FULLER
THEOLOGICAL
SEMINARY

Graduate Schools of Theology, Psychology and
World Mission

Accredited by the Western Association of Schools
and Colleges

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

Doctoral Program in Clinical Psychology of the
School of Psychology approved by the American
Psychological Association

CATALOG FOR 1987-88
2nd Edition
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 actively subscribes to a policy of equal education and employment opportunity for all people regardless of race, age, color, national origin, or political affiliation.

Fuller Theological Seminary, in compliance with Title IX of the Education Amendments of 1972, does not discriminate on the basis of sex in admission, treatment of students, or employment.

Fuller Theological Seminary, in line with Section 504 of the Rehabilitation Act of 1973, does not discriminate on the basis of handicap in admission or access to, or treatment or employment in, its programs and activities.
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The Purpose

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

The Mission Beyond The Mission

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

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

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.

The Characteristics

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.

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 Statement of Faith on page 9 elaborates this commitment. 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.

Academic Excellence

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

1. A commitment to increase and strengthen the quality of teaching in the classroom
   —through funding and supporting innovative programs
   —through varied teaching models
   —through careful evaluation and feedback
2. A rigorous program of research and writing to provide literary leadership for the church
3. Interaction with non-evangelical viewpoints
4. A commitment to maintain the highest possible standards of responsible academic freedom
5. A commitment to flexibility in curriculum design
   —to allow room for innovation and growth
   —to recognize individual needs and specialized ministries
6. A commitment to the best of theological traditions
7. An academic program which will encourage and foster the spiritual formation of the individual
8. Recognition by regional and professional...
accrediting agencies
—Western Association of Schools and Colleges
—Association of Theological Schools
—American Psychological Association

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

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

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

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

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

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

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

1. Strong denominational participation by individual trustees and faculty members
2. Encouragement for students to serve the church organization that nurtured them
3. The preparation of men and women for ministry in their own church organizations, recognizing the distinctives of each denomination or organization
4. A commitment to be ecumenical in church relationships
5. An emphasis on preaching, evangelism, Christian nurture and church discipline through which unity is expressed.

Vocational Diversity
In order to meet the demands of the church today, the trustees and faculty of Fuller Theological Seminary take seriously the apostolic description of the church’s nature—one body, many members. For this reason, the programs of the three schools and the continuing education programs are designed to provide training for a wide range of Christian service. This attitude toward diversity assumes the following:

1. A diversity of gifts and ministries to be exercised with awareness of the unity of the body and dependence upon the head, Jesus Christ
2. A variety of programs designed to prepare men and women for the general and specialized ministries identified by the church
   — pastors
   — staff ministries
   — missionaries
   — clinical psychologists
   — youth ministers
   — administrators
   — research psychologists
   — professors
   — chaplains
   — campus ministers
   — Christian educators
   — counselors
   — evangelists
   — social workers
3. A correspondence between the enrollment in each program and placement opportunities
   — responding to the church’s request for ministers with specifically defined training (e.g., preaching, Christian education, family ministries, administration)
   — observing the growing need for mission training, particularly at the professional level
   — addressing the continued need for clinical psychologists
4. The offering of extension courses in theo-
logical education to allow laypersons, many of whom are already involved in vocational service, to strengthen skills in Christian ministry

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

**Personal Maturity**
The trustees and faculty of Fuller Theological Seminary believe that the church of Christ must minister to the whole person. Emotional healing in Christian perspective is the particular goal of the Graduate School of Psychology, but the aim is shared by the two other faculties as well. The ultimate objective is that every Fuller graduate be equipped to model as well as foster in others a personal maturity which is demonstrated by loving service to others and responsible Christian discipleship. In developing and nurturing spiritual and emotional maturity, we assume there will exist:

1. An investment by the Seminary in the personal, the professional and the spiritual development of each of its members
   - in time and availability
   - in resources
   - in services provided
   - in participatory governance
2. The opportunity for all students to participate in supportive community
   - for social development
   - for spiritual formation
3. Easy accessibility to the counseling services offered on campus
4. A commitment to strengthen marriage and family life while affirming the value of singleness.

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

1. A biblically-shaped perspective in the question of the relationship between evangelism, social concern and the Christian's mission in the world
2. Course offerings which encompass cross-cultural studies, problems of church and state, and aspects of social ethics, as well as social work, family guidance and mental health services
3. Opportunities in internships and field education that 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 Black, Hispanic and Asian Ministries programs within the School of Theology
   - supported through a central office organized specifically for women's concerns.

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

1. A need for an evangelical, multidenominational seminary on the West Coast
   - 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 mission 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, if combined, provide new and more effective remedies for many human problems that exist
4. A commitment to the integration of theological and social science insights in the development of missiology
5. A need for academic, professional and personal preparation for training in these new disciplines
6. A requirement for an academic community in which scholars from all three disciplines can generate, through research and theorizing, a new body of literature to promote integration.

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

1. An endeavor toward development into an organization that accomplishes its mission while it fulfills the lives of its members
2. Continued leadership training by the Seminary to meet the needs of the church
3. A periodic reconsideration and refining of the Seminary's intraorganizational processes to
Main campus

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.

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
1. Engaging in research and publication concerning mission with special emphasis on:
   2. Communication of the gospel;
3. Planting and developing churches throughout the world;
4. Teaching missionaries and other leaders of the church what can be learned from research;
5. Stressing the biblical basis, authority and norm of mission and church growth.

Statement Of Faith
Doctrinally the institution stands for the funda-
ments 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). Under God, and subject to biblical authority, they also 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 savagely 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 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 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. Logefeil of Minneapolis, together with Drs. Ockenga and Fuller (chairperson), formed the founding Board of Trustees.

The Seminary was named after Henry Fuller, a devout Christian layman who actively support-
ed 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 doctorate in ministry (D.Min.) and the doctorate in theology (Ph.D.) programs, and the founding of the Schools of Psychology and World Mission. Accreditation for the three schools by the Western Association of Schools and Colleges was received in 1969.

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

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

Dr. Lee Edward Travis was appointed dean of the School of Psychology in the fall of 1964 and assumed his duties in January, 1965. That September, 25 full-time and four part-time students, a faculty of six, a visiting faculty of five and one post-doctoral fellow initiated the program of the new school. In 1974, the American Psychological Association granted approval to the doctoral program in clinical psychology (Ph.D.) of the Graduate School of Psychology.

