola Greenspan, M.A., MFCC, Santa Clarita Child and Family, Saugus, CA
Joan Griffin, M.S., MFCC, Family Impact, Oxnard, CA
Beverly Hagner, Ed.D., Catholic Psychological Services, Pico Rivera, CA
Catherine Harris, Ph.D., MFCC, Charter Oaks Behavioral Health Systems, Covina, CA
Gretta Hassel, M.A., La Vie Whole Person Health Care, Pasadena, CA
Pamela Henderson, M.S., MFCC, Center for Aging Resources, The Psychological Center, Fuller Theological Seminary Graduate School of Psychology, Pasadena, CA
Lisa Hilger, M.A., MFCC, Fuller Psychological and Family Services, The Psychological Center, Fuller Theological Seminary Graduate School of Psychology, Pasadena, CA
Merrill Hubbard, Ph.D., Charter Oak Behavioral Health Systems, Covina, CA
Karen Huestis, Ph.D., Glen Roberts Child Study Center, Glendale, CA
Richard Hunt, Ph.D., MFCC, Fuller Psychological and Family Services, The Psychological Center, Fuller Theological Seminary Graduate School of Psychology, Pasadena, CA
Jaeline Jaffe, Ph.D., Montebello School District, Montebello, CA
Max Kayes, M.A., MFCC, New Hope Christian Counseling Center, Covina, CA
Paula Kunst, M.S., MFCC, Montebello School District, Montebello, CA
Jodi Kussin, Ph.D., Glen Roberts Child Study Therapy, Glendale, CA
Dae Leckie, M.S.W., Center for Family Therapy, Orange, CA
Fran Lotery, Ph.D., Santa Barbara Counseling Center, Santa Barbara, CA
James Masteller, D.Min., Center for Family Therapy, Orange, CA
Frederick Neumeyer, M.A., MFCC, El Monte Community Relations, El Monte, CA
Nancy Nicholson, M.A., MFCC, Outreach Counseling, Arcadia, CA
Charles Osburn, D.Min., La Canada Presbyterian Church, La Canada, CA
Sharon Patapoff, M.A., Outreach Counseling, Arcadia, CA
Glen Roberts, Ph.D., MFCC, Glen Roberts Child Study Center, Glendale, CA
Mara Roshal, M.S.W., Southern California Indian Center, Los Angeles, CA
Aline Smith, Ph.D., MFCC, San Martin de Porres Counseling, Los Angeles, CA
James Steinwedell, M.A., MFCC, La Vie Whole Person Health Center, Pasadena, CA
Kathleen Strah-Nadell, Ph.D., MFCC, Inter-Community Alternatives Network, The Psychological Center, Fuller Theological Seminary Graduate School of Psychology, Pasadena, CA
Janie Strasner, M.A., Glen Roberts Child Study Center, Glendale, CA
Marian Sunabe, M.A., MFCC, Asian American Christian Counseling Center, Alhambra, CA
Charlene Underhill, M.A., 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

192
The institutions listed below provided clinical training for marital and family therapy students during the 1995-96 academic year.

<table>
<thead>
<tr>
<th>Institution Name</th>
<th>Location</th>
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<tbody>
<tr>
<td>Asian-American Christian Counseling, Alhambra, CA</td>
<td>Alhambra, CA</td>
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<tr>
<td>Catholic Psychological Services, Pico Rivera, CA</td>
<td>Pico Rivera, CA</td>
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<tr>
<td>Center for Aging Resources, The Psychological Center, Fuller Theological Seminary Graduate School of Psychology, Pasadena, CA</td>
<td>Pasadena, CA</td>
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<tr>
<td>Center for Family Therapy, Orange, CA</td>
<td>Orange, CA</td>
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<tr>
<td>Charter Oaks Behavioral Health Systems, Covina, CA</td>
<td>Covina, CA</td>
</tr>
<tr>
<td>Child Guidance Center, Fullerton, CA</td>
<td>Fullerton, CA</td>
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<tr>
<td>El Monte Community Relations Office, El Monte, CA</td>
<td>El Monte, CA</td>
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<tr>
<td>Family Impact Counseling Center, Oxnard, CA</td>
<td>Oxnard, CA</td>
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<tr>
<td>Fuller Psychological and Family Service, The Psychological Center, Fuller Theological Seminary Graduate School of Psychology, Pasadena, CA</td>
<td>Los Angeles, CA</td>
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<tr>
<td>Glen Roberts Child Study Center, Glendale, CA</td>
<td>Glendale, CA</td>
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<tr>
<td>Harmony—Institute for Psychotherapy and Counseling, St. Petersburg, Russia</td>
<td>St. Petersburg, Russia</td>
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<tr>
<td>Inter-Church Samaritan Counseling Center, Whittier, CA</td>
<td>Whittier, CA</td>
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<tr>
<td>Inter-Community Alternatives Network, The Psychological Center, Fuller Theological Seminary Graduate School of Psychology, Pasadena, CA</td>
<td>Pasadena, CA</td>
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<tr>
<td>La Canada Presbyterian Church, La Canada, CA</td>
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<td>La Vie Whole Person Health Care Center, Pasadena, CA</td>
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<tr>
<td>Live Again Recovery Homes, Lake Hughes, CA</td>
<td>Lake Hughes, CA</td>
</tr>
<tr>
<td>Montebello School District, Montebello, CA</td>
<td>Montebello, CA</td>
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Continuing and Extended 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
  Time Limit for Completion of Degrees
  Certificate of Graduate Studies
  Nondegree Applicants
  Continuing Education Units
Expenses
Fuller Seminary in Washington
Fuller Seminary in Northern California
Fuller Seminary in Southern California
Fuller Seminary Southwest
Fuller Seminary in Colorado

Individualized Distance Learning Program

Doctor of Ministry Program
Purpose
Program Distinctives
Admission Requirements
Degree Requirements
Christian Spirituality Program
Korean Doctor of Ministry Program
Final Project
Registration and Expenses
Variable Units Option
Courses of Study

Lowell W. Berry Institute for Continuing Education in Ministry
Purpose
Curriculum
Continuing Education Units

DePree Center for Leadership
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), now includes the Extended Education program, the Doctor of Ministry program, the Individualized Distance Learning Program, the Lowell W. Berry Institute for Continuing Education in Ministry, and Media Services.

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 needs of church and ministry, as well as the needs of Christian organizations. Through Continuing and Extended Education, work leading to a degree, as well as nondegree and continuing education, is available. Seminars, conferences, workshops, distance learning courses, and off-campus graduate-level course work are among the alternative forms of training provided. Continuing and Extended Education utilizes the expertise of those already involved in ministry along with the resident Fuller faculty. 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 twenty-third year, began offering courses in September 1973 in Seattle, Washington, and Los Angeles, Fresno and Bakersfield, California, with the purpose of bringing graduate theological education to lay people. The Extended Education Program was developed as a response to the need for training laypersons in the context of the local church. A local committee of Christian leaders and students in the program determined the local character and helped to shape the local program. More than one hundred students were enrolled in the first Extension student body in those four cities. The program now offers courses in five established Extension centers: southern California (Orange County, San Diego County, Palm Desert, Santa Barbara/Ventura, Riverside County, and Bakersfield); northern California (Menlo Park, Oakland, Walnut Creek, and Sacramento); Southwest (Phoenix and Tucson); and Colorado (Colorado Springs). The Master of Arts in Theology degree (General Program Track) and the Master of Arts in Christian Leadership are available entirely in Extension through five of the Extended Education locations (Orange County, Menlo Park, Seattle, Phoenix and Colorado Springs). The seminary has developed a new model for the Master of Divinity degree, approved by The Association of Theological Schools (ATS), which allows selected students to complete the entire degree in Seattle. School of World Mission courses are offered in all of the Extended Education centers.

From the outset, the Extended Education program has been characterized by the desire to provide theological education with a high degree of academic excellence to students in their ministry and work settings. The courses offered during the 1996-97 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 at convenient times, Extended Education makes theological education possible for many church leaders, church staff members, Bible study leaders, business people, homemakers, professionals and others whose careers or circumstances preclude full-time study. Extended Education:

1. Provides theological education for the development of lay persons for leadership in ministry in the local church and community;
2. Offers prospective theological students experience in church ministry and Christian community while beginning their studies and testing their callings;
3. Allows students preparing for, or already involved in full-time ministry, to complete most or all of their theological education without leaving their area of residence and service; and
4. Extends resources to pastors for the development of local church educational programs and for personal and professional enrichment.

The process of theological education for ministry in extension is implemented by going to the student, being close to the location of ministry and being close to the life and task demands of the participants.

In short, Extended Education is a community of learners-practitioners-scholars in ministry who seek to know God better, to understand God's revelation more fully and to do God's ministry more effectively. Fuller's Extended Education provides theological education of academic excellence in an off-campus setting with nontraditional schedules. Through course work in Extension, students encounter a concept of ministry which takes seriously the charge to "equip the saints for the work of ministry."

Coordinating/Steering Committees

Within guidelines determined by the administration and faculty of the seminary, Coordinating or Steering Committees can provide contextualized leadership for the local program. Members represent various denominations and occupations in the Christian community of the Extension area. All members of these committees sign the Fuller Theological Seminary Statement of Faith and are formally appointed by the seminary.

Faculty

Fuller Theological Seminary faculty members and adjunct faculty travel to the Extension class sites to teach Extended Education courses. The adjunct faculty are qualified professors, pastors, Christian psychologists and leaders in national and international Christian organizations. These persons join seminary faculty members in offering courses in biblical studies, church history, theology, ministry, missions, languages, field education and counseling. All resident and adjunct faculty sign the Fuller Theological Seminary Statement of Faith.

Admission Requirements and Procedures

The general standards for admission to the seminary may be found in the second section of this catalog. Admission to the School of Theology through the Extended Education Program normally requires a bachelor's degree from an accredited institution. Applications may be obtained from the local Extended Education office, and all application materials, including transcripts, must be 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 each quarter are equivalent to those offered at the Pasadena campus. Full-time faculty and local adjunct professors provide instruction. Courses are taught primarily on weeknights or weekends in local facilities, and library resources are arranged with local institutions. Each Extended Education area publishes its own quarterly listing of class offerings. Expanded course descriptions, which include course objectives, required reading, assignments and other information, are available from the local Extended Education office. 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 permits students to enroll in courses through any of the Seminary's locations or programs, including the Pasadena campus and the Individualized Distance Learning Program. For information on registration for a Pasadena campus course, students should contact their academic advising office on the Pasadena campus. Those interested in information about the Individualized Distance Learning Program may contact that office in Pasadena.

The Fuller Extended Education program also offers supervised field experiences for credit to
those students desiring opportunities for practical application of their academic studies. Courses may be taken in a practical setting as outlined by Extended Education publications.

Registration and Course Changes

Registration (including appropriate payment) must be received in the local Extended Education office before the second class meeting. Registration for courses with no formal meetings (such as independent studies and field education) must be received by the end of the first week of the quarter.

Students may add or drop courses through the local Extended Education office with a service charge of $5.00 for each change or set of changes made at the same time. Courses may be added, and grade, pass/fail, or audit status changed prior to the second class meeting. Courses may be dropped before the fourth class meeting if the class meets five to seven times, or before the fifth class meeting if the class meets eight to ten times. There is a refund schedule for classes dropped prior to the third class meeting (see below).

For courses meeting on Friday nights and Saturdays for several weekends, each weekend is considered a separate class meeting for purposes of registration and course change deadlines.

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. Some libraries require a user’s fee. Use of these facilities requires proof of current registration. Books may be obtained from the Seminary’s McAlister library through the interlibrary loan (ILL) departments of these libraries. Students may make full use of McAlister Library when they are in the southern California area and can make regular visits.

Seattle: University of Washington, Seattle Pacific University, Lutheran Bible Institute, Northwest College, Puget Sound Christian College, and the libraries of local churches.

Northern California: Graduate Theological Union, Berkeley; St. Patrick’s Seminary, Menlo Park; 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.

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.

Colorado Springs: The Institute for Youth Ministries has a library of approximately 6,000 volumes. Arrangements are also being made with a local Christian college library.

Program Opportunities

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

Two concentrations are offered at the present time: adolescent ministries, and ministry of the laity. The program is intended for lay people who are called to specialized positions such as youth pastors or campus ministers, 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 course work 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 require-
ments 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 advisor. 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 format) is currently available in Seattle, Menlo Park, Phoenix, Orange County and Colorado Springs. There are no language, thesis or Pasadena residency requirements. Students in San Diego County, Santa Barbara / Ventura, Riverside County, Palm Desert, Bakersfield, Sacramento, Oakland, Walnut Creek, Tacoma, and Tucson may take 24 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 centers and completing 12 courses in Pasadena to fulfill the M.Div. residency requirement. A specially designed program, provisionally approved by the Association of Theological Schools, enables selected students to complete the entire Master of Divinity program in Seattle. Details may be obtained from the Seattle Extended Education office.

The requirements for the Master of Divinity degree may be found in the School of Theology section of this catalog.

**Transfer Credit.** Requests for transfer of credit for School of Theology students for accredited graduate theological studies done elsewhere will be evaluated on an individual basis by the School of Theology academic advising office. A maximum of 24 units of transfer credit may be applied toward the M.A. in Christian Leadership degree, or 48 units toward the M.A. in Theology degree, or 72 units toward the M.Div. degree. These courses must be appropriate to the student's vocational objectives and relevant to the degree program and concentration. Nontheological studies are normally not considered for transfer credit. Course work taken in a nonreligious setting which might be considered as parallel to course work in the Fuller curriculum may be considered on an individual basis if it is appropriate to the field of concentration, approved by the School of Theology academic affairs committee, and integrated through a 4-unit directed study.

**Time Limit for Completion of Degrees.** In order to ensure that a degree, when granted, represents education that is reasonably focused (not acquired a little at a time over an unreasonably long period) and current, all credit applied to the degree must be earned within a certain period of time.