The School of Psychology expanded its community service/training/research programs by opening the 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 Service 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, and the Sponsors Project and Junction in 1986. Beginning in 1976 all community service arms of the School of Psychology were organized under The Psychological Center.

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 Psychology to the School of Psychology. In addition to the Master of Arts in Marriage and Family Therapy and Ph.D. in Marriage and Family Studies, a professional doctoral in marriage and family therapy is being planned.

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

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

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

Facing the need for a quality training program for candidates preparing for service on 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 1979.

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 partnership provides churches with training, research and service in evangelism and church growth.

The School of Theology. The 1970s have seen several innovative programs developed by the School of Theology. In 1970, the Seminary introduced a new emphasis on the ministry of lay persons, inaugurating a Master of Arts program to help them assume a larger role in the leadership of the church. The theological studies program for minority ministers began in 1973. Mature Black and Hispanic pastors who had not had the opportunity to complete a standard baccalaureate degree were invited to enroll in an M.A. program designed to strengthen their performance as community and church leaders. By fall, 1979, approximately 112 Black and Hispanic pastors were studying in this program, both at the Pasadena campus and in the extension centers. At this time a program for Asian pastors was inaugurated, with 11 students enrolled in the M.A. program and 34 students in the D.Min. program within six months. In October, 1977, ninety Young Life staff trainees entered the Institute of Youth Ministries, a cooperative program between the School of Theology and Young Life. The Institute combined the...
theological resources of the Seminary with the field training expertise of Young Life to offer the Master of Arts and the Master of Divinity with concentration in youth ministries. Enrollment has increased to nearly 300 students annually.

During this same period, a number of concentrations were developed within the M.A. and M.Div. programs of the School of Theology, giving students the opportunity for special preparation in the areas of Christian formation and discipleship, family pastoral care and counseling, marriage and family ministries, youth ministries, and preaching. 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.

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. 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 program offered the resources of the three schools of the Seminary in intensive instructional modules designed to develop the minister’s professional skills in the context of his or her ministry. In 1978, a new phase of Fuller’s ongoing concern for the continuing education of pastors and lay leaders was inaugurated with the National Convocation of Christian Leaders at Stanford University. In 1985, the Doctor of Ministry program, Extended Education, The Lowell W. Berry Institute for Continuing Education in Ministry, and the Institute for Christian Organizational Development were organized to form a fourth administrative unit in the Seminary, Continuing and Extended Education.

Continued Growth. The Seminary continues to grow in programs, facilities, faculty and students. In 1987, over 2,900 students were instructed by over 150 resident and adjunct faculty members in six Western cities. In Pasadena alone, over 1,800 students studied in classrooms on the Seminary campus.

A CHRISTIAN COMMUNITY

Spiritual Guidance and Formation

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

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

Pre-Sem Program. This is a unique ten-day pre-orientation wilderness experience in the High Sierras, sponsored by the Office of Christian Community and designed especially for incoming students (open to currently enrolled students as well). It offers a spectacular setting amidst God’s creation for a special time of building relationships with other students.

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

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

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

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

- Anabaptist Denominations
- American Baptists
- American Baptists
- American Baptists
- American Baptists
- American Baptists
- American Baptists
- American Baptists
- American Baptists
- American Baptists
- American Baptists
- American Baptists
- American Baptists
- American Baptists
Assemblies of God
Baptist General Conference
Christian and Missionary Alliance
Conservative Baptist
Church of God (Anderson)
Church of Christ (Restoration)
Congregational
Episcopal/Anglican
Foursquare
Korean Community
Lutheran (all synods)
Nazarene
Presbyterian Church
Reformed Church in America
Christian Reformed Church
United Church of Christ
United Methodist
Bible Translation
Hidden Peoples
Human Concerns
Mission Concerns
Disciples of Christ
Episcopal
Evangelical Church
Evangelical Covenant
Evangelical Free
Evangelical Presbyterian
Foursquare
Free Methodist
Friends
Full Gospel
Lutheran
Lutheran Church in America
Lutheran Church (Missouri Synod)
Mennonite Brethren
Mennonite Church
Nazarene
Nondenominational
Open Bible Standard
Pentecostal
Presbyterian Church in the United States
Presbyterian Church of America
Presbyterian Church of Korea
Reformed Church in America
Roman Catholic
Seventh Day Adventist
Southern Baptist
United Church of Christ
United Methodist
Wesleyan Church

Multidenominational Representation
Fuller Theological Seminary trains and counsels its students to return to the denominations that nurtured them. Education for ministry at Fuller Theological Seminary is accepted by every major denomination. Denominational distinctions, such as church government, are dealt with by pastors who represent the various denominations. Furthermore, the Seminary faculty comprises such a cross-section of church affiliation that most of the greater traditions of the church are represented. The student body at Fuller is composed of men and women from more than 90 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 in the fall quarter, 1987:
- African Methodist Episcopal
- American Baptist Convention
- American Lutheran
- Anglican
- Apostolic Church
- Assemblies of God
- Baptist
- Baptist General Conference
- Christian and Missionary Alliance
- Christian Church
- Christian Reformed
- Church of Christ
- Church of God
- Church of God (Anderson, Indiana)
- Church of the Brethren
- Congregational
- Conservative Baptist Convention
- Conservative Congregational Christian Conference

In addition, over 40 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
- American Baptist Convention
- Assemblies of God
- Association of Gospel Churches of Canada
- Baptist
- Christian Reformed
- Church of Christ/Christian Church
- Congregational
- Conservative Baptist Association
- Conservative Congregational Christian Conference
- Disciples of Christ
- Episcopal
- Evangelical Covenant
- Evangelical Free
- Foursquare
- Independent
- Lutheran Church (Missouri Synod)
- Mennonite Brethren
- National Presbyterian
- Nazarene
- Nondenominational
- Plymouth Brethren
- Presbyterian Church in the USA
- Presbyterian Church of Korea
- Reformed Presbyterian
- Southern Baptist
- United Methodist

Opportunity
In the last few years, Fuller Theological Seminary has sought to respond to the needs of the church. Fuller now offers a program of advanced study that involves a variety of disciplines and encourages students to interact with faculty and students from other denominations. The seminary offers courses and seminars that are open to students from all denominations. Fuller Theological Seminary is committed to fostering a multicultural and inclusive learning environment that values diversity and promotes academic excellence.

AN ACADEMIC PROFILE
Faculty
The faculty at Fuller Theological Seminary consists of experienced and knowledgeable educators who are dedicated to teaching and mentoring students. They bring a wealth of experience and knowledge to the classroom, and their expertise is reflected in the quality of the courses offered. The faculty is committed to providing students with a comprehensive education that is both rigorous and relevant. Fuller Theological Seminary is proud to have a faculty of dedicated and accomplished educators who are committed to excellence in teaching and scholarship.
Office of Church Relations

To serve its multidenominational constituency, the Seminary has established an Office of Church Relations, headed by the Associate Provost for Church Relations. This office seeks to facilitate and focus communication and interaction between students, the Seminary and the various denominations. It also coordinates Seminary relationships with individual congregations. In addition, the Seminary has an Office of Presbyterian Ministries, an Office of United Methodist Concerns, 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.

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 helps students with ordination questions, assists in locating internships, and offers instruction in RCA polity, history, confessional statements and worship. Fuller is pleased to welcome this promising model of ecumenical cooperation to its campus.

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 comprised of nearly 70 men and women who are committed to the highest standards of teaching, research and writing in the various fields of theological, psychological and missiological study. In recent years, members of the Seminary faculty have published more than 90 books, as well as numerous chapters or articles in books, periodicals and professional journals. Fuller professors serve as officers of professional societies and organizations and as editors of theological and professional journals and series. In addition to their teaching ministries at the Seminary, they are actively involved in various kinds of ministry with area churches.

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

Academic Programs

Fuller Theological Seminary has programs of study leading to a variety of professional and academic degrees. The School of Theology grants the M.A., M.Div., Th.M., D.Min. and Ph.D. degrees. A variety of concentrations are offered within the M.A. and M.Div. programs, enabling students to focus their studies in particular areas of individual need and interest. The School of World Mission offers the M.A. in missiology, the M.A. in cross-cultural studies, Th.M. in missiology and in Chinese ministry and mission, D. Miss., Ph.D. in missiology and Ph.D. in intercultural studies degrees. The Ph.D. in clinical psychology is granted by the School of Psychology, as well as the Psy.D. and the M.A. and Ph.D. in marriage and family.

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

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

- Extended Education Program
- Theological Studies Program for Black and Hispanic Pastors
- Institute of Youth Ministries (in cooperation with Young Life)
- Lowell W. Berry Institute for Continuing Education in Ministry
- In-Service Program (School of World Mission)
Continuing and Extended Education Programs

Through its continuing and extended education programs Fuller Theological Seminary seeks to bring theological and missiological education to laypersons, pastors and field missionaries in the context of their own ministries.

The Doctor of Ministry program of the School of Theology is designed to provide continuing education for ministers while they remain active in their local ministries. An emphasis in pastoral care, church growth, worship/preaching, renewal/evangelism, or marriage and family ministries may be pursued. The program of study combines intensive two-week classroom sessions on the Pasadena campus with pre-session preparation and post-session projects completed off-campus. Some of the two-week classroom sessions are also available in a number of off-campus settings.

The In-Service Program of the School of World Mission enables missionaries, national church and mission leaders, mission executives and others to begin graduate studies in missiology before coming to the Pasadena campus and/or to continue their studies after they leave campus. Course syllabi, textbooks, class lecture tapes or notes and other materials are sent to the student, and completed assignments are returned for evaluation by a member of the School of World Mission faculty.

The Extended Education Program of the School of Theology was 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 seven areas: Seattle, Washington; Phoenix, Arizona; Honolulu, Hawaii; and San Francisco Bay Area, Santa Barbara/Ventura Counties, Orange County, and San Diego County, California. 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 on weekends and evenings, Extended Education makes theological education possible for many church leaders, church staff members, Bible study leaders, business people, homemakers, professionals and others whose careers or circumstances preclude full-time study. Courses are taught by resident Fuller Theological Seminary faculty members as well as visiting and adjunct faculty in local churches and colleges. The Master of Arts in theology may be earned through extension programs in Seattle, San Francisco, Orange County, and Phoenix. A special program enables a student to complete a major portion of the Master of Divinity degree program in the Seattle extension. In all locations, courses completed in extension may be applied to the M.A. or M.Div. degrees upon admission to that program on the Fuller campus.

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 psychology and theology in theory, research and practice. Students in the Ph.D. program in clinical psychology also earn the M.A. or M.Div. degree from the School of Theology.

The Master of Divinity degree in Marriage and Family Ministries of the School of Theology draws on the resources of the marriage and family therapy faculty of the School of Psychology.

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

Library Facilities

The library contains the bibliographic resources which support the degree programs of Fuller Theological Seminary and independent faculty research. Through the generosity of the McAlister Fund, many loyal alumni, trustees and friends of the Seminary, the McAlister Library was completed in 1963. Extensive remodeling was done in 1978, including the addition of two more floors. The five floors of the library now house a collection of over 167,000 cataloged volumes, including the libraries of Professors Everett Harrison, Robert Bower, George Eldon Ladd, and Dr. Wilbur Smith, which were donated to the Seminary.

The library subscribes to over 900 national and international journals and more than 700 monographic serials in the fields of religion, theology, philosophy, psychology and missiology. An unusually fine collection of theological bibliography and reference material is also available.

Students have open stack privileges. The reference collection of the library is located in the
main reading room, where there is immediate access to the books desired. Additional study space is located throughout the library, and students may reserve individual study carrels. The Media Services Department, located in the library, provides a variety of resources for student use, including language study tapes, tapes of various classes, chapel services and lectureships, records, filmstrips and audiovisual equipment. The Archives Room houses historical records and memorabilia of the Seminary, as well as the papers of Dr. David J. du Plessis. The Christian Formation and Discipleship Resource Center contains a wide selection of curriculum materials from many denominations and publishing houses, as well as other resources for activities and programs. Special resources in Women’s Studies are also available. Photocopiers and microform readers and printers are available. The rare book room contains leather bound books from the sixteenth through the nineteenth centuries, which are available for scholarly research.