For the Master of Arts in Christian Leadership, Master of Arts in Theology, and Master of Divinity degree at Fuller, this period has been set at ten years. For the Master of Arts in Marital and Family Therapy, this limit is seven years. This includes all credit earned elsewhere and applied to the degree, as well as all credit earned at Fuller.

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

**Certificate of Graduate Studies.** Students may receive the certificate by completing 12 selected courses (48 units), 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 ministry 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 Enrollment, Special Student and Unclassified Student categories are master's-level credit classifications from which students may later apply to a degree program.

**Limited Enrollment Student:** One who is qualified for regular admission but wishes to take more than five courses (20 units).

**Unclassified 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 enrollment or unclassified student status,
but is at least thirty-one years of age and has had at least ten years of ministry experience;

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

Audit-Only Student: Courses may be audited on a space available basis at reduced rates; there are also special rates available for active pastors and missionaries, Fuller graduates and current students and their spouses (see the second section of this catalog for details). There is an audit application and application fee. No permanent record is kept of audit enrollments, and no transcript will be issued for audit-only students. Audits are not recorded on the transcripts of students in degree programs.

Continuing Education Units. Students may earn Continuing Education Units (noncredit units) for courses offered through Extended Education. One Continuing Education Unit (CEU) is defined as ten contact hours of satisfactory participation in an approved course. The CEU system provides a uniform measurement and record of noncredit postsecondary-level study. Professionals in a variety of fields, such as pastors, Christian school teachers, nurses, denominational executives and leaders of parachurch organizations, can use the CEU records to verify an educational experience that has helped them maintain or improve their skills. Students may apply for CEUs only if they are not taking the course or seminar in question for academic credit. Under no circumstances will CEUs be transferred as or converted to academic credit.

Expenses

Tuition and fees for 1996-97 are detailed in the second section of this catalog. All tuition and fees are the same as those charged on campus, except that the basic audit fee is $250 per course, and All Seminary Council (student government) fees are not charged.

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

Refund Policy. There is a 100% refund for classes dropped prior to the second class meeting. The refund is 50% for classes dropped prior to the third class meeting. There is no refund for classes dropped after this point. There is no refund of audit charges at any time. For courses with no formal class meetings, such as independent studies and field education, there is a 100% refund through Tuesday of the second week of the semester quarter; 75% through Friday of the second week; 50% through Friday of the third week; and 25% through Friday of the fourth week. There is no refund after this point.

Financial Aid. Limited financial aid may be available to those with demonstrated need. Contact the local Extended Education office for information.

Veterans Benefits. All primary Extended Education areas have been approved for veterans benefits. For further information, contact the local Extended Education office regarding sites in Washington, the Southwest and Colorado, or the Registrar’s Office (on the Pasadena campus) regarding sites in California.

Fuller Seminary in Washington

The Seattle Extension is the oldest and largest center in the Extended Education program at Fuller. Begun in 1973, it has experienced significant growth over the past 23 years. Now, with almost 900 enrollments by 300 students in over 45 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 Seattle for the work of the ministry.

Seattle Extension was one of the first Extension centers to enable students to earn their Master of Arts in Theology degree without a Pasadena campus residency requirement. A specially designed program, approved by the Association of Theological Schools, enables selected students to complete the entire Master of Divinity program in Seattle. This program is offered in cooperation with the Seattle Association for Theological Education, a partnership of Fuller Seminary, Regent College, Seattle Pacific University, and a number of Pacific Northwest churches. Other students may complete two-thirds of the Master of Divinity degree in Seattle. Course work may also be applied to the Master of Arts in Christian Leadership.

Classes are held in the Seattle Extension offices, at Seattle Pacific University, and other area locations as well as in Tacoma.
Fuller Theological Seminary is fully licensed by the State of Washington to offer courses through the Seattle Extension.

Seattle Office
Richard J. Erickson, Director
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Seattle, Washington 98109-1621
(206) 284-9000
(800) 447-2999
(206) 284-4735 (FAX)
seattle@vax.fuller.edu

Fuller Seminary in Northern California

Fuller Seminary opened its off-campus center in the San Francisco Bay Area at Menlo Park in 1974. Over the past 22 years it has grown significantly, and has expanded its outreach to include classes in Oakland, Walnut Creek, and Sacramento. Now with over 600 enrollments by nearly 350 students in more than 35 courses each year, it plays a significant role in theological education in northern California.

The entire Master of Arts in Theology degree can be completed in the Bay Area, with no Pasadena residency requirement. Sacramento is not approved to offer the M.A. degree in its entirety. However, students in this area may earn the degree by taking 18 courses locally and then six courses either in Pasadena or through a primary Extension center which is approved for the M.A. in Theology, such as Menlo Park. Students in the Master of Divinity degree program can meet two-thirds of their requirements through Fuller Seminary in Northern California. Course work may also be applied to the Master of Arts in Christian Leadership.

Menlo Park area classes are held at Menlo Park Presbyterian Church and St. Patrick's Seminary. Classes in Sacramento are held at First Covenant Church, and classes in Oakland are held at Walnut Creek Presbyterian Church.

Northern California Office
Arthur Patzia, Director
320 Middlefield Road
P.O. Box 906
Menlo Park, California 94026-0906
(415) 321-7444
(800) 634-1444
(415) 321-8606 (FAX)
bayarea@vax.fuller.edu
(916) 933-9249 (Sacramento)

Fuller Seminary in Southern California

Classes are offered in Orange County, San Diego County, Riverside County, Santa Barbara/Ventura, Palm Desert 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 22 years, Orange County Extension has experienced significant growth. It currently has more than 400 enrollments by over 200 students in 21 courses. Orange County was one of the first Extension areas where students could earn the Master of Arts in Theology degree without a Pasadena campus residency requirement. San Diego County, Santa Barbara/Ventura, Palm Desert, Riverside County, 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 center which is approved for the M.A. in Theology, such as Orange County. Two-thirds of the M.Div. degree may be completed through Fuller Seminary in Southern California. Course work may also be applied to the Master of Arts in Christian Leadership.

Orange County classes are held in the extension center office, as well as at Southern California College in Costa Mesa. Classes in San Diego County are held at Solana Beach Presbyterian Church. Classes in Palm Desert are held at Saint Margaret's Episcopal Church, classes in Riverside at La Sierra University School of Religion, and classes in the Santa Barbara/Ventura area are held at Ventura Community Presbyterian Church and El Montecito Presbyterian Church.

Southern California Office
Patricia Rexroat, Office
Sylvia Newman, Program Manager
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(714) 975-0787 (FAX)
orange@vax.fuller.edu

Fuller Seminary Southwest

The Southwest Extension began in Phoenix in 1977, with 37 enrollments in three courses. Nineteen years later it has over 350 enrollments by more than 120 students in over 30 courses held in several locations, including Phoenix and Tucson, Arizona. This growth is reflective of the
area's desire to equip the people of God in the Southwest for the work of the ministry.

Beginning in the spring of 1985, the Phoenix location was able to offer the Master of Arts in Theology degree in to local residents 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 local extension center. The other sites are not as yet 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 Phoenix, Pasadena, or one of the other extension centers which are approved for the M.A. in Theology. Two-thirds of the M.Div. degree requirements may be completed through Fuller Seminary Southwest. Course work completed at any of the locations may be applied to the Master of Arts in Christian Leadership.

Phoenix Office
Thomas Parker, Director
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Phoenix, Arizona 85034
(602) 517-1414
(800) 519-2654
(602) 517-1492 (FAX)
fsw@fuller.edu

Fuller Seminary in Colorado

The influence of Fuller Theological Seminary in Colorado Springs goes back to the mid-1950s. Now Fuller in Colorado, the newest of the Seminary’s off-campus centers, brings graduate-level education to Christians seeking professional theological training in the Rocky Mountain region.

In 1954, Young Life, a nondenominational Christian outreach to high school students, began a training institute in Colorado Springs. Under the leadership of the late Dr. Paul King Jewett, professor of systematic theology at Fuller Theological Seminary, the Young Life Institute provided a high standard of nondegree theological education for youth ministry professionals. In 1977, the seminary joined with Young Life in founding the Institute of Youth Ministries, a unique formal partnership between a seminary and a parachurch organization.

Building on this unique foundation and curriculum, Fuller in Colorado is designed to offer accredited graduate training to professional and volunteer staff of the more than forty Christian organizations in the Colorado Springs area, as well as area laity. The Colorado site offers the degree curriculum for Fuller’s Master of Arts in Christian Leadership, as well as the Master of Arts in Theology. Course work may also be applied to the Master of Divinity degree.

Classes are held at the Fuller Seminary in Colorado Office and First Presbyterian Church in Colorado Springs, as well as other locations.

Colorado Office
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colorado@vax.fuller.edu

INDIVIDUALIZED DISTANCE LEARNING PROGRAM

The Individualized Distance Learning Program (IDL), administered by Fuller’s Division of Continuing and Extended Education, is a flexible, self-directed program offering core courses from the School of Theology and School of World Mission which allow students who are unable to study in a residential setting to complete several graduate-level courses.

Students interested in a master’s degree in the School of Theology may take up to four courses, with no more than one core course in any department and no more than two courses in any one division (Biblical, Theology, or Ministry; World Mission classes are considered Ministry Division for this purpose). Students interested in a master’s degree in the School of World Mission may take up to six courses toward an M.A. or three courses toward the Th.M. Students in either school may use IDL courses to meet core or elective requirements subject to the above limits. Students not pursuing a degree at Fuller may enroll in as many IDL courses as they like, but these limits will apply if they do enter a degree program. Other institutions may have their own limits on course work delivered in this manner. Students taking IDL classes with the intention of transferring units to other schools should check with those schools regarding their policies on credit earned by distance learning.

Individualized Distance Learning courses provide convenient part-time study while in a full-time job or ministry and can be taken for credit, or on a non-credit basis for personal development. Students can begin their study at any time. IDL is a study method which allows students to study when and where it is most convenient and at their own pace. The media learning package for each course includes class lectures (on cassette and/or video tapes), the course study guide and additional resources. The course professor or teaching assistant is

202
available to assist students in their studies. Course assignments are returned to the IDL office for evaluation and grading. Depending on when they register, students residing in the United States have approximately six months to complete all assignments, and those outside the United States have approximately twelve months.

To receive academic credit for courses through this program, a student must first be accepted at Fuller Seminary. General standards for admission may be found in the second section of this catalog, and specific requirements for admission to degree programs are found under their respective headings. For further information, contact the Individualized Distance Learning Office by phone at (818) 584-5266 or through E-mail at idl@fuller.edu.

**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 or the School of World Mission (Doctor of Ministry in Global Ministries). These programs are designed to serve the needs of pastors, missionaries, mission executives, international church leaders, and other ministry professionals through an experience of continuing education which renews the personal life of faith, further develops professional competence and stimulates continued growth in ministry. Using the resources of the seminary, a program of study has been developed which provides course work in a wide variety of areas. The School of Theology and School of World Mission offer a general program of courses in such areas as church growth and evangelism, Christian community and spirituality, pastoral care and counseling, church leadership and management, and global ministries. Specialized programs in Christian spirituality and in Korean ministries are also available.

Participants in the Doctor of Ministry program are afforded the opportunity for continuing education while remaining active in their 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.

**Program Distinctives**

The Doctor of Ministry degrees offered by the School of Theology and the School of World Mission are essentially the same in overall purpose and structure. The difference is primarily one of focus, with the Doctor of Ministry in Global Ministries designed primarily for those involved in ministry in non-Western or intercultural contexts. References to the Doctor of Ministry degree may be understood to apply to both programs. Specific references to the School of World Mission program will be identified by the title "Global Ministries."

**Admission Requirements**

General standards of admission to the seminary may be found in the second section of this catalog.

Admission to the Doctor of Ministry program is on the basis of competence in theology and commitment to ministry, as well as motivation to pursue further study in a recognized area of ministry. Admission to the Doctor of Ministry in Global Ministries is based on commitment to a cross-cultural or missional ministry. Foundational ministry training leading to competence in theology normally will be demonstrated by having received a Master of Divinity degree or its equivalent from an 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.

Commitment to ministry will be evaluated on the basis of at least three years in full-time ministry after receiving the Master of Divinity degree. The applicant must be currently involved in some form of full-time ministry; for the Global Ministries program, current involvement in some form of full-time cross-cultural or missional ministry is required. Continuation in the D.Min. program requires continued full-time 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 or parachurch 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 or missiology 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 final project. The remaining 40 units are chosen from a schedule of specially designed courses, some of which earn four units of credit, some eight units, and some 12 units. Students may enroll for up to 24 units in any twelve month period, completing the degree requirements in three to seven years. However, it is recommended that no more than 12 units be taken in one academic year. Only B work and above will count toward satisfying graduation requirements (except that one B - grade is allowed).

Each course has three major components:
1. Preparation, which must be completed prior to the class, consisting of various combinations of reading (up to 1,500 pages for a 4-unit course, 3,000 pages for an 8-unit course, or 4,500 pages for a 12-unit course) and working with audio or video tapes;
2. A one or two-week intensive period of classroom interaction; and
3. An extensive postsession project which synthesizes reading and class work and applies them to the ministry situation, and must be completed within six months after the class ends.

Classroom activity is scheduled in one and two-week sessions at various times during each of the four academic quarters in order to allow students to utilize their study and vacation leave for this continuing education program. Each applicant may design a program of study which best meets personal needs and vocational interests.

Courses are primarily offered on the Pasadena campus. In addition, from time to time courses will be offered at selected external sites. Up to 24 units of course work may be taken at off-campus sites. At least 12 units of course work (as well as the final project tutorial or integration and research design course) must be taken on the Pasadena campus.

Students normally enroll in at least 24 units of course work from the school in which they will earn their degree. However, students may request to take 24 units from the other school and prepare their final project under the supervision of the theological or missiological mentor of the school that will grant the degree.

Work for the Doctor of Ministry degree must be spread out over at least three years. All work for the D.Min. must be completed within seven years from the time the first course is taken.

Christian Spirituality Program

The D.Min. program offers a specialized course of study in Christian Spirituality based on a cohort group model of instruction. Up to 24 students are admitted to groups which meet for two weeks each year for three consecutive years. Students admitted to the cohort group must attend all sessions, complete all assignments and register for all work for credit (students may audit courses in the regular program for the regular audit fee).

Two faculty mentors are assigned to each group and remain with the group for the duration of the program. The overall theme and focus of this program is Christian spirituality and there will be common blocks of material in each cohort group. Each team of faculty mentors will develop their own distinctive approaches to the material. The program will have a healthy mix of biblical studies, history and theology, as well as an emphasis on the practice and teaching of spirituality.

The following topics will be covered by each cohort group over the course of the three years: the history of spirituality, with a focus on models of spirituality; the spiritual classics; a theology of spirituality; Biblical patterns of growth and renewal; current movements of growth and renewal; the spiritual disciplines; the Bible as a transforming agent; the dynamics of personal transformation and corporate renewal.

Dr. Richard Peace serves as the faculty coordinator for the Christian Spirituality Program.

Korean Doctor of Ministry Program

The Doctor of Ministry program offers a specialized course of study for Korean-American and Korean pastors based on instruction in the Korean language. The TOEFL exam is waived for students enrolling in the program; students may
not attend courses in the regular program unless the TOEFL requirement has been met.

The program is based on a strong biblical and theological emphasis as a foundation for 20 units of course work in Seoul; 20 units must be completed at the Pasadena campus.

Final Project

The Doctor of Ministry program culminates with the completion of a final project. There are three options: a ministry focus paper, a supervised ministry project, or a dissertation. A student may begin work on this final phase after completing the following requirements: 1) 24 academic units of course work with satisfactory evaluation and grade reports; 2) faculty approval of a ministry focus paper, supervised ministry project, or dissertation proposal; and 3) completion of any admission deficiencies. Students initiate the final project process by submitting a formal proposal to the Doctor of Ministry office according to program guidelines.

Final Project Mentoring. The mentoring process for the development and writing of the final project, whether it is a ministry focus paper, supervised ministry project, or dissertation, is under the supervision of the theological or missiological mentor of the student’s program. For School of Theology students, this mentoring process involves three stages: 1) a tutorial in theology of ministry (normally offered to all students); and 2) a tutorial on the style and format of the final project. These tutorials are offered in conjunction with most courses and are provided as part of the final project fee. For Global Ministries students, an integration and research tutorial is required and is offered whenever a School of World Mission D.Min. course is in session in Pasadena.

Ministry Focus Paper. The ministry focus paper incorporates the reading and class work done in connection with the seminars and courses, and aims at designing a specific strategy for ministry. It must include the following: 1) an analysis of the student’s present field or placement in ministry, utilizing theoretical components of the Doctor of Ministry curriculum which provide tools for such an analysis; 2) 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 may be submitted at the final ministry project tutorial session (or for Global Ministries students, after the integration and research design course). The proposal will then be submitted to the Faculty Final Project Committee for approval. The ministry focus paper may be bound and placed in the library after acceptance, with a copy sent to University Microfilms.

Supervised Ministry Project. As an alternative to the ministry focus paper, students may elect to complete a supervised on-site ministry project, with parish involvement. Ordinarily, the ministry project will follow one or two broad categories: 1) an action/reflection project that seeks to apply a specific aspect of theoretical learning to a 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 (School of Theology) or Philosophy of Ministry (School of World Mission), which is designed to assist the Doctor of Ministry participants in the development of their own theology or philosophy of ministry. The course includes a tutorial of four class hours and must be attended during one of the sessions.
on campus. This course must be taken for credit by those doing a supervised ministry project.

Dissertation. Students may prepare a dissertation as the final project. The dissertation incorporates significant research, reading and class work done in connection with the course work, and aims at producing a publishable manuscript in the area of theology and ministry. The dissertation is written under the supervision of an assigned faculty 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.

Registration and Expenses

For those who have officially been admitted into the program, reservations may be confirmed for courses by submitting a $200.00 deposit toward tuition.

Tuition rates and other expenses for the Doctor of Ministry program are listed in the second section of this catalog. A deferred payment plan is available. Reduced rates are available for audit (noncredit) attendance if space is available. Contact the Doctor of Ministry office for information on costs, eligibility, and availability.

Meals are available at the seminary Monday through Friday. The Doctor of Ministry office will assist with housing arrangements when requested and available.

Variable Units Option

Students in the Doctor of Ministry program may elect to take most courses for either 8 or 12 units. If course work is not indicated in the course descriptions and in other publications. This option allows a student either to expand their program over more courses (as many as five) or to focus their work in fewer courses (as few as three plus a directed study) as determined by his or her interests and ministry needs. Specific information and advising about the different requirements in each course is available from the Doctor of Ministry office.

Courses of Study

School of Theology

CF 705 Exegesis of the Culture/Applying the Text (8/12 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 course 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 the skillful use of small groups, self-study materials, interactive dialogue and exercises, case study, etc. Peace

CF 707 Empowering the People of God for Ministry (8 units). Out of biblical and theological foundations, this course will construct a theological model for the laity. Strategies for support, encouragement, affirmation and training of the laity will be explored from both sides, clergy and laity. Comprehensive strategies for the church gathered and scattered in shared and mutual ministry will widen and refocus traditional perspectives of pastoral ministry. Leadership development and the role of small groups will be explored in various case situations. A methodology of assessment for local church ministry of the laity will launch each participant into self-appraisal and alternative ministries. Slocum, Ogden

CF 711 The Church in Ministry Through Small Groups (8/12 units). This course focuses on the development, care and support of Christian small groups in the life of a local congregation or Christian organization. Various types of groups will be surveyed, including Bible studies, personal support and sharing groups, accountability groups, and mission and evangelism groups. The core values of healthy small groups will be explored and the common components for all groups will be established. Building a philosophy of small group ministry, reflecting a theology of Christian community, strategic planning and leadership for church small group ministry will be covered. Iconogle

CF 770 Equipping the Laity for Caring Ministry (8 units). This session provides a system of lay caring ministry which can be implemented in the local church. Training will be given in the organization, development and administration of lay pastoral care ministries with emphasis given to leadership skill development. Topics to be covered include recruiting and equipping volunteers, making referrals to the caregivers, and effective ways to supervise and support the care ministries. This session consists of seven days of on-site training, including classroom lectures and discussion led by the pastoral staff and faculty of Stephen Ministries, small group discussion, experiential exercises, and the use of quality audio-visual resources. Haugk

CF 771 ChristCare Series of Small Group Ministry (8 units). This course provides students with skills for setting up a complete system for congregational small group ministry. Students will receive instruction in building leadership and organizational skills and will reflect on various practical and theological aspects of
small group ministry. Offered in conjunction with ChristCare Series training seminars. Haugk

CN 705 Minister’s Personal Growth (8/12 units). The work of the Christian ministry has many emotional hazards. These will be examined in this session as they pertain to the emotional health of the pastor. It is designed to assist the minister in identifying areas of personal potential weakness and to provide resources for dealing with these problems. Attention will be given to aspects of the minister’s personal and family life: roles, conflicts, anger, depression, assertiveness and relationships. Techniques for changing behavior will be explored. Hart

CN 710 Pastoral Counseling as Soulmaking: the Birth, Growth, Health and Unhealth of the Soul (8/12 units). Pastoral care and counseling is the nurture of the soul, which is the missing element in much evangelical and mainstream spirituality. This course explores the depths of spiritual, psychological and relational theology which invites us to examine the inner realm of human nature and destiny and their impact on the person in familial, social and cultural contexts. Augsburger

CN 722 Lay Pastoral Care and Helping Ministries in the Local Church (8/12 units). This course will provide an overview of a biblical approach to lay Christian pastoral care, and will cover the philosophy and implementation of a comprehensive model for recruiting, training and supervising lay Christian counselors and care givers in the local church. Other lay training models, programs in Christian counseling, and relevant literature on lay pastoral care will be reviewed and assessed. The course will also present lay Christian counseling strategies for specific problem areas like anxiety, depression, anger, marital and family difficulties, and spiritual issues. Tan

CN 729 Recovery Ministries in the Local Church (8/12 units). Understanding the dynamics of recovery from addiction and abuse is becoming increasingly important for the local church, both because of the needs of people within the Christian community who struggle with these issues and because of the epidemic scale of these problems in society at large. This course will cover the theological foundations of recovery ministries, the personal dynamics of recovery and the practical steps in developing local church based recovery ministries. Ryan, Anderson

EV 705 Foundations of Church Growth (8/12 units). This course provides an introduction to the philosophy of church growth. The scientific principles developed to date will be thoroughly explored and relevant contemporary literature on the subject will be reviewed. Students will acquire the basic skills necessary for diagnosing the health of a local church and designing programs for future growth. McIntosh

EV 706 Church Renewal: New Paradigm Ministry for the 21st Century (8/12 units). This course explores church renewal, both from a biblical perspective and by tracing past and present strategies of renewal. The focus will be on bringing about renewal for the local church in its cultural context. Experience will be placed upon identifying ways to communicate the unchanging Good News of Jesus Christ to a post modern world, not only in the content of proclamation but in the very structure of our organizations.

EV 712 Spiritual Issues in Church Growth (8/12 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. Course enrichment is offered by guest speakers when available. Wagner

EV 715 The Ministry of Evangelism (8/12 units). This course explores the theory, strategy, and methodology of evangelism. In the course, the church is viewed as the prime evangelizing agency, lay people are understood to be the prime carriers of the message, and pastors are called to be the prime trainers. Furthermore, it will be argued that wholistic evangelism must take into account the variety of ways in which people come to faith and the integral connection between evangelism and spiritual formation (discipleship).

EV 720 Mobilizing the Local Church for Cross-Cultural Outreach (4 units). Across America and around the world today, the Christian church is witnessing an unprecedented explosion of interest in cross-cultural ministry. Opportunities for outreach abound, and the challenge exists as never before to mobilize and train the church for service to others. This course, designed in cooperation with Discover the World, Inc., will present an innovative model for motivating laity in the local church to become personally involved in cross-cultural ministry both locally and internationally. This course will train students to facilitate Discover the World in their own congregations. Millham, Millham

EV 721 Equipping Leaders for Short-Term Mission Teams (4 units). This course is a practical study and application of the pre-field orientation necessary for short-term mission teams today. Students will learn how to prepare teams for cross-cultural ministry settings, including team building, spiritual formation, language learning, conflict resolution, and cross-cultural orientation. Offered in conjunction with Discover the World Pre-Field Orientation seminars. Millham, Millham

GM 720 Spirituality and Ministry (8/12 units). This course, offered in a retreat setting, is designed to give participants understanding and experience of the spiritual life and its disciplines, as defined by the New Testament and the history of the disciples of Jesus. The course will include a study of classics in the field of Christian Spirituality, along with some historical and systematic treatments. A special focus is upon spiritual life and disciplines in the context of Christian ministry.

LG 721 Preparing to Use the Greek New Testament in Ministry (4 units). This seminar is designed for those who have had little or no exposure to the Greek New Testament, but who desire to be able to use it intelligently and effectively in their ministries. The course begins with the most basic elements of New Testament Greek grammar and prepares the student to enter the sequel course, LG 722, which focuses on New Testament exegesis for ministry. Gantt

LG 722 The Greek New Testament in the Pastor’s Life and Ministry (8/12 units). This course will provide a basic introduction to the structure of the Greek New
Testament. It is offered for those students who need to fulfill language equivalency requirements, but is also intended for those who desire to sharpen their language and interpretive skills. The course is designed to help pastors interpret the biblical text as they become acquainted with exegetical methodology. The means to this include word study, interpretive tools and resources, and the use of translations and the interlinear text. 

MF 707 Ministering to Men in the Local Church (8/12 units). This course will examine issues facing Christian men as they attempt to redefine their own manhood in the light of a Biblical view of gender roles, including such issues as power and control, competition, intimacy, spirituality, sexuality, fathering, and friendships. Special attention will be given to men in pastoral, enrichment and counseling settings. J. O. Balswick, Farrow

MF 724 Building Strong Families Through the Local Church (8/12 units). This course 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 course will consist of lectures and experiential kinds of learning. J. O. and J. K. Balswick

NT 704 Current Issues in New Testament Studies (8 units). A comprehensive investigation of recent critical issues in New Testament theology which are receiving extensive coverage in the popular media. Topics to be covered include the "Jesus Seminar" and the historical Jesus, homosexuality, women in the church and ministry, the Dead Sea Scrolls, early Christian anti-Semitism, and new views of Paul's theology. Particular attention will be given to assisting pastors formulate biblically sound responses to these pressing issues. Scholer

NT 745 Biblical Theology for Preachers (12 units). This course is designed to provide pastors with an in-depth study of New Testament theology as a whole and with an opportunity to reflect on the most effective way of preaching the gospel in their ministry today. Broadly, the course consists of two parts: the first part examines the life, teaching and work of Jesus on the basis of the four gospels, and the second part deals with the various forms of apostolic proclamation of the gospel that arose from the former. Attention is paid to the hermeneutical issues of exegetical methods, interpretation and contextualization. The course is also designed to guide pastors in the development of systematic theology, ethics and pastoral ministry on the basis of a solid New Testament foundation. Taught in Korean. Kim

NT 746 Biblical Theology for Pastors II (4 units). This seminar is a sequel to NT 745 Biblical Theology for Pastors. Its aim and approach will be the same as that course, but will cover the areas inadequately treated,

OD 752 Envisioning Your Ministry (8/12 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 have 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. Augsburger

OD 768 Theology, Theory and Practice of Leadership (8 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. Lattrre, Paul

PM 706 Contemporary Worship (8/12 units). This course offers an in-depth look at worship today, as well as assisting students develop a clear theology of worship and strategies for effective worship leadership. Particular attention will be given to five key
trends shaping evangelical worship today, including the seeker-service phenomenon, charismatic worship, multicultural influences, small groups, and the liturgical renewal movement. The course will further help pastors to develop and articulate a personal theology of worship, and to understanding key strategic issues in worship leadership, including prayer, music, children in worship, and transitioning from traditional to contemporary worship styles. Redman