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

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 contribution to the church. 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 contribution to the church. Fuller Theological Seminary is fortunate to be able to bring to its campus from time to time as special lectureships within one of these areas: the uniqueness or confluence of non-Christian or sub-Christian views, or affirmation of the historic Christian faith, the confusion of religious behavior as seen in the light of the social and behavioral sciences. Prominent leaders in the field of religious behavior conduct lectures and seminars in the general area of the relationship between theology and psychology.

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

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

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


Thomas Clark Oden, 1972, “The Human Potential and the Evangelical Hope”


Orvilles Walters, 1974, “Christian Psychotherapy and the Legacy of Freud”

William F. 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”


W. Harry Jellum, 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”

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

J. W. Pickett, 1962, “Dynamics of Church Growth”
Harold Lindsell, 1966, “Barriers to Church Growth”
David Store, 1967, “Ecumenicity and Evangelism”
Harold Cook, 1969, “Historic Patterns of Church Growth”
John H. Sinclair, 1971, “Congregational Life as a Factor in Church Growth”
Lewis Luzbetak, 1974, “Cross-Cultural Sensitivity and Evangelization”
Donald R. Jacobs, 1975, “Socio-Religious Change in Post-Conversion Experience”
Charles L. Chaney, 1979, “Church Planting in America: Possibilities in the Eighties”
Oscar I. Romo, 1982, “Evangelizing Ethnic America”
Paul Yonggi Cho, 1984, “Dynamic Church Growth: Growing and Leading the Multiple Staff Church”

Scholarships and Awards

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

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

Faculty and Administration Wives’ Memorial Award. This award is presented in memory of Virginia Archer, Margaret Barker, Jerel Bush, Grace Fuller, Winifred Ladd, Mary Jane Smith and Frances Southard. The award is given annually to a woman student entering her third year of study in one of the three Schools, who exemplifies the
INTRODUCTION

voluntary involvement in some form of ministry in evangelism is given in recognition of outstanding contribution to the ministries of Jesus Christ.

Parish Pulpit Fellowship. This fellowship for overseas study, given by the Church of the Pioneers Foundation, is awarded annually to a student who is committed to the parish pulpit ministry and whose potential is demonstrated by homiletic talents, academic performance and strength of character. This fellowship offers a unique opportunity, under the stimulus and 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.

Everett F. Harrison, Jr., Award in New Testament. In memory of Everett F. Harrison, Jr., son of Professor Emeritus and Mrs. Everett F. Harrison, an annual award is offered to a graduating student of Fuller Theological Seminary who is accepted for a doctoral program in New Testament.

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

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

Clarence S. Roddy Preaching Prize. Each year a senior is selected by the faculty of the Ministry Division as the outstanding preacher of the graduating class. This award is made possible through a generous grant from the John Stauffer Charitable Trust.

John P. Davis, Jr., Memorial Scholarship Award. This award is given in memory of John Paschall Davis, Jr., a graduate from the School of Psychology in 1974. This scholarship is given annually to a student in the School of Psychology who 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.

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

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

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

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

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

John Stauffer Memorial Merit Fellowship. This award is given annually to a student who, in the judgment of the faculty of the Graduate School of Psychology, shows exceptional promise of becoming a leader in the field of clinical psychology.

This fellowship was made possible through a generous grant from the John Stauffer Charitable Trust.

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

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

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

School of World Mission Contextualization Award. This award is given annually to that graduating student who, in the judgment of the faculty of the School of Psychology, has made the greatest contribution to the integration of psychology and theology through theory, research and practice. This award was established in 1969 by the faculty of the School of Psychology in memory of Delano M. Goehner, a beloved student who died while in his last year of the program.
tion, Folk Religion, History, Leadership, Bible Translation and Missiology Awards. These awards are given annually to the graduates whose theses or dissertations best deal with contextualization, the relationship of Christianity to folk religion, the historical development of the Christian movement, leadership theory, Bible translation, or a missiological topic.

STUDENT SERVICES

Office of Student Concerns

The Office of Student Concerns is responsible for special services and programs designed to supplement the formal educational environment for students. Services provided by this office include health care referral and health insurance, orientation, international student services, liaison with the student government, and the Community Life Program. The office maintains the calendar of student activities, and edits and distributes three on-campus publications: the weekly newsletter (The SEMI), the weekly Prayer Letter, and the student handbook (ISAGOGE).

Academic Advising

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

Students in the School of Psychology are advised by faculty members with regard to the psychology portion of their curriculum, and are also advised by a specially trained student advisor 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, part of the Student Services Division, provides year-round counseling and assistance in obtaining financial aid of various kinds. The Seminary offers limited direct financial assistance in several forms. Grant-in-aid funds are available each year to qualified students in the three schools. Special funds are available to assist ethnic-Americans and minority pastors with their tuition. A special ‘team ministry’ tuition benefit is available to married couples with demonstrated financial need when both are students in master’s-level programs in the Schools of Theology or World Mission. The Office of Financial Aid also provides assistance to students in obtaining loan and grant funds from a variety of outside sources.

Housing

Fuller Theological Seminary is committed to provide Fuller-owned or Fuller-managed housing for as many students as possible. Approximately 400 apartments in several complexes convenient to campus and owned or managed by the Seminary provide single, married and family housing. The Housing Office also offers assistance in locating appropriate housing in the area. The Housing Office maintains contact with many property owners who prefer to rent houses or apartments to Fuller students, and coordinates information regarding students seeking roommates and houses shared in “Christian community” living, housing employment offers, and rooms in private homes.

Community Life Program

The Community Life Program, a service of the Office of Student Concerns, 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 and a Recreation Program Coordinator who foster relationships and develop activities that would not otherwise exist. They work in cooperation with the Housing Office and other campus departments which serve residents, and actively represent the needs and concerns of building residents.

Health Services

Health services are among the services offered by the Office of Student Concerns. These services include helping students make the best use of their Fuller health insurance and assistance in finding
quality care at affordable prices. Entrance into the community's health care system is facilitated by referrals to local physicians and medical services. Fuller offers a student insurance plan for students and their families through an outside insurance carrier. Insurance can be purchased quarterly or annually with payment made at registration.