PM 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. Redman

PM 720 Contemporary Preaching (8 units). This course addresses the characteristics of preaching as the Word of God, the process by which preaching becomes the Word of God, the proper attitude of the preacher in approaching the Word of God, the characteristics and content of preaching that leads to church growth, and the proper method of preaching. Taught in Korean. Krak

School of World Mission

MG 702 Trends Facing the Church’s Worldwide Mission (8/12 units). This course provides an historical perspective on the development of the church’s mission and strategies. Building on this foundation, the course will analyze major social, economic, and technological trends facing the contemporary church. Students are challenged to examine and develop models of ministry and planning in the context of these changing issues. Pierson, Webb

MG 703 Lifelong Leadership Development (8/12 units). This course will train students to use leadership theories grounded in comparative studies of the lives of biblical, historical, and contemporary leaders. This training will equip students to analyze their own leadership development and recognize emerging leaders in their ministries. Clinton, Clinton

MG 704 Developing Leaders in Your Ministry (8/12 units). The course will train church, parachurch, and mission agency leaders to evaluate and design leadership development programs that equip Christian leaders within their local setting. Informal, nonformal, and formal training within the church or agency will be assessed. By the end of the course, students will have developed training strategies and models appropriate to training leaders in their own ministry context. Elliston

MG 707 Church Planting (8/12 units). The course is a practical seminar designed to provide the student with a grasp of what is involved in planting churches and developing a comprehensive regional or national church planting strategy. Beginning with biblical, theological and spiritual foundations, students will learn how to develop a strategy for starting and multiplying congregations that is applicable in any context. The dynamics of church planting movements, strategic intercession, cultivating commitment to a church planting vision, mobilizing and coaching church planters, multiplying congregations through parent churches, and implementing reproducible systems that increase the capacity for a greater harvest will also be examined. Loga

MG 709 Chinese Church Renewal: Diagnosis and Response (8/12 units). Contemporary issues in the Chinese church will be analyzed and evaluated in the light of biblical, theological and sociological insights. Issues to be covered include immigrant influx and changing communities, generational issues, differences between overseas born Chinese (OBC) and American born Chinese (ABC), growth of an urban underclass and the burgeoning suburban upperclass, passivity of the laity, and the role of women in leadership. Constructive church models will be considered along with appropriate leadership models for renewal. Wong

MG 712 Principle Based Leadership (8/12 units). We live in a day of toleration of everything except strong convictions and beliefs. Leadership, secular and religious, is often found wanting in terms of integrity and clear values upon which to base character and leadership. This course asserts that values are crucial to ministry. The Bible is an outstanding source of leadership values upon which a leader can base his or her life and ministry. Participants in the course will gain leadership perspectives and frameworks to develop a biblically-based principled-centered leadership. Clinton

MG 713 Principle Based Leadership (8/12 units). This training will equip students to analyze their own leadership and implement reproducible systems that increase the capacity for a greater harvest will also be examined. Loga

MG 714 Deep Level Healing and Deliverance (8/12 units). This course is designed to teach the theory and practice of the form of lay counseling called deep-level or inner healing, including dealing with demonization when that occurs. The purposes of this course are 1) to introduce students to the biblical and theological foundations, concepts and techniques of this form of ministry, 2) to motivate students to begin to minister such healing to others in the love and power of the Holy Spirit and 3) to provide for safe and supervised practice in such ministry. The focus of the course will be on bringing spiritual, emotional and physical freedom to those in need. Kraft

MG 715 Cross-Cultural Issues in Ministry (12 units). This course provides an introduction to cultural anthropology that enables pastors, missionaries and other ministry professionals to appreciate cultural diversity and approach cross-cultural and multi-cultural ministry contexts. Key issues to be discussed in the course include the nature, purpose and function of world view, an appreciation and understanding of different behavior patterns, and an awareness of religious beliefs and practices. Particular attention will be given to understanding cross-cultural communication. Kraft and Shaw

MG 718 Cross-Cultural Issues in Ministry (12 units). This course provides an introduction to cultural anthropology that enables pastors, missionaries and other ministry professionals to appreciate cultural diversity and approach cross-cultural and multi-cultural ministry contexts. Key issues to be discussed in the course include the nature, purpose and function of world view, an appreciation and understanding of different behavior patterns, and an awareness of religious beliefs and practices. Particular attention will be given to understanding cross-cultural communication. Kraft and Shaw

MG 719 Ministry to in the Muslim World (8/12 units). An overview of Muslim faith and practice with special attention to comparisons with Christianity and varieties of expression throughout the world, including North America. Various styles, content and form of Christian witness to Muslims will be evaluated. Woodberry
new apostolic churches within traditional denominations, and many more. Lectures and reading will cover such things as name, focus, structure, worship, prayer, financing, outreach, and power ministries. Special emphasis will be placed on apostolic and prophetic functions. Visiting experts will provide course enrichment. The New Life Church of Colorado Springs will provide a field-based case study. Wagner

MG 750 Korean Mission Yesterday, Today, Tomorrow (8/12 units). This course analyzes the mission history of the Korean church from a missiological and ministerial perspective. The major foci include the early history of Korean mission, the Korean mission in contemporary world mission, and the future challenges of the Korean mission movements. It will provide a holistic perspective of the Korean mission movements for Korean pastoral and missionary leaders. T. Park

LOWELL W. BERRY INSTITUTE FOR CONTINUING EDUCATION IN MINISTRY

Purpose

The purpose of the Lowell W. Berry Institute is to provide high quality, intellectually challenging, renewal-oriented lifelong education opportunities for both vocational and lay ministers of the gospel. These opportunities are currently available through seminars and through audio tape subscription series.

Curriculum

The Institute participates each year as a sponsor of major national conferences, regional conferences and local workshops. These include:

- The Renovaré Spiritual Formation Conference
- The Oak Brook Conference on Ministry
- Clergy Liability Seminars
- Spirituality Workshops
- Chaplaincy Workshops
- National Small Groups Conference
- Interactive Video Learning Series

The Institute also offers a monthly audio subscription series known as The Pastor’s Update. Each month subscribers receive an intensive audio seminar by a national expert.

Further information on these and other opportunities sponsored by the Lowell W. Berry Institute for Continuing Education in Ministry may be obtained by writing the Institute in care of Fuller Theological Seminary.

Continuing Education Units. The events sponsored by the Institute may earn Continuing
Education Units (noncredit units). One Continuing Education Unit (CEU) is defined as ten contact hours of satisfactory participation in an approved course or seminar. The CEU system provides a uniform measurement and record of noncredit postsecondary-level study. Professionals in a variety of fields, such as pastors, Christian school teachers, nurses, denominational executives and leaders of parachurch organizations, can use the CEU records to verify an educational experience that has helped them maintain or improve their skills. CEU recognition may be granted to any seminary-sponsored event which meets CEU guidelines.

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

DE PREE CENTER FOR LEADERSHIP

The De Pree Center for Leadership was established through a generous gift from a friend of the seminary in response to the remarkable and personally life-changing leadership of the De Pree family. The center was formed out of the conviction that leadership is more of an art than a learned skill and is principally interested in the process of personal transformation.

The De Pree Center for Leadership seeks to effect well-centered and well-informed, firmly resolved, and strongly virtuous leaders in public and church life. It aims to inform, network, and empower individuals and organizations who take the lead in serving their institutions and constituencies in the spirit of Christ. The center is more interested in challenges that lie around the corner than those stemming from the past or confronting us in the present. It pays careful attention to initiatives taking place on the margins of society, to new forms of leadership and to pioneering institutions among men and women, minority and majority groups, national and international persons.

To accomplish these purposes the center will develop a learning community open to others that will foster dialogue, mentoring and practical research. It will provide opportunities for those in leadership and for those who have the potential to make a significant difference in their own developing societies. Along with occasional public events, the center will foster forums, seminars, workshops, roundtables, and task forces. By these means it hopes to sharpen leader's understanding of the world help them reflect creatively on their work and organizations, convey the essence and art of leadership, and assist them to cultivate the next generation of leaders.
Personnel of the Seminary

Board of Trustees
Honorary Trustees
Trustees Emeriti

School of Theology
Faculty
Faculty Emeriti
Visiting and Adjunct Faculty

School of World Mission
Faculty
Visiting and Adjunct Faculty

School of Psychology
Faculty
Visiting and Adjunct Faculty

Administrative Offices
Office of the President
Office of the Provost
Office of Enrollment Management and Student Services
Office of Continuing and Extended Education
School of Theology
School of World Mission
School of Psychology
Financial Affairs
Office of Finance and Accounting
General Services
Office of Institutional Advancement
Office of Communication
The Fuller Foundation
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214
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ROBERT R. REIFMAN, JR., Director of the Doctor of Ministry Program
PATRICIA M. REXROAT, Director of Extended Education and Director of Fuller Seminary in Southern California
RICHARD J. ERICKSON, Director of Fuller Seminary in Washington
ARTHUR G. PATZIA, Director of Fuller Seminary in Northern California
THOMAS PARKER, Director of Fuller Seminary Southwest
WILLIAM C. STOLLER-LEE, Director of Fuller Seminary in Colorado

J. CLIFFORD ANDERSON, Associate Director of Fuller Seminary in Colorado
DAVID H. McMARTIN, Director of the Individualized Distance Learning Program
PETER R. BATELER, Director of Operations and Noncredit Continuing Education
SCOTT CLARK, Director of the Media Center

School of Theology
WILLIAM A. DYNESS, Dean
COLIN BROWN, Associate Dean for the Center for Advanced Theological Studies
ELIZABETH L. PATTERSON, Associate Dean for Ministry Development
ISAAC CANALES, Director of the Hispanic Church Studies Department
DARYL FISHER-ODDEN, Director of the Office of Presbyterian Studies
EDUARDO FONT, Director of the American Baptist Theological Center
CORNELIS G. KORS, Director of the Theological Education Agency of the Reformed Church in America
CHARLES J. SCALISE, Academic Director of the Fuller Seminary in Seattle M.Div. program
KENT L. YNGER, Program Director of the Center for Advanced Theological Studies
GWEN GARRISON, Director of Academic Advising
STANLEY B. LONG, Interim Director of the African-American Ministers Program
THOMAS RENNARD, Director of Field Education
JEANNETTE F. SCHOLER, Director of Academic Programs
ROBERT L. STEVENSON, JR., Assistant Director of the African-American Ministers Program
JOLLENNE ANDERSON, Assistant to the Dean

School of World Mission
J. DUDLEY WOODBERRY, Dean
EDGAR J. ELLIOT, Associate Dean for Academic Affairs
HOOVER WONG, Director of the Program of Chinese Ministry and Mission in North America
JUDITH TIERSMA WATSON, Coordinator of the Urban Mission Program
CHRISTINE C. CERVANTES, Assistant Director of Academic Programs
MARILYN D. CLINTON, Director of Operations
SHELLEY TRESHO, Director of Academic Advising
DENISE SCHUBERT, Executive Assistant to the Dean

School of Psychology
TOMAS R. CRAMER, Associate Professor
STEVEN L. BOYD, Assistant Professor
BILLY J. MONTGOMERY, Assistant Professor

School of Music
ANGIE BROWARD, Director

School of World Mission
ROBERT L. STEVENSON, JR., Director

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SHELLEY TRESHO, Director of Academic Advising
DENISE SCHUBERT, Executive Assistant to the Dean
School of Psychology

JAMES D. GUY, JR., Dean
WINSTON E. GOODEN, Associate Dean for Clinical Psychology
THOMAS L. NEEDHAM, Associate Dean for Marriage and Family
LEONARDO M. MARMOL, Director of Clinical Training, Clinical Psychology Division
RICHARD L. GORSUCH, Director of Research and Evaluation, Clinical Psychology Division
WAYNE T. AKON, Interim Director, The Psychological Center
WARREN S. BROWN, Director of the Lee Edward Travis Institute and Director of the Psychophysiological Laboratory
JANET A. YANG, Clinical Codirector, Center for Aging Resources, The Psychological Center
HARRIETTE R. C. MARTENS, Clinical Director, I-CAN, The Psychological Center
JACK O. BALSWICK, Director of Marriage and Family Research
JUDITH K. BALSWICK, Director of Clinical Training (M.S. Program)
JAMES L. FURROW, Director of Clinical Training (Ph.D. MFT Program)
RICHARD A. HUNT, Director of the Institute for Marriage and Family
CAMERON LEE, Director of Academic Affairs, Marriage and Family Division
BERNICE J. JACKLITCH, Assistant to the Dean and the Associate Dean for Clinical Psychology
TIMOTHY D. SUN, Assistant to the Associate Dean for Marriage and Family

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Office of Finance and Accounting

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MARILYN THOMSEN, Director of Communication
JANICE E. RYDER, Director of Publications

The Fuller Foundation

SAMUEL L. DELCAM, Executive Director
PEGGY STILL, Assistant Director
ENROLLMENT STATISTICS FALL 1995

Pasadena Campus
School of Theology
M.Div............................................................... 506
M.A. in Theology ............................................. 188
M.A. in Christian Leadership ......................... 14
Nondegree ...................................................... 78
Th.M............................................................... 25
Ph.D. in Theology ........................................... 100

School of Psychology
Ph.D. in Clinical Psychology .......................... 157
Psy.D. in Clinical Psychology ......................... 64
M.S. in Marital and Family Therapy ........................... 104
D.MFT ............................................................. 12
Ph.D. in Marital and Family Therapy .................... 17
Ph.D. in Marriage and Family Studies .................. 20

School of World Mission
M.A. in Intercultural Studies ............................ 104
M.A. in Cross-Cultural Studies .......................... 69
Nondegree ...................................................... 42
Th.M. in Chinese Ministry and Mission ................. 2
Th.M. in Intercultural Studies ........................... 46
D. Miss .......................................................... 18
Ph.D. in Intercultural Studies ............................ 66

Total Pasadena Campus Enrollment .............. 1,633

Continuing and Extended Education
Southern California ....................................... 160
Northern California ....................................... 151
Washington ................................................... 177
Southwest ..................................................... 78
Colorado ....................................................... 39

Individualized Distance Learning Program (active students) .... over 100
Doctor of Ministry Program (active students) .......... over 800

OFFICIAL STATEMENTS OF FULLER

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 tradition of the churches who entrust students to us for education.

ALUMNI/AE ASSOCIATION

More than 15,000 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 Missions), Senior Training Specialist, Bank of America, San Francisco, CA

Melanie Mar Chow, M.Div. 1993 (Theology), Director, Asian American Christian Fellowship, Los Angeles, CA

Geraldo J. De Jesus, M.Div. 1987 (Theology), Assistant Director, Loma Linda University Medical Center, Loma Linda, CA

Miriam Dixon, M.Div. 1978, D.Min. 1984 (Theology), Senior Pastor, First Presbyterian Church, Golden, CO

Sandra Herron, M.A. 1986 (Theology), Vice President, INB, Indianapolis, IN

John Kareti, M.A. 1984 (World Mission), President, Nexus International, Redlands, CA

Brenda Salter McNeil, M.Div. 1984 (Theology), Regional Coordinator of Multiethnic Training, InterVarsity, Schiller Park, IL

Randy L. Newcomb, M.A. 1988 (World Mission), Director, Golden Gate Community, Inc., San Francisco, CA

Mark L. Olson, M.A. 1980 (Theology), Marriage and Family Therapist, Minnetonka, MN

Les Parrott III, M.A. 1988, Ph.D. 1990 (Theology, Psychology), Professor of Psychology, Seattle Pacific University, Seattle, WA

tion. 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.

Five statements of community standards are affirmed by all trustees, faculty, administrators, staff, and students of the seminary. These are the 1) Statement on Academic Integrity 2) Statement on Marriage and Divorce 3) Statement on Respect for People and Property 4) Statement on Sexual Standards 5) Statement on Substance Abuse.

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 verbal confrontation and dialogue described in Matthew 18: 15-22. Applications of these steps are presented in the Faculty Handbook, in the Human Resources Policy Manual, and in the Student Handbook.

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 providing 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 of Community Standards Subject to the Procedures for Processing Grievances Regarding Students

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 indebtedness to others for the gist of important thoughts in a formal statement, written or oral.

Allegations that any member of the community, as defined above, has failed to abide by the Statement on Academic Integrity may result in the seminary invoking the published Procedures for Processing Grievances Regarding Students as outlined in the Student Handbook and Faculty Handbook.

Statements of Community Standards Subject to the Response Procedures for Alleged Violations of Community Standards

Statement on Marriage and Divorce

Out of its commitment to the stability and strength of marriages and families and out of concern about the prevailing breakdown of both in our time, Fuller Theological Seminary wishes, in the following statement, to affirm its commitments and policies with respect to God’s will for the permanence of marriage and the tragic realities of divorce:

I. As in all of its policies and practices, so also in its policy with respect to marriage and divorce, the seminary intends to embody the mind of Christ and the teaching of Holy Scripture.

Christ teaches that God the Creator intended marriage to be an unconditional covenant between a woman and a man that unites them into one corporate body. Guided by the love and grace of God to all persons, each spouse vows to love, honor, and cherish the other in all circumstances without exception (Mark 10:2-12). Christ’s teaching is clear in recalling the creation
story. He says: "But from the beginning, God made them male and female. 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.' So they are no longer two but one flesh. Therefore, what God has joined together, let no one separate."

The apostle Paul, having reaffirmed the Lord's teaching about the permanence of marriage, adds the richly suggestive metaphor of the marriage of a man and a woman as a mirror of the abiding union of Jesus Christ and his body, the church.

From these words, it is clear that God wills marriage to be a permanent partnership of love. Surely God wills for every marriage something far richer than permanence. God wills that both partners subordinate their individual expectations to their shared growth into the disciplined maturity and wholeness of Christ. God wills that healthy marriages be pivotal supports for all other human relationships. God wills that a wife and husband model together the whole mind of Christ for human community. The concern of this statement, however, is with his will for the permanence of marriage. It is motivated by a desire that Christian marriages in particular survive the erosions of a culture in which pursuit of each individual's personal satisfaction has replaced lifetime commitment as the norm for marriage.

 Fuller Theological Seminary seeks to be a community of men and women, single and married who are striving to make their lives reflect the healthy, generous, attractive, and enduring embodiments of God’s unselfish love in a selfish world.

II. Sensitive to the fragility of any marriage, and to the fact that the price of fidelity to the biblical ideal is often paid in the hard currency of patient courage, Fuller Theological Seminary intends to do whatever it can to encourage and comfort those members of the community who walk the path of fidelity in lonely need and turbulent pain. It is concerned not only to help people salvage their distressed marriages, but to be a community of support for all who strive to make their healthy marriages and their strong families even healthier and stronger than they are. The seminary expects that persons who are experiencing a troubled marriage will recognize the importance of this community of support and will make good use of seminary and other resources in their effort to bring healing and wholeness to their marriage.

III. The Fuller community intends to respond to its divorced members with a compassion that in no way compromises our conviction. We believe that God wills marriage to be permanent and that he is deeply grieved when any marriage fails. We do not intend to alter this conviction. In compassion, however, we recognize that, in our broken world, it may sometimes be the case that people do end their marriages. In accordance with Scripture and the theological heritage of the Church, we must ascertain the circumstances and causes of the failure of the marriage. Some relevant circumstances taken together, and not as a checklist, may include personal motivations, history of the relationship, counseling efforts, questions of abuse, care of any children, remarriage, reconciliation efforts and fidelity. While the seminary community does not reject members on the simple ground that they have experienced the pain of a broken covenant and a failed marriage, the seminary will review the circumstances and causes according to the seminary’s Response Procedures for Alleged Violations of Community Standards.

IV. The seminary attempts to respond redeemsively to people within its community whose marriages have in tragic fact failed. It means to do so in ways that reflect both its commitment to the permanence of a marriage covenant and its compassion for those whose covenants have been broken by divorce. We do not intend to compromise the biblical ideal; we acknowledge that the breakup of a marriage always grieves God. Yet, compassion leads us to discern that, in our broken human condition, divorce may sometimes be an unavoidable last resort to end a cycle of pain and sin within an unwholesome marriage. In this delicate balance of commitment and compassion, Fuller Theological Seminary hopes to be a redemptive community in which those who have experienced the pain of a covenant broken, a love failed, a marriage lost, are renewed.

V. The Fuller community remains convinced that Christ’s ideal of permanent marriage must be reflected, however imperfectly, in the lives of its faculty, administration, board, students, and staff. For this reason, it has established certain procedures for evaluating the circumstances and causes of any divorce that may occur.

It expects that a member of the seminary board of trustees, faculty, administration, student body, or staff experiencing a divorce will self-report the relevant circumstances of their divorce to one of those designated in the seminary’s Response Procedures. The purpose of the review will be to help colleagues ascertain whether the reasons for the divorce and the mind of the colleague concerning it are such as to recommend his or her continuing to function as a member in the Fuller community. The review shall be attended with utmost concern for the special needs and rights of all parties to the divorce; it shall be private, collegial and as fair as possible to all concerned. The process is outlined in the seminary’s Response Procedures and, under certain circumstances, could result
in dismissal of a person from the seminary community.

Likewise, when someone who has been invited to join the seminary’s board of trustees, the faculty, or senior administration, has experienced divorce, the candidate is asked to participate with a committee of his or her potential colleagues in a review of the circumstances of the divorce before any appointment is made.

VI. Finally, Fuller Theological Seminary applauds and encourages the creative efforts of those Christian agencies who, together with faithful Christian churches, are dedicated to the renewal and healing of marriage and family life in our society.

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, handicap, or national origin.

Basic standards for respectful conduct at Fuller are similar to those of other institutions of higher education in societies with the legal foundation of respect for people and property. 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.

Appendix to the Statement on 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 fully engaged in, repeated or having serious consequences, they may be cause for disciplinary action. When appropriate, these may be reported to civil authorities for legal or other action.

Dishonesty: The seminary regards as unacceptable any lying, misrepresentation, or deception in representations an individual makes about self or others in any phase of seminary life, especially in formal statements.

Injurious or offensive action: Physical assault, infliction of psychological injury, and the spreading of malicious rumors are unacceptable. Prejudicial treatment based on gender, race, age, physical challenge, or national origin is both offensive and injurious. Persistent profane or obscene language that gives offense is subject to disciplinary action.

Disruption: Acts by individuals or groups which substantially interfere with the rights of others or interfere with the normal activities of the seminary are unacceptable. Disruptive activities in classrooms, libraries, offices, other campus meeting or assembly areas, or in student residences are included.

Stealing or destruction of property: Theft of or damage to the property of another person or of the seminary is unacceptable. Defacing or rendering library material unusable shows little respect for people or property. Unauthorized possession or use of seminary materials or equipment is a form of stealing.

Purposeful violation of institutional policies: Purposeful violations include refusal to comply with contractual arrangements with seminary offices or services and unwillingness to abide by established policies in Fuller Housing.

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 staff members—to abstain from what it holds to be unbiblical sexual practices.

Statement on Substance Abuse
Policy: In accordance with the Drug-Free Schools and Communities Act Amendments of 1989, Fuller Seminary is committed to maintaining a drug-free working environment, one conducive to the promotion of wellness and positive self-development of all members of its community. In keeping with this objective, the seminary will ensure that all of its workplaces are safe and free from the problems and risks associated with the unauthorized use and abuse of alcohol and the illegal use and abuse of drugs.

Standards of conduct: Out of respect for our bodies as temples of the Holy Spirit, as good stewards of our relationships with one another, and in relation to our individual and communal fitness for ministry, the unlawful possession, use, or distribution of illicit drugs or alcohol by students and employees on Fuller property or at Fuller activities is prohibited. The seminary also
reserves the right to discipline students and employees for off-campus conduct not in keeping with these community standards.

**Facts about drug and alcohol abuse:** Drug abuse has spread to every level of society in the United States. All drugs are toxic or poisonous if abused. Health risks of drug abuse include, but are not limited to, sleep disorders, confusion, hallucinations, paranoia, depression, impotence, liver damage, cardiac irregularities, hepatitis, and neurological damage. Abuse of either alcohol or drugs during pregnancy increase the risk of birth defects, spontaneous abortion, and stillbirths.

Alcohol is a depressant. It depresses the central nervous system and can cause serious, irreversible physical damage. Excessive drinking damages the liver, resulting in cirrhosis. Chronic alcohol abuse also causes hypertension, cardiac irregularities, ulcers, pancreatitis, kidney disease, cancer of the esophagus, liver, bladder, and lungs.

**Available assistance:** The good news is that alcoholism and drug abuse and addiction are treatable. Generally, a recovering alcoholic or drug abuser may never safely drink or use drugs again, but can lead a normal, productive life as long as he or she maintains total abstinence. Confident counseling and treatment programs in the Fuller Psychological Center, available to Fuller students and employees, include:

- Adult Children of Alcoholics
- Addictive States
- Step Teen
- Bridge to Sobriety

The costs of these programs are dependent upon the treatment necessary, with the individual's economic situation a recognized factor on a sliding payment scale.

Students and employees should consult with their insurance carriers with individual questions regarding coverage of treatment.

**Legal sanction:** Pending the outcome of investigations, local, state, and federal laws establish severe penalties for the unlawful possession of illicit drugs and alcohol. These legal sanctions, upon conviction, may range from the payment of a small fine and probation to imprisonment for up to one year or a $5,000 fine, or both. Recent federal laws have increased the penalties for the illegal distribution of drugs to include life imprisonment and fines in excess of $1,000,000.

Incidents on the Fuller campus or incidents involving members of the Fuller community may be reported to civil authorities for legal action.

**Response Procedures for Alleged Violations of Community Standards**

Allegations that any member of the community, as defined above, has failed to abide by a community standard as stated in the Statement on Marriage and Divorce, the Statement on Respect for People and Property, the Statement on Sexual Standards and/or the Statement on Substance Abuse may result in the seminary invoking the published Response Procedures for Alleged Violations of Community Standards as outlined in the relevant Faculty Handbook, Student Handbook, and the Human Resources Policy Manual.

**Statements of Community Standards Subject to the Complaint Resolution Procedures**

**Statement on Nondiscrimination**

Fuller Theological Seminary does not discriminate on the basis of race, color, national origin, gender, handicap or disability, or age, in any of its policies, procedures, or practices, in compliance with Title VI of the Civil Rights Act of 1964 (pertaining to race, color, and national origin), Title IX of the Education Amendments of 1972 (pertaining to gender), Section 504 of the Rehabilitation Act of 1973 (pertaining to handicap), and the Age Discrimination Act of 1975 (pertaining to age). This nondiscriminating policy covers admission and access to, and treatment and employment in, Fuller Seminary’s programs and activities.

Members of the seminary community with a concern or complaint which may involve discrimination are encouraged to discuss the concern with a designated individual as identified in section “III. Initial Procedures” of the seminary’s Statement on Sexual Harassment. The seminary will follow the “Complaint Resolution Procedures” outlined in section IV. of the Statement on Sexual Harassment for investigating and resolving discrimination complaints.

**Statement on Sexual Harassment**

The two great commands are these: “You shall love the Lord your God with all your heart . . . soul . . . and mind” and, “You shall love your neighbor as yourself” (Matt. 22:37,39). As man and woman are made in the image of God (Gen. 1:27), so in Christ there is neither male nor female (Gal. 3:28). Followers of Jesus are not to lord over one another (Matt. 20:25-27), but are to be in mutual submission (Eph. 5:21). Christians manifest these truths by their mutual service and love in the Body of Christ.

Sexual harassment is a violation of Christ’s commandment to love our neighbor as ourselves. 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 Cor. 12:26), Fuller Theological Seminary establishes the following policy with regard to sexual harassment.