**Career Services and Placement**

Fuller seeks to provide special assistance to students as they face career decisions. Career planning which recognizes differing gifts and calls is an important focus on campus. The Seminary provides vocational counseling and assistance in career planning through the Office of Career Services. Services for students and immediate family members include career planning workshops, assistance in job search planning, vocational assessment and individual career counseling. Information on a variety of non-traditional ministries is available as well.

The placement of students and alumni is an important part of Career Services. Anyone in the Fuller community may utilize the services of this office for finding part- or full-time employment during their seminary years, as well as for career placement at graduation and beyond. The Office of Career Services maintains up-to-date listings of a wide variety of job opportunities. Computer matching service is available, and an Alumni Placement Bulletin keeps graduates informed of current positions available as well. Students may also receive assistance in writing resumes, interview preparation, and opportunities to interview on campus for prospective job openings.

**Counseling Resources**

Fuller Theological Seminary seeks to concern itself with 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 is available to students with problems of an emotional, social or interpersonal nature. The Pasadena Community Counseling Clinic, sponsored by the faculty of the Graduate School of Psychology at Fuller, provides such services as psychological evaluation. The broadest possible approach is used in an effort to treat the whole person. Recognizing the financial needs of students and their families, the Clinic offers subsidized services for qualified Fuller students. Students may also be referred to Christian psychotherapists in private practice in the area.

Counseling services dealing with relationships, family, and lifestyle matters are also offered by the Marriage and Family program. Counseling is available to Fuller students and members of their family on a sliding scale of costs, with initial sessions free of charge.

**Field Education**

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

**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, a Faculty Forum on women's issues each quarter, and an annual celebration which brings women alums back to campus. For students interested in pursuing research on women's issues, the Office of Women's Concerns maintains a research center in the library with catalogued copies of articles and research papers dealing with women. Personal and career counseling are available to all women at Fuller, and opportunities for support come through planned retreats and social events as well. 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.

Representatives from each school and each program serve on the Women Students' Committee, which works with the Office of Women's Concerns to plan programs and events to meet the needs of women students at Fuller. It is chaired by the Women's Representative, an All-Seminary Council position. This committee in turn meets with other groups of women on campus to provide a wide representation of needs and interests.

**Ethnic Students**

The Fuller community includes many students with ethnic-American backgrounds—Asian, Black, Hispanic and native-American. The Seminary seeks to provide assistance for the special needs of such students. The Office of Ethnic Concerns serves as a resource center and as an advo-
cate for ethnic interests in the Seminary at large, and an ethnic-American representative serves as their advocate on the All-Seminary Council. An ethnic-American grant fund, supported by contributions by Seminary students, faculty and staff and administered by the All-Seminary Council, provides financial aid for ethnic-Americans in all three schools. A separate scholarship fund provides tuition assistance for Black students in the M.Div. program of the School of Theology. The School of Theology also sponsors the Theological Studies Program for Black and Hispanic Pastors, which makes theological education available to minority pastors while they continue in their ministries, and provides tuition assistance for their studies.

International Students

International Student Services, a branch of the Office of Student Concerns, provides a wide range of assistance to international students who come to Fuller on visas, as well as to resident aliens studying at the Seminary. Services include orientation to American culture, personal and financial counseling, help with furnishings, utensils, and other needed household items (for students from overseas), and social activities for international students and families. An international student orientation manual gives practical information on a variety of aspects of life at Fuller Seminary and in the community. Every effort is made to assist international students as they prepare to come to Fuller and as they adjust to American life.

STUDENT ORGANIZATIONS AND ACTIVITIES

All-Seminary Council and Graduate Unions

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

Whereas the Graduate Unions represent the academic, professional and social needs of students within their respective schools, the All-Seminary Council responds to issues and needs that concern the entire student community. The entire student body annually elects the three members of the All-Seminary Council Cabinet. Two representatives from each Graduate Union serve on the Council, as well as a women's representative and an ethnic-American representative elected from among their respective constituencies. 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, such as the Spiritual Life Committee, and on faculty committees in each of the three schools. In addition, All Seminary Council representatives serve on Board of Trustees committees, such as Facilities, Student Affairs (with Graduate Union representatives as well), Trustee Affairs and Long-Range Planning.

Mission Concerns Committee

The Mission Concerns Committee, sponsored by the All-Seminary Council and composed of students from all three schools, seeks to promote awareness of mission on the Fuller campus. The Mission Concerns Committee seeks to help each student identify his or her part in the cause of worldwide evangelization. The Committee sponsors prayer groups and organizes a number of events to stimulate the interest of the Fuller Community in cross-cultural ministries, including an annual campus-wide Mission Conference. The Mission Concerns Committee also sponsors short-term overseas mission internships, with the assistance of the Fuller Fund.

Human Concerns Committee

The Human Concerns Committee seeks to encourage the Fuller Community to become more sensitive to and aware of the social and ethical problems facing contemporary society. The Committee stimulates campus awareness by sponsoring and directing campus forums, convocations, study groups, outside speakers and information displays. It acts as a resource whereby every student may be better informed of areas of acute human need, be assisted in his or her own struggle to work through the implications of the gospel for contemporary social issues, and become actively engaged in meeting human needs and addressing social and ethical issues. The Human Concerns Committee sponsors scholarships for students to engage in a variety of summer internships relating to social justice.
International Students Committee

The International Students Committee, sponsored by the All-Seminary Council, provides a forum for the expression of international students' concerns. It is designed especially to assist international students in dealing with American culture, educational systems, social and economic needs and situations.

Student Publications

*Studia Biblica et Theologica* is a semi-annual publication sponsored by the Associated Students of Fuller Theological Seminary. It is designed to exhibit excellence in writing and thinking by students of Fuller and other theological institutions in the areas of biblical, historical, systematic and practical theology. It is indexed in *Elenchus Bibliographicus Bibli, International Zeitschreifenschau für Bibelwissenschaft und Grenzbegie, and Old Testament Abstracts.*

*The Stimuli* is a quarterly publication sponsored by the School of Psychology Graduate Union. It is both a newsletter and discussion forum for professional concerns relating to clinical psychology and the integration of psychology and theology. Both students and faculty contribute articles for information and discussion.