I. POLICY

Fuller Theological Seminary expects that the dignity of all people, female and male, will be revered and celebrated in behavior, attitude, and the use of language by each member of the seminary community. This expectation is grounded in the belief that Scripture affirms mutuality and care for the other, explicitly forbids behavior which arises from the abuse of power, and teaches that men and women together are created in God's image and for God's glory. The seminary is therefore committed to creating and maintaining a community in which students, faculty and administrative and academic staff can work together in an atmosphere free of all forms of harassment, exploitation or intimidation, including sexual harassment. Every member of the Fuller community should be aware that the seminary is strongly opposed to harassment, an environment that bears joyful witness to the God-given worth of all persons.

II. DEFINITION OF SEXUAL HARASSMENT

Unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature up to and including sexual assault constitute sexual harassment when:

1. Submission to such conduct is made either explicitly or implicitly a condition of instruction, employment, or participation in other seminary activity;
2. Submission to or rejection of such conduct by an individual is used as a basis for evaluation, or discrimination in academic or personnel decision affecting that individual; or
3. Such conduct has the purpose or effect of unreasonably interfering with an individual's performance or participation in instructional, employment-related, or other seminary activity.

Both men and women may be victims of sexual harassment. One person may be sexually harassing another person and not be aware of it. In determining whether the alleged conduct constitutes sexual harassment, consideration shall be given to the record as a whole and to the totality of the circumstances, including the context in which the alleged conduct occurred.

III. INITIAL PROCEDURES

A. Designated individuals

Members of the seminary community with a concern or complaint which may involve sexual harassment are encouraged to discuss the concern with a designated individual who is trained in issues relating to sexual harassment and conflict resolution. A designated individual can provide information about applicable seminary policies and procedures, outline available options for addressing the concern or complaint, and, if requested, attempt to resolve the matter through informal mediation.

Designated individuals include:
- Director of the Office of Christian Community
- Director of Human Resources
- Director of the Office of Women's Concerns

Consultation with designated individuals does not constitute formal notice to the seminary of an incident of sexual harassment. Designated individuals do not maintain any written record which would identify individuals involved or alleged to be involved in a complaint. However, information about the number and location of complaints received may be logged, as appropriate, for statistical purposes and, if collected, maintained by the Office of Christian Community and/or the Office of Human Resources.

B. Supervisors

An individual in a supervisory capacity having direct knowledge of sexual harassment by a member of the seminary community has an affirmative duty to bring the matter to the attention of a designated individual. The designated individual may serve as the complainant in such matter and may pursue the matter through the informal and/or formal complaint resolution process.

C. Emergencies

In an emergency in which the health or well-being of a member of the seminary community is threatened, the person so threatened, a designated individual, supervisor, or other person should promptly inform the provost. The provost is authorized to take such action as is necessary and appropriate to ensure the well-being of the seminary community.
IV. COMPLAINT RESOLUTION PROCEDURES
Both informal and formal complaint resolution processes are available to students, faculty, administrators, and staff whenever there is an allegation of sexual harassment against another member of the seminary community. Time off with pay during the scheduled working hours of the complainant, the complainant's representative, anyone alleged to be involved, and any witnesses or other concerned parties will be granted, if requested for the interview period(s) with the designated individual, designated administrator, or the Fact-Finding Committee. Filing a formal complaint constitutes notice to the seminary of a sexual harassment incident. Formal complaints must be filed in writing to a designated administrator within 90 calendar days from the time a complainant knew or should have known of an act or acts of sexual harassment or action taken as a result of alleged sexual harassment, or within 30 calendar days after the conclusion of the mediation process, whichever is later.

A. Informal complaint resolution
1. Informal complaint resolution begins when a complainant asks a designated individual for assistance beyond mere consultation. When so requested, a designated individual may act as a mediator to clarify and overcome any misunderstanding, to arrive at a mutually agreed upon resolution of the situation, and to set conditions which discourage similar incidents or misunderstandings in the future. By way of example but not limitation, a designated individual acting in this mediating capacity may utilize any of the following procedures:
   (a) Advise the complainant of actions and resources to alleviate any discomfort or harm.
   (b) Discuss the matter separately with the complainant and the person complained against (respondent).
   (c) With the prior consent of both the complainant and respondent, discuss the matter with both parties.
   (d) Where desired by both parties, serve as a mediator to set satisfactory conditions for further interaction by the parties.
   (e) Recommend that the formal complaint resolution procedures be utilized.
2. If the complainant is not satisfied with the results of the informal complaint resolution process, the complainant may file a formal complaint. The complainant is not obligated to use or exhaust the informal complaint resolution process before filing a formal complaint. If the informal complaint resolution process is used, and the complainant chooses to file a formal complaint, the complainant must file a formal grievance in writing no later than 30 calendar days after the mediation process concludes.
3. If the complainant withdraws the complaint or is satisfied with the results of the informal complaint process, the seminary nevertheless reserves the right to continue and pursue the matter through either the informal or formal complaint process as circumstances may warrant or the law may require.

B. Formal complaint resolution
1. Filing a formal complaint: The complainant shall file a written complaint with a designated administrator. The director for the Office of Student Services is the designated administrator if the complainant and/or respondent is a student. The vice president for finance is the designated administrator if the complainant and respondent are faculty or staff employees. The complainant may ask a designated individual, or other person selected from among the members of the seminary community, for assistance in preparing the complaint. The complainant must file a formal grievance in writing no later than 30 calendar days after the conclusion of the mediation process, whichever is later.

2. Fact-Finding Committee: The designated administrator will convene a Fact-Finding Committee consisting of three members, including the administrator as chair and one member from each category of the seminary community to which the complainant and the respondent belong. If the complainant and respondent are from the same category, the chair may appoint two members from the same category, or one member from the shared category and a member from a different category. Appointees must serve in an official capacity at the seminary (a member of student government, of the administration or faculty, or a staff representative). The designated administrator will serve as chair of the Fact-Finding Committee. If a conflict of interest or other valid reason prevents a committee member from serving, the chair shall select an alternate. The chair shall make every effort to ensure that a fair, impartial and representative committee hears the matter. If the appropriate designated administrator is not available at the time a complaint is filed, or if a conflict of interest is present, the provost will appoint an administrative alternate to convene and chair the Fact-Finding Committee.

3. Notification: The chair shall give the respondent written notification that a complaint has been filed, as well as a copy of the complaint. The respondent may file a written response with the chair. The respondent may ask a designated individual, or other person selected from among the members of the seminary community, for assistance in preparing this response. The chair shall provide a copy of the response to the complainant.

4. Investigation: The following standards for investigation will be observed:
   (a) In conducting the investigation, the committee shall receive and review the com-
plaint, the response, and other pertinent statements or documents. The complainant and respondent may have a personal advisor, selected from among the members of the seminary community, to assist them in the course of the committee’s investigation. The committee chair should be notified in advance of the advisor who will accompany the complainant or respondent to any interview or meeting with the committee.

(b) The complainant and respondent shall be given the opportunity to respond to one another’s statements, to present witnesses and evidence on their own behalf, and to respond to evidence presented.

(c) The committee will interview witnesses and concerned parties individually and in conformity with privacy requirements, as it deems necessary.

(d) In determining whether or not a complaint of sexual harassment has been sustained, the committee shall consider the totality of the circumstances, including the nature of the action and the context in which the alleged harassment occurred.

5. Fact-Finding Report: When, in the judgment of the committee, the positions of the complainant and respondent have been equitably heard, the committee shall submit a written Fact-Finding Report to the provost. The Fact-Finding Report shall contain the following:

(a) A statement of the issues under review
(b) The positions of the parties
(c) A finding of the results of the investigation
(d) Conclusion as to whether there is probable cause to believe that the conduct found to have occurred falls within the definition of sexual harassment as defined by this policy
(e) Recommendation for action to be taken.

The total time period for the investigation, from the filing of a written complaint to submission of the Fact-Finding Report to the provost, shall not exceed 90 calendar days.

The designated administrator will maintain all records of the Fact-Finding Committee, including its conclusions and recommendations. These records shall be maintained in conformity with state and federal privacy and disclosure requirements and seminary policies and procedures.

6. Disposition of the complaint and disciplinary action:

(a) The provost will make the decision about action to be taken. The factual conclusions contained in the Fact-Finding Report shall be binding upon the provost for the purposes of this determination.

(b) The provost will discuss the decision with the designated administrator prior to tak-
of the complaint shall be maintained by the designated administrator and, upon disposition of the complaint, by the Office of the Provost in conformity with state and federal privacy and disclosure requirements and seminary policies and procedures. Such records will be made available to individuals involved or alleged to be involved in a complaint, to seminary officials who have a need to know, and otherwise, only in accordance with applicable state and federal law, and only to the extent required by law.

D. Retaliation prohibited
The seminary strictly prohibits retaliation against a member of the Fuller community who opposes the practice prohibited by this policy, who files a complaint, against whom a complaint is filed, or who otherwise is a participant in the informal or formal complaint resolution procedure. Such retaliatory conduct includes, but is not limited to, decreasing an employee’s pay, reducing a student’s grade, or downgrading a person’s performance evaluation.

Statements of Community Policy

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

Therefore:

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

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

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

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

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

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

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

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

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 to this point.

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

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

Procedural Statements
Due process is a central concern in any procedure implemented to respond to conduct within the seminary community that is in apparent conflict with a seminary standard.

Due process procedures may be presented in greater detail for specialized areas of seminary activity with their own appropriate professional standards, such as for clinical work in the School of Psychology.

Procedures for Processing Grievances Regarding Students
These procedures are applicable to alleged violations of the seminary’s Community Standard: Statement on Academic Integrity. They are stated in the Student Handbook and Faculty Handbook.

Response Procedures for Alleged Violations of Community Standards
These procedures are applicable to alleged violations of the following Community Standards: Statement on Marriage and Divorce; Statement on Respect for People and Property; Statement on Sexual Standards; and Statement on Substance Abuse. They are stated in the Faculty Handbook, in the Human Resources Policy Manual, and in the Student Handbook.

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.

**Audit**: an enrollment status that permits a person to attend a class, without earning any credit or receiving a grade for the class. No record of an audit is kept on the transcript. Normally, auditors are not required to do any work in the class, and are requested not to participate in discussions. Some classes, however, require auditors to participate and complete assignments, due to the nature of the class.

**Comprehensives**: an examination or series of examinations to be taken as required parts of a degree program or for admittance to a higher degree program. These may be based on knowledge gathered from all the course offerings, or
from a specific set of core courses, in which case they should be scheduled shortly after the completion of the core courses.

Core Courses: basic required courses which form a necessary foundation for all other course work in a specific degree program and, if possible, should be taken at the beginning of the program.

Course: a specific field of study undertaken with a professor for a set period of time and for a specific number of units.

Credit: acknowledgement that a specific course has been satisfactorily completed and is registered on the student's official record. Credit is received for any passing grade. Another meaning of "credit" is that of a measure of credit, for example, "four credits" or "four units of credit" for a course. Normally a minimum of 25-30 hours of class time, research and study is required for each unit of credit that is earned for a class.

Cumulative Grade Point Average: a single decimal grade which is a numerical score representing the average of all letter grades received by a student for all courses completed. The cumulative grade point average is recorded on the grade card which reports the results of each quarter's work. See also "grade point average."

Dissertation: the final written work submitted by a student as part of the higher degree requirements of a doctoral program.

Elective: a nonrequired course, which may be chosen by the student for inclusion in his or her degree program alongside those courses required by the program. A number of elective courses must be taken to complete the total number of units in most degree programs.

Grade Point Average: the grade point average (GPA) designates the estimated merit of a student's work in the form of a decimal which represents a specific letter grade. Letter grades and their numerical values are listed in the second section of this catalog. The GPA for a single quarter will be the grade point which results from the averaging of letter grades received in all courses for that quarter. See also "cumulative grade point average" above.

Intensive Course: a course offered over a one- or two-week period of time within a quarter, instead of the entire ten weeks of the quarter. Such a course is scheduled to meet every weekday of the one- or two-week period, for three to six hours or more each day, so that the class meets the same number of hours as it would if it were scheduled for the ten-week period. Courses are offered on this basis every quarter, and especially in the summer.

Matriculation: the beginning of a course of studies. A "matriculation fee," which is applied against tuition, is required of students in some programs before they begin a course of studies. The date of matriculation is the time at which you register for your first classes toward a particular degree program. Deadlines for completion of degree requirements in some programs are measured from the date of matriculation.

Pass/Fail: In certain programs, a student may choose not to receive a letter grade for a course completed. A student's work is then recorded as "P" for pass and "F" for fail. The Pass grade does not affect the grade point average, but the Fail grade will lower the grade point average. All course work is required and graded as it would be for a course which would receive a letter grade. This option is limited to certain degree programs, and in each program there is a limit as to how many courses a student may take in this manner.

Priority Registration Day/Time: a day and time assigned to each student prior to registration for the next quarter which designates the earliest time that the student may register. This allows students who are closer to graduation, and need particular courses to complete their requirements, to register first.

Quarter: an academic term comprising a period of ten weeks. It is followed by one week for exams. Three quarters—fall, winter and spring—comprise the normal academic year. Courses are also offered during the summer quarter. Most courses last for one quarter.

Thesis: a written work generally shorter in length than the dissertation, which may be required of certain master's programs.
### Academic Calendar

More detailed calendars are published each year in the various student handbooks. This calendar is for general reference only, and may be superseded by other calendars published and distributed from time to time and by announced changes of the dates of various events listed here.

#### Fall Quarter 1996
**September 3-December 6**
- **August 27 - 29**: Returning student registration
- **September 3-13**: Early Fall intensives
- **September 16-20**: New student orientation
- **September 19-20**: New student registration
- **September 23**: Ten-week classes begin
- **November 12-15**: Winter Quarter registration
- **November 28-29**: Thanksgiving recess
- **December 2-6**: Quarterly examinations
- **December 6**: Official end of Fall Quarter

#### Winter Quarter 1997
**December 9-March 21**
- **December 9-13**: Early Winter intensives
- **January 3**: New student orientation and registration
- **January 6**: Ten-week classes begin
- **January 20**: Martin Luther King Day observed
- **February 17**: President’s Day observed
- **February 25-28**: Spring Quarter registration
- **March 17-21**: Quarterly examinations
- **March 21**: Official end of Winter Quarter

#### Spring Quarter 1997
**March 24-June 13**
- **March 24-27**: Early Spring intensives
- **March 27**: New student orientation and registration
- **March 28**: Good Friday
- **March 31**: Ten-week classes begin
- **May 20-22**: Summer Quarter registration
- **May 26**: Memorial Day observed
- **June 4**: Baccalaureate
- **June 9-13**: Quarterly examinations
- **June 13**: Official end of Spring Quarter
- **June 14**: Commencement

#### Summer Quarter 1997
**June 16-September 19**
- **June 17**: New student registration begins
- **June 23**: Ten-week classes begin
- **July 4**: Independence Day observed
- **September 2-5**: Quarterly examinations
- **September 19**: Official end of Summer Quarter

#### Summer Intensives Sessions 1996
- **June 23-July 3**: Session 1
- **July 7-18**: Session 2
- **July 21-August 1**: Session 3
- **August 4-15**: Session 4
- **August 18-29**: Session 5

#### Fall Quarter 1997
**September 8-December 6**
- **August 26-28**: Returning student registration
- **September 22-26**: New student orientation and registration
- **September 25-26**: Classes begin
- **September 29**: Winter Quarter registration
- **November 18-21**: Thanksgiving recess
- **November 27-28**: Quarterly examinations
- **December 8-12**: Official end of Fall Quarter

#### Winter Quarter 1998
**15 9-March 20**
- **December 15-19**: Early Winter Intensives
- **January 2**: New student orientation and registration
- **January 5**: Classes begin
- **January 19**: Martin Luther King Day observed
- **February 16**: President’s Day observed
- **February 24-27**: Spring Quarter registration
- **March 16-20**: Quarterly examinations
- **March 20**: Official end of Winter Quarter

#### Spring Quarter 1998
**March 23-June 12**
- **March 23-27**: Early Spring Intensives
- **March 27**: New student orientation and registration
- **March 30**: Ten-week classes begin
- **April 10**: Good Friday
- **May 19-21**: Summer Quarter registration
- **May 23**: Memorial Day observed
- **June 3**: Baccalaureate
- **June 8-12**: Quarterly examinations
- **June 12**: Official end of Spring Quarter

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239
## Index

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abductions</td>
<td>46</td>
</tr>
<tr>
<td>Academic advising</td>
<td>24, 160</td>
</tr>
<tr>
<td>Academic Integrity Statement</td>
<td>227</td>
</tr>
<tr>
<td>Academic calendar</td>
<td>239</td>
</tr>
<tr>
<td>Academic freedom statement</td>
<td>235</td>
</tr>
<tr>
<td>Academic policies</td>
<td>43</td>
</tr>
<tr>
<td>Academic probation</td>
<td>46</td>
</tr>
<tr>
<td>Academic programs</td>
<td>18</td>
</tr>
<tr>
<td>Academic progress</td>
<td>44, 46</td>
</tr>
<tr>
<td>Academic record</td>
<td>47</td>
</tr>
<tr>
<td>Academic standing</td>
<td>44, 150</td>
</tr>
<tr>
<td>Accreditation</td>
<td>1, 42, 198</td>
</tr>
</tbody>
</table>

### Adjunct faculty
- School of Theology: 217
- School of World Mission: 219
- School of Psychology: 221

### Administrative offices
- 29

### Administrative personnel
- 222

### Admission
- Fuller Seminary: 32
- M.Div: 32
- M.A. in Theology: 34
- M.A. in Christian Leadership: 62
- Th.M: 88
- Ph.D. in Theology: 75
- D.Min: 203

### School of World Mission
- 123, 125, 123, 126, 127, 203

### School of Psychology
- Clinical Psychology Division: 159
- Marriage and Family Division: 172

#### Adolescent ministries
- 60, 66, 74

### Advising
- 26, 160

### African-American Ministers program
- 18, 33, 92

### Aging Resources, Center for
- 186

### All Seminary Council
- 27, 35

### Alumni/ae Association
- 226

### American Baptist Theological Center
- 17

### Apologetics concentration
- 68

### Appeal process
- 46

### Appendices
- 225

### Application deadlines
- 33

### Application for admission
- 32

### Arizona, Fuller Seminary in
- 201

### Arts Concerns Committee
- 28

### Auditing
- 43, 104, 236

### Awards
- 22

### Barnabas Partners
- 15

### Bequests
- 244

### Bible translation
- 128, 145

### Biblical languages
- 55, 63, 97

### Biblical studies and theology concentration
- 63

### Biblical Studies Division
- 97

### Board of Trustees
- 214

### Bookstore
- 29

### Cafeteria. See Refectory.
- 239

### Calendar
- 239

### California Graduate Fellowship
- 41

### Campus facilities and services
- 29

### Career services and placement
- 26

### Catalina House
- 187

### Catalyst
- 28

### CATS
- 75

### CATS courses
- 117

### Center for Aging Resources
- 186

### Center for Advanced Theological Studies
- 75

### Center for Deaf Ministries
- 26, 92

### Certificate programs
- 127, 199
- 43, 200, 210

### Chapel services
- 15

### Children’s Ministry concentration
- 69

### Chinese Ministry and Mission
- 126

### Christian Community, Office of
- 15

### Christian Education, See Christian Formation and Discipleship
- 58, 66

### Christian formation and discipleship concentration
- 58, 66

### Christian formation and discipleship courses
- 107

### Christian higher education courses
- 115

### Christian Leadership, Master of Arts in
- 71, 198

### Church growth courses
- 136

### Church history courses
- 102

### Church music courses
- 115

### Classroom facilities
- 29

### Clinical evaluation
- 163, 165, 177, 178

### Clinical facilities for field training
- 191, 193

### Clinical faculty
- 189, 192

### Clinical psychology sequence
- 162

### Clinical reviews
- 163, 165

### Clinical training
- 163, 177

### Colorado, Fuller Seminary in
- 202

### Commencement
- 49, 166, 179

### Communications courses
- 111

### Community Assistance Program for Seniors (CAPS)
- 186

### Community Life Program
- 25

### Community Standards, Formal Statements of
- 48, 226

### Comprehensive examinations
- 87, 161, 178, 236

### Computer Lab
- 28, 187

### Concentrations
- Master of Divinity
- 57

### Master of Arts in Theology
- 63

### Master of Arts in Christian Leadership
- 74

### Doctor of Philosophy in Theology
- 76

### Master of Theology
- 89

### School of World Mission
- 125

### Continuation fees
- 35, 91

### Continuing and Extended Education
- 18, 195

### Continuing Education Units (CEU)
- 43, 200, 210

### Core curriculum
- Master of Divinity
- 55

### Correspondence courses. See Distance learning

### Counseling courses
- 110

### Counseling resources
- 26

### Course changes
- 2, 198

### Course descriptions
- School of Theology
- 96, 206

### School of World Mission
- 129, 209

### School of Psychology
- 166, 179

### Doctor of Ministry
- 206

### Course numbering system
- School of Theology
- 96

### School of World Mission
- 129

### School of Psychology
- 166, 174

### Crime Resistance Involvement Council
- 186
<table>
<thead>
<tr>
<th>Cross-cultural studies</th>
<th>58, 91, 127</th>
</tr>
</thead>
<tbody>
<tr>
<td>Curriculum</td>
<td></td>
</tr>
<tr>
<td>School of Theology</td>
<td></td>
</tr>
<tr>
<td>M.Div.</td>
<td>52</td>
</tr>
<tr>
<td>M.A. in Theology</td>
<td>55</td>
</tr>
<tr>
<td>M.A. in Christian Leadership</td>
<td>62</td>
</tr>
<tr>
<td>Th.M.</td>
<td>72</td>
</tr>
<tr>
<td>Ph.D. in Theology</td>
<td>89</td>
</tr>
<tr>
<td>D.Min.</td>
<td>76</td>
</tr>
<tr>
<td>School of World Mission</td>
<td></td>
</tr>
<tr>
<td>M.A. in Cross-Cultural Studies</td>
<td>129</td>
</tr>
<tr>
<td>M.A. in Intercultural Studies</td>
<td>125</td>
</tr>
<tr>
<td>Th.M. in Intercultural Studies</td>
<td>126</td>
</tr>
<tr>
<td>D.Miss.</td>
<td>127</td>
</tr>
<tr>
<td>Ph.D. in Intercultural Studies</td>
<td>127</td>
</tr>
<tr>
<td>Ph.D. in Missiology</td>
<td>127</td>
</tr>
<tr>
<td>D.Min. in Global Ministries</td>
<td>126, 204</td>
</tr>
<tr>
<td>School of Psychology</td>
<td></td>
</tr>
<tr>
<td>Ph.D. in Clinical Psychology</td>
<td>160</td>
</tr>
<tr>
<td>Psy.D. in Clinical Psychology</td>
<td>160</td>
</tr>
<tr>
<td>M.S. in Marital and Family Therapy</td>
<td>174</td>
</tr>
<tr>
<td>Ph.D. in Marital and Family Therapy</td>
<td>174</td>
</tr>
<tr>
<td>Ph.D. in Family Studies</td>
<td>174</td>
</tr>
</tbody>
</table>

| David du Plessis Center for Christian Spirituality | 94 |
| Deadlines, application                           | 33 |
| Deadlines, registration                          | 42, 43, 198 |
| Deaf Ministries, Center for                      | 26, 92 |
| Deaf Ministries concentration                    | 18, 92 |
| Deferred payment                                 | 36 |
| Denominational diversity                          | 8, 16, 53 |
| Denominational polity courses                     | 53, 111 |
| Denominational relationships                      | 17 |
| Denominations represented                         | 16 |
| De Pree Center for Leadership                     | 211 |
| Development Office                                | 223 |
| Dining, See Refectory                             |     |
| Disabilities, students with                      | 1, 29 |
| Disciplinary procedures                           | 226 |
| Disenrollment policy                              | 36 |
| Dissertations and theses                          |     |
| School of Theology                               | 90 |
| Th.M.                                          | 88 |
| Ph.D. in Theology                                | 205 |
| D.Min.                                         |     |
| School of World Mission                           | 126 |
| Th.M. in Intercultural Studies                   | 126 |
| D.Miss.                                        | 127 |
| Ph.D. in Intercultural Studies                   | 127 |
| Ph.D. in Missiology                              | 127 |
| D.Min. in Global Ministries                      | 205 |
| School of Psychology                             |     |
| Ph.D. in Clinical Psychology                     | 162 |
| Psy.D. in Clinical Psychology                    | 162 |
| Ph.D. in Marital and Family Therapy              | 177 |
| Ph.D. in Family Studies                          | 177 |

| Distance learning                               | 18, 93, 128, 202 |
| Distinctives of each school                     | 10 |
| Divorce Statement                               | 227 |
| Doctor of Ministry                              | 18, 74, 126, 203 |
| Doctor of Missiology                            | 125, 127 |
| Doctor of Philosophy                            |     |
| Clinical Psychology                             | 159 |
| Intercultural Studies                           | 126 |
| Marriage and Family                             | 172 |
| Missiology                                      | 126 |
| Theology                                        | 73 |
| Doctor of Psychology                            | 159 |
| Doctrinal perspective                           | 6 |
| Dropping classes                                | 42, 198 |

| English as a Second Language Program            | 34 |
| English language requirement                    | 34, 76, 89, 123, 160, 173 |
| Enrollment statistics                           | 226 |
| Entrance requirements. See Admission            | 44 |
| ESL Program                                     | 34 |
| Ethics concentration                            | 69 |
| Ethics courses                                  | 104 |
| Ethnic-American Grant Fund                      | 39 |
| Ethnic diversity                                | 9 |
| Ethnic students                                 | 151 |
| Evangelical commitment                         | 6 |
| Evangelism concentration                        | 67 |
| Evangelism courses                              | 112, 117 |
| Examinations                                    | 47 |
| Expenses                                        | 35, 200, 206 |
| Extended Education                              | 18, 93, 196 |

| Facilities                                      | 29 |
| Family                                          | 17 |
| Faculty                                         |     |
| School of Theology                              | 97, 102, 107, 215 |
| School of World Mission                         | 129, 219 |
| School of Psychology                            | 166, 179, 189, 220 |
| Faculty denominations                           | 16 |
| Faculty scholarship awards                      | 22 |
| Family life education concentration             | 35 |
| Family Studies courses                          | 179 |
| Fees                                            | 35 |
| Federally insured loans                         | 41 |
| Fellowships                                     | 41 |
| Field education                                 | 44, 53, 57, 63, 76, 113 |
| Field training (psychology)                     | 162 |
| Final examinations                              | 47 |
| Financial aid                                   | 26, 37, 46, 152, 200 |
| Financial guarantee                             | 33 |
| Foreign students. See International Students    |     |
| Formal Statements of Community Standards        | 48, 226 |
| Fuller After Five                               | 93 |
| Fuller Foundation                               | 223, 244 |
| Fuller Psychological and Family Services         | 26, 186 |
| Fuller Student Fund                             | 29 |
| Full-time program                               | 44 |
| Fund for Theological Education                  | 41 |

| Gero-Net                                         | 186 |
| Gifts and bequests                               | 244 |
| Global Research Institute                        | 94, 128 |
| Glossary of Terms                                | 236 |
| Good Neighbor Program                            | 25 |
| Gospel Ministries for the Deaf                   | 18, 92 |
| Grading                                          | 47, 237 |
| Graduate assistantships                          | 76 |
| Graduate Record Exam                             | 76, 159, 173 |
| Graduate Unions                                  | 27, 150 |
| Graduation                                       | 48, 166, 179 |
| Grants-in-aid                                    | 37 |