Athletic Program

In an effort to aid in building and strengthening community as well as physical well-being, the All-Seminary Council sponsors an intramural sports program, offering a wide range of both team and individual sports for men and women. Team sports include volleyball, basketball and softball, and tournaments are arranged at various times throughout the year for such sports as golf, tennis, badminton, handball, racquetball and squash. The Council has negotiated low membership fees for students and their families at the nearby Pasadena YMCA and YWCA, which provide excellent recreational facilities. In addition, limited use of the Pasadena Athletic Club has been arranged on a quarterly basis at a substantially reduced membership cost.

The Catalyst

Established by the students in 1977, the Catalyst offers sandwiches, coffee and other foods in a pleasant, informal setting. Profits go to the All-Seminary Council for its various student-related projects.

Spouses at Fuller

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

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, recreational and employment opportunities.

**Administrative and Classroom Facilities.** Payton Hall houses the administrative offices of the president and the provost, faculty offices for 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 Black and Hispanic Ministries programs.

The offices of the various programs of Continuing and Extended Education, including the Doctor of Ministry program, Extended Education, the Lowell Berry Foundation and the Institute for Christian Organizational Development are grouped together in a single building at the corner of Oakland and Walnut.

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

In the Fall of 1986, the School of Psychology moved into the John Geoffrey Finch Hall. The new three-story structure houses offices for administration, faculty, and student interns, The Psychological Center (including a number of clinics), and a psychophysiological laboratory, as well as classrooms and an auditorium for the Seminary at large.

**McAlister Library.** The McAlister Library houses over 167,000 volumes—as well as an extensive collection of periodicals, journals and other resource materials—on five floors.

**Student Services.** The offices of a variety of student services are located in a collection of
buildings facing Barker Commons and the central mall. These include the Office of Admissions and the Registrar’s Office; Theology Academic Advising and Financial Aid (Stephan Hall); Church Relations, Career Services and Placement, and Christian Community (Carnell Hall); Student Concerns, Women’s Concerns, the All-Seminary Council and Graduate Union offices, and Student Housing (Kreyssler Hall); and the International Students Office.

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

Refectory. The refectory, located in Payton Hall, provides breakfast and lunch Monday through Friday (except holidays) throughout the year. Meal tickets are available, or meals can be purchased individually.

Bookstore. The Seminary operates a well-stocked bookstore for the benefit of students, alumni/ae, faculty and the general public. Quality theological publications of value for all aspects of ministry are available at a discount, and students have limited charge privileges.

Handicapped Students. The Seminary makes every effort to respond to the special needs of handicapped students. Ramps provide access to the major campus buildings, and elevators give access to the various rooms, and the McAlister Library. Special efforts are made to schedule classes in facilities which provide access for handicapped students, and parking places are reserved on campus.
ADMISSION, EXPENSES
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ADMISSION

Standards

In general, applicants must have earned a regular baccalaureate degree or its equivalent from an accredited institution before they can be admitted to master’s programs at Fuller Theological Seminary. Specific prerequisites for admission are described under each degree program in the various sections of this catalog.

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

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

Categories

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

- **Limited Graduate Student:** one who is qualified for regular admission but wants to take no more than five courses (20 units);
- **Unclassified Student:** one who is academically qualified for admission, wants to take an unlimited number of courses, but does not want to pursue a degree program;
- **Special Student:** one who does not meet the academic requirements for regular admission, unclassified or limited graduate student status;
- **Visiting Student:** one who is currently enrolled as a student in good standing in the post-bachelor’s level at another graduate institution, but wants to have transcript evidence of coursework done at Fuller for transfer to the school of primary enrollment.

Application

A request for application is included in the back of this catalog. Application forms may be obtained by returning this request or by writing the Admissions Office. Applications are given for specific programs only, and admission is granted to a specific program and not to the school at large.

All forms should be completed and returned to the Admissions Office as soon as possible, and no later than 30 days prior to the anticipated date of matriculation (see below for exceptions). The application fee is $25.00 and is non-refundable. Transcripts should be sent directly from all colleges attended to the Admissions Office. Complete application instructions are included with the application packet.

The School of Psychology and all competitive programs in the School of Theology require scores from the aptitude portion of the Graduate Record Examination (GRE). GRE information is available from most colleges or from GRE, Box 955, Princeton, NJ 08541.

Application Deadlines

**Notification Of Acceptance**

Certain programs have deadlines for receipt of applications and admit students only in the fall quarter of each year.

**School of Theology**

**Marriage and Family Ministries concentration in the M.Div.:**
- Application deadline February 15
- Files to be completed by March 15
- Notification of decision by April 15

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

**School of Psychology**

**Ph.D. and Psy.D.:**
- Application deadline January 1
- Files to be completed February 1
- Notification of decision by April 15

**M.A. Marriage and Family Therapy:**
- Application deadline February 15
- Files to be completed by March 15
- Notification of decision by April 15

For all other programs applications are expected at least 30 days prior to the beginning of the quarter for which admission is sought (applications received within one week of the first day of class are considered late application and will be subject to special fees and restrictions). Decisions of the Admissions Committee will be announced within four weeks of the completion of an application file.
Within 30 days of notification of acceptance, the student must pay the matriculation fee, which will be applied against his or her tuition. Failure to pay this fee within the stated time may result in a cancellation of the student's acceptance.

Financial aid applications are not considered until admission is granted.

International Students

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

As a general rule, international students who expect to be accompanied by dependents will be considered for admission to Fuller Theological Seminary only if they can meet the requirements of a financial guarantee for their families as well as themselves. The financial guarantee must be from the source(s) that will actually provide the funds for study and living expenses. This can be done by (a) showing that they are sponsored by a responsible Christian organization which will commit itself to guarantee the necessary support and round-trip transportation for the student and his or her dependents (if they are to accompany the student to the Seminary), or (b) demonstrating by a letter from a bank or savings institution that the student has on deposit sufficient funds to cover tuition, other school fees, living expenses for the student and family, and roundtrip 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 to be left in the home country, the Seminary strongly recommends that appropriate financial arrangements be made to care for them during the entire time the student is away, in addition to the student’s expenses in the United States.

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

Once accepted, appropriate visa application forms will be sent to the student. Questions regarding visas should be addressed to the Immigration Counselor in the Registrar's Office.