241
<table>
<thead>
<tr>
<th>Topic</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Greek</td>
<td>97</td>
</tr>
<tr>
<td>Grievance procedures</td>
<td>227, 230, 232, 236</td>
</tr>
<tr>
<td>Guaranteed Student Loans</td>
<td>41</td>
</tr>
<tr>
<td>Half-time status</td>
<td>44</td>
</tr>
<tr>
<td>Handicapped students</td>
<td>2, 29</td>
</tr>
<tr>
<td>Health insurance</td>
<td>25, 35</td>
</tr>
<tr>
<td>Health services</td>
<td>25</td>
</tr>
<tr>
<td>Hebrew</td>
<td>97</td>
</tr>
<tr>
<td>Heritage House</td>
<td>186</td>
</tr>
<tr>
<td>Hispanic church studies program</td>
<td>92</td>
</tr>
<tr>
<td>Historical theology courses</td>
<td>102</td>
</tr>
<tr>
<td>History of Fuller Theological Seminary</td>
<td>10</td>
</tr>
<tr>
<td>Hold grade</td>
<td>48</td>
</tr>
<tr>
<td>Holy Land Studies, Institute for</td>
<td>96</td>
</tr>
<tr>
<td>Housing services</td>
<td>25, 26, 29, 35</td>
</tr>
<tr>
<td>I-CAN</td>
<td>186</td>
</tr>
<tr>
<td>Inclusive education</td>
<td>236</td>
</tr>
<tr>
<td>Incomplete grade</td>
<td>47</td>
</tr>
<tr>
<td>Individualized Distance Learning Program</td>
<td>18, 93, 128, 202</td>
</tr>
<tr>
<td>Institute for Holy Land Studies</td>
<td>96</td>
</tr>
<tr>
<td>Institute for Marriage and Family</td>
<td></td>
</tr>
<tr>
<td>Insurance</td>
<td>25, 35</td>
</tr>
<tr>
<td>Integration seminars</td>
<td>125, 164, 171</td>
</tr>
<tr>
<td>Integration Symposium</td>
<td>20, 164, 171</td>
</tr>
<tr>
<td>Intensives</td>
<td>42, 237, 239</td>
</tr>
<tr>
<td>Intercultural studies</td>
<td>122</td>
</tr>
<tr>
<td>Interdisciplinary studies</td>
<td>10, 19</td>
</tr>
<tr>
<td>International students</td>
<td>33, 44</td>
</tr>
<tr>
<td>International Students Concerns Committee</td>
<td>27</td>
</tr>
<tr>
<td>International Student Services Office</td>
<td>25</td>
</tr>
<tr>
<td>Internships</td>
<td>44, 53, 57, 63, 113, 162, 177</td>
</tr>
<tr>
<td>Investment opportunities</td>
<td>244</td>
</tr>
<tr>
<td>Israel, study in</td>
<td>53, 57, 63, 113</td>
</tr>
<tr>
<td>Jerusalem University College</td>
<td>96</td>
</tr>
<tr>
<td>Korean Doctor of Ministry program</td>
<td>204</td>
</tr>
<tr>
<td>Laity, ministry of</td>
<td>74</td>
</tr>
<tr>
<td>Language requirements</td>
<td>76, 90</td>
</tr>
<tr>
<td>Languages, biblical</td>
<td>97</td>
</tr>
<tr>
<td>Languages, modern</td>
<td>104</td>
</tr>
<tr>
<td>Languages, theological</td>
<td>104</td>
</tr>
<tr>
<td>Late admission</td>
<td>33</td>
</tr>
<tr>
<td>Lay ministries</td>
<td>74</td>
</tr>
<tr>
<td>Lectureships</td>
<td>20</td>
</tr>
<tr>
<td>Integration</td>
<td>20</td>
</tr>
<tr>
<td>Missiology</td>
<td>21</td>
</tr>
<tr>
<td>Payton</td>
<td>20</td>
</tr>
<tr>
<td>Women's Library</td>
<td>21</td>
</tr>
<tr>
<td>Library</td>
<td>19, 29, 198</td>
</tr>
<tr>
<td>Limited enrollment students</td>
<td>32</td>
</tr>
<tr>
<td>Loans</td>
<td>41</td>
</tr>
<tr>
<td>Lowell W. Berry Institute</td>
<td>210</td>
</tr>
</tbody>
</table>

**Majors. See Concentrations**

- McAlister Library: 19, 29
- Marriage and Family, Institute of: 187
- Marriage and Family programs: 171
- Marriage and Divorce Statement: 227

**Master of Arts**
- Christian Leadership: 71, 198
- Cross-Cultural Studies: 125
- Intercultural Studies: 125
- Psychology: 166
- Theology: 62, 198
- Master of Divinity: 53, 198, 200
- Master of Science (Marital and Family Therapy): 174
- Master of Theology: 88
- Master of Theology in Intercultural Studies: 126
- Matriculation fee: 33
- Maximum study load: 44
- Medical care: 25
- Mentors: 76, 90, 160
- Ministry courses: 107, 114, 115
- Ministry of the laity: 74
- Minority pastors program: 18, 92
- Minority scholarships: 39
- Missiology Lectureship: 21
- Missions Beyond the Mission: 7
- Mission Concerns Committee: 27
- Mission executives programs: 128
- Missions courses: 116, 129
- Multicultural Concerns Committee: 27, 151
- Multicultural Ministries concentration: 59, 68
- Multidisciplinary representation: 8, 16, 53
- Music courses: 115

**New Testament concentration**
- 67

**Old Testament concentration**
- 67

**Old Testament courses**
- 101

**Optional examinations**
- 88

**Orientation**
- 42

**Overdue Accounts Policy**
- 36

**Part-time status**
- 44

**Pass/Fail grading option**
- 48, 237

**Pastoral counseling concentration**
- 59

**Pastoral counseling courses**
- 110

**Pastoral ministry concentration**
- 68

**Pastoral ministry and theology courses**
- 115

**Payment Policy**
- 6, 200

**Payton Lectures**
- 20

**Peace and Justice Committee**
- 28

**Perkins Loan**
- 41

**Permanent Academic Record**
- 47

**Personnel**
- 213

**Philosophy courses**
- 105

**Placement**
- 21

**Poetry courses**
- 111

**Practicum training**
- 162

**Prayer and fellowship groups**
- 15

**Preaching courses**
- 116

**Predoctoral program**
- 123

**Presbyterian Ministries, Office of**
- 17

**President**
- 30, 214, 216, 222

**Priority, registration**
- 42, 237

**Probation, academic**
- 46

**Project IV Family Outreach**
- 187

**Prospective Student Events**
- 32, 244
<table>
<thead>
<tr>
<th>Psychological Center</th>
<th>26, 185</th>
</tr>
</thead>
<tbody>
<tr>
<td>Psychological services</td>
<td>26, 185</td>
</tr>
<tr>
<td>Psychology courses</td>
<td>168</td>
</tr>
<tr>
<td>Psychology Graduate Union</td>
<td>150</td>
</tr>
<tr>
<td>Psychology lectureship</td>
<td>20</td>
</tr>
<tr>
<td>Psychophysiological laboratory</td>
<td>187</td>
</tr>
<tr>
<td>Publications, faculty</td>
<td>17</td>
</tr>
<tr>
<td>Purpose</td>
<td></td>
</tr>
<tr>
<td>Fuller Theological Seminary</td>
<td>6</td>
</tr>
<tr>
<td>Master of Divinity Program</td>
<td>53</td>
</tr>
<tr>
<td>Master of Arts in Theology</td>
<td>62</td>
</tr>
<tr>
<td>Master of Arts in Christian Leadership</td>
<td>71</td>
</tr>
<tr>
<td>School of World Mission</td>
<td>122</td>
</tr>
<tr>
<td>School of Psychology</td>
<td>150</td>
</tr>
<tr>
<td>Division of Psychology</td>
<td>159</td>
</tr>
<tr>
<td>Division of Marriage and Family</td>
<td>171</td>
</tr>
<tr>
<td>Continuing and Extended Education</td>
<td>196</td>
</tr>
<tr>
<td>Doctor of Ministry</td>
<td>203</td>
</tr>
</tbody>
</table>

| Refectory | 29 |
| Reformed Church of America | |
| Theological Education Agency | 17 |
| Refund Policy | 36, 198, 200 |
| Registration | 42, 91, 165, 198, 206 |
| Registration deadlines | 42, 198 |
| Registration priority system | 42 |
| Research training | 44, 162 |
| Residence requirements | |
| School of Theology | |
| M.Div. | 54, 199 |
| M.A. in Theology | 62, 199 |
| M.A. in Christian Leadership | 72, 198 |
| Th.M. | 89 |
| Ph.D. in Theology | 87 |
| D.Min. | 204 |
| School of World Mission | 124 |
| School of Psychology | |
| Respect for People and Property Statement | 229 |

| Satisfactory Academic Progress | 44, 46 |
| Scholarships and awards | 22, 41 |
| Seattle Association for Theological Education | 94, 200 |
| Seattle, Fuller Seminary in | 200 |
| Semitic languages and literature | 64 |
| Sexual Harassment Policy | 230 |
| Sexual Standards Statement | 229 |
| Short-term loans | 41 |
| Small groups program | 15 |
| Social concerns | 9 |
| Southern California, Fuller Seminary in | 201 |
| Southwest, Fuller Seminary in | 201 |
| Special fees | 35 |
| Special and cooperative programs | 18 |
| School of Theology | 91 |
| School of World Mission | 127 |
| Marriage and Family | 179 |
| Special Students | 32 |
| Spiritual guidance and formation | 15 |
| Spiritual Life Committee | 15 |
| Spirituality/spiritual direction concentration | 70, 204 |
| Spirituality/spiritual direction courses | 136 |
| Sports program | 28 |
| Stafford Loans | 41 |
| Statement of Faith | 6 |
| Stress and Biofeedback Laboratory | 187 |
| Student accounts | 36 |
| Student Council | 27, 35 |
| Student handbooks | 165, 173 |
| Student housing | 26, 29, 35 |
| Student organizations and activities | 27 |
| Student services | 25, 29 |
| Student Services, Office of | 25 |
| Substance abuse policy | 229 |
| Summer Sessions | 239 |
| Systematic Theology courses | 106 |

| Team Ministry | 40 |
| Terminal master’s degree (Psychology) | 166 |
| Theological Education Agency (RCA) | 17 |
| Theological curriculum | 52 |
| Theological stance | 6 |
| Theology courses | 102, 106 |
| Thesis | 90, 237 |
| Three-quarter time study | 44 |
| Time limits for degree programs | |
| School of Theology | 47, 199 |
| M.Div. | 55 |
| M.A. in Theology | 62 |
| M.A. in Christian Leadership | 72 |
| Th.M. | 91 |
| Ph.D. in Theology | 106 |
| D.Min. | 204 |
| School of World Mission | 47 |
| School of Psychology | 47 |
| TOEFL exam | 34, 76, 89, 123, 160, 173 |
| Training and research facilities (Psychology) | 185 |
| Transfer credit | 44 |
| School of Theology | |
| M.Div. | 54, 199 |
| M.A. in Theology | 62, 199 |
| M.A. in Christian Leadership | 72, 199 |
| Th.M. | 89 |
| Ph.D. in Theology | 87 |
| D.Min. | 204 |
| School of World Mission | 124 |
| School of Psychology | |
| Ph.D. in Clinical Psychology | 165 |
| Psy.D. in Clinical Psychology | 165 |
| Marriage and Family degrees | 179 |
| Translation program | 128 |
| Travis Institute | 187 |
| Trustees | 214 |
| Tuition | 35, 198, 200 |
| Tuition refund policy | 36, 198, 200 |

| Unclassified students | 32 |
| Veterans benefits | 41, 44, 200 |
| Visas | 34 |
| Visiting faculty | 217, 219, 221 |
| Visiting students | 32 |

| Washington, Fuller Seminary in Withdrawal | 200 |
| Withdrawal | 6 |
| Wives at Fuller | 28 |
| Women’s Concerns | 25, 28, 151 |
| Women Concerns Committee | 28 |
| Women’s Lectureship | 21, 25, 28 |
| Worship | 15, 17 |

| Youth Ministries | 60, 66, 74 |
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Monday, January 27, 1997
Monday, April 28, 1997

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☐ Ministry of the Laity
☐ Unclassified*
☐ Theological Studies Program for African American Ministers
☐ Theological Studies Program for Hispanic Ministers
☐ Limited Enrollment Student*
☐ Visiting Student*
☐ Doctor of Ministry (D.Min.)
☐ Master of Theology (Th.M.)
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☐ Family Pastoral Care and Counseling1
☐ Youth Ministries
☐ Cross-Cultural Studies1
☐ Multicultural Ministries
☐ Children’s Ministry2
☐ Family Life Education
☐ Biblical Studies and Theology2
☐ Semitic Languages and Literature2
☐ Apologetics2
☐ Ethics2

☐ Evangelism2
☐ New Testament2
☐ Old Testament2
☐ Pastoral Ministry2
☐ Spirituality /Spiritual Direction2

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☐ Unclassified*
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☐ Visiting Student*
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☐ Doctor of Missiology (D.Miss.)
☐ Doctor of Philosophy (Ph.D.) in Missiology or Intercultural Studies

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* See Catalog for definitions  1M.Div. only  2M.A. only
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  ☐ Ministry of the Laity
  ☐ Unclassified*
  ☐ Theological Studies Program for African American Ministers
  ☐ Theological Studies Program for Hispanic Ministers
  ☐ Limited Enrollment Student*
  ☐ Visiting Student*
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  ☐ Multicultural Ministries
  ☐ Children’s Ministry2
  ☐ Family Life Education
  ☐ Biblical Studies and Theology2
  ☐ Semitic Languages and Literature2
  ☐ Apologetics2
  ☐ Ethics2

☐ Evangelism2
☐ New Testament2
☐ Old Testament2
☐ Pastoral Ministry2
☐ Spirituality/Spiritual Direction2

SCHOOL OF WORLD MISSION

☐ Master of Arts (M.A.) in Intercultural Studies
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