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 TOEFL Examination to determine ability to use the English language. Most applicants can obtain the TOEFL Bulletin by writing to TOEFL, Box 899, Princeton, NJ, 08540 USA. Students in Europe, Hong Kong, India, the Middle East (except Israel), North Africa, Republic of China and Taiwan must obtain a Bulletin of Information locally. Since tests are given only a limited number of times each year, the student should allow sufficient time for the results to be included in the admission process. A score of 550 on the TOEFL Examination is required for acceptance for most programs; a score of 600 is required for graduate programs in the School of Theology.

EXPENSES

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

Regular Fees 1987-88

| Application, non-refundable | $25.00 |
| Late application charge | 15.00 |
| Transcript Evaluation | 5.00 |
| Matriculation, non-refundable (Applies against tuition) |
| Theology | 50.00 |
| Psychology | 150.00 |
| School of Theology Tuition |
| M.A., M.Div. | per unit | 106.00 |
| Audit, non-refundable | per unit | 53.00 |
| Th.M. | per unit | 197.25 |
| Continuation | per quarter | 150.00 |
| D.Min. | per unit | 116.50 |
| Continuation | per quarter | 100.00 |
| Ph.D. | per unit | 197.25 |
| Continuation | per quarter | 150.00 |
| School of World Mission Tuition |
| M.A. | per unit | 106.00 |
| Audit, non-refundable | per unit | 53.00 |
| Th.M. Missiology | per unit | 130.50 |
| D.Miss. | per unit | 130.50 |
| Continuation | per quarter | 50.00 |
| Ph.D. | per unit | 197.25 |
| Continuation | per quarter | 50.00 |
| School of Psychology Tuition |
| Ph.D., Psy.D. | per year* | 8,521.00 |

(Includes summer session)
Parking per quarter ......................................................15.00
Incomplete Fee ....................................................................5.00
Program change fee ........................................................5.00
Examination rescheduling fee ...................................10.00
Special Registration Fee ...............................................10.00

Miscellaneous Fees 1987-88

<table>
<thead>
<tr>
<th>Service</th>
<th>Fee</th>
<th>Service</th>
<th>Fee</th>
</tr>
</thead>
<tbody>
<tr>
<td>All-Seminary Council Fee</td>
<td>20.00</td>
<td>Spiritual Formation Program</td>
<td>10.00</td>
</tr>
<tr>
<td>8 units or more per quarter</td>
<td></td>
<td>Year One</td>
<td>10.00</td>
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<tr>
<td>7 units or less per quarter</td>
<td></td>
<td>Cost incidental to Psychology</td>
<td></td>
</tr>
<tr>
<td>Student Resource Fee per quarter</td>
<td>7.00</td>
<td>Dissertation Defense (estimated)</td>
<td>125.00</td>
</tr>
<tr>
<td>New Student Fee</td>
<td>35.00</td>
<td>Graduation Fee</td>
<td>70.00</td>
</tr>
<tr>
<td>Health Insurance*</td>
<td></td>
<td>Doctors</td>
<td>75.00</td>
</tr>
<tr>
<td>Student per year</td>
<td>383.00</td>
<td>Dissertation Microfilming</td>
<td>46.50</td>
</tr>
<tr>
<td>Student/Spouse per year</td>
<td>1,022.00</td>
<td>Dissertation Copyright</td>
<td>20.00</td>
</tr>
<tr>
<td>Student/Children per year</td>
<td>1,007.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Family per year</td>
<td>1,646.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Maternity Benefit add per year</td>
<td>400.00</td>
<td>Examination</td>
<td></td>
</tr>
<tr>
<td>Ph.D./Th.M. Language each</td>
<td>50.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Examination</td>
<td>10.00</td>
<td></td>
<td></td>
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<tr>
<td>Dissertation Fee</td>
<td>10.00</td>
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<tr>
<td>Program change fee</td>
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<tr>
<td>Incomplete Fee</td>
<td>5.00</td>
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<tr>
<td>Deferred payment fee</td>
<td>15.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Parking per quarter</td>
<td>15.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Replace or change diploma</td>
<td>35.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Transcript fee</td>
<td>3.00</td>
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<td></td>
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</tbody>
</table>
| Housing Expenses 1987-88

The following costs are Fuller facilities only. Complete and current estimates of total living expenses in the Pasadena area will be sent with application.

<table>
<thead>
<tr>
<th>Type of Housing</th>
<th>Per Month</th>
</tr>
</thead>
<tbody>
<tr>
<td>Studio Apts</td>
<td>255-305.00</td>
</tr>
<tr>
<td>1 bedroom apt.</td>
<td>325-395.00</td>
</tr>
<tr>
<td>2 bedroom apt.</td>
<td>400-445.00</td>
</tr>
</tbody>
</table>

Footnotes:

1Chargeable only when no formal application is submitted.

2A student or student's spouse is permitted to audit 8 units for every 12 units taken at Fuller. See page 31 for a complete statement of audit policy.

Refund Policy

School of Theology and School of World Mission

For classes dropped between registration and the end of the second day of the second week of classes, the refund is 100 percent. In case of complete withdrawal from the Seminary in any one quarter during the 100 percent refund period, a 10 percent service charge of the tuition charged for that quarter (to the maximum of $50.00) will be added to the student account. For those classes dropped by the end of the second week of classes, the refund is 75 percent; for those dropped the third week of classes the refund is 50 percent; for those dropped the fourth week of classes the refund is 25 percent. No refund is made for courses dropped after the fourth week of classes. Courses are added at the full rate. There is no refund of audit charges.

For courses offered in the 10 day or two week intensive sessions, there is a 100 percent refund if the course is dropped by the end of the second day; a 75 percent refund on the third day; a 50 percent refund if dropped on the fourth day; and a 25 percent refund if the course is dropped on the fifth day of class. No refund will be made thereafter. Courses are added at the full rate. There is no refund of audit charges.

School of Psychology

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

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 one-third during the first week of classes, one-third prior to the end of the fourth week of classes, and the remainder pri-
or to the end of the eighth week of classes. Interest is calculated at the end of each month on all student account balances over 60 days old at the current interest rate set by the Seminary. This plan is available only to those registered for academic credit (not auditors).

Students whose accounts are not current may not be able to register for the next quarter, and cannot receive diplomas or have transcripts issued. Persons not currently enrolled whose accounts are not current cannot have transcripts issued and may be subject to legal collection procedures.

FINANCIAL AID

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

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

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

In many instances, the parents of students cannot or should not be expected to be of financial assistance. However, parental financial information is required on applications for federal or state-funded programs unless certain independence criteria are met. It is anticipated that the student will seek and obtain help from the family
Financial Aid Application

Any student desiring a loan or grant is required to complete the proper forms for student aid. The appropriate forms are sent to new students after they have been accepted into a degree program. Students entering the M.A. or M.Div. programs of the School of Theology, or the M.A. Cross-Cultural Studies program of the School of World Mission, or the M.A. in Marriage and Family Therapy of the School of Psychology should request grant applications through the Office of Financial Aid. Other students in the School of World Mission and School of Psychology should apply directly to those schools for grant assistance. Ph.D. and Th.M. students in the School of Theology should apply for graduate assistantships through the Theology Graduate Office. Loan applications for students in all degree programs of all three schools are processed through the Office of Financial Aid.

Grants-In-Aid

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

In addition, students desiring and receiving grants must be full-time in a regular 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. Lindell
Rudolph C. Logeliel
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 usually funded on an annual basis.

Margaret and Glenn 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 her death the fund was expanded and is provided as an investment in seminarians to assist in financing their education for future ministry.

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

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.

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

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

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 Seminary students in all three Schools each year.

Banfield Scholarship. Given by Mr. and Mrs. Boardman Banfield, this grant is awarded to a student pursuing the ministry.

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 Black Ministerial Training. This fund, established by Mr. and Mrs. J. Edward Headington and Mr. Greg Headington, provides financial aid, based on need, for...
Black students in the M.Div. program of the School of Theology.

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

**Reverend Olive and Reverend Hartland Hurd Memorial Scholarship.** Established by Mr. and Mrs. C.C. Hurd to assist students in preparing for the local Methodist pastorate.

**International Student Scholarship.** Given by Frank and Janet Matz, who are concerned 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, cross-cultural and inner-city ministries.

**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.

**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.

**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.

**John D. Snyder, Jr. Scholarship Award.** Awarded primarily on the basis of financial need, this grant is funded by a Christian couple in the Philadelphia, Pennsylvania area who wish to establish and maintain personal and spiritual relationships by supporting students throughout their educational programs at Fuller.

**L. and 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.

**Team Ministry**

A special team ministry grant is available to married couples with demonstrated need if both are regular students 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. Under this program, couples pay full rate for the first 16 units 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.

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 may be eligible for a team ministry grant in the School of Theology.

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

In addition to team ministry, couples can 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 available to a married couple studying at the Seminary.

Spouses of students are also eligible for special audit benefits (see page 33).

**Loans**

The following are among the sources for loan funds presently 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. The terms of federally funded programs change frequently, and the Office of Financial Aid can supply the most recent information upon request.

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

**Guaranteed Student Loans.** These loans may be obtained through financial institutions and are guaranteed privately or by the State of California. Interest begins accruing upon disbursement. Most lenders require students to pay quarterly interest, and repayment of principal and interest begins immediately after the student graduates or enrolls less than half-time.

**Supplemental Loans for Students.** These loans may be obtained through a small number of financial institutions and are guaranteed privately or by the State of California. Interest begins accruing upon disbursement. Most lenders require students to pay quarterly interest, and repayment of principal and interest begins immediately after the student graduates or enrolls less than half-time.

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

**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 either full tuition and required fees or $6,685 (whichever is less). Application is made annually in early March. Awards are for one year only, but can often be renewed for up to four years. Applicants must be California residents who will not have completed more than the equivalent of four quarters of master’s level studies since earning the bachelor’s degree (Fuller Seminary determines this to be 64 quarter units). Qualification is based heavily on family income, as well as on Graduate Record Exam scores, grade point average, and other factors.

**Veteran’s Benefits.** Students eligible for veteran’s benefits may receive those benefits for training at Fuller. Information is available from the veterans affairs advisor in the Registrar’s Office for students who will be studying at the Pasadena campus. This includes students in the Doctor of Ministry program. Students who will be enrolled in extension may request information from their area directors.

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

**REGISTRATION**

**Orientation**

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

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

**Registration for Classes**

Fall registration is held during the week immediately preceding the first day of classes (see calendar) for all students. For new students, this is a part of the orientation program.

Registration for new students for winter, spring or summer quarters takes place on the scheduled orientation day. For returning students, registration for these quarters is normally scheduled during the eighth week of the previous quarter.

Registration priority times are assigned each quarter on the basis of each student’s accumulated credits. 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 all fees at the time of registration; students with a satisfactory payment history may defer tuition 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.

Special Registration

Students who find it impossible to register during the regularly scheduled registration periods may register after those periods using Special Registration Packets, available from academic advising offices. Mail-in registration packets are also available to students who qualify. There is a $10 charge for the use of either of these packets. Registration is not permitted after the end of the first week of classes, except for courses that begin later in the quarter (see Course Changes, below).

Course Changes

After registration has been completed, courses are added or dropped through the Registrar's 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 in the Registrar's Office. No course has been officially added or dropped until the change has been recorded on the student's permanent record.

Students are permitted to add ten-week courses during the first five days of each quarter only. Courses added after the fifth day of classes must be approved by petition to the Academic Affairs Committee of the respective school. In a two-week intensive session, courses may be added through the end of the second day of classes.

Students are permitted to drop courses without grade penalty through the end of the fifth week of the quarter. Any course dropped thereafter will be entered as no credit (NC) on the student's permanent record. In a two-week intensive session, courses may be dropped without grade penalty through the end of the first week of classes. In no case is a student ever dropped automatically from any class. The student must initiate the drop process.

Auditing

Master's level students in the Schools of Theology and World Mission, or their spouses, are permitted to audit eight units without charge for every 12 units taken at Fuller. These hours may accumulate for one academic year, from fall through summer. Fuller graduates are invited to audit two master's level courses per year without charge. Pastors and missionaries are invited to audit any master's level course in the School of Theology or School of World Mission without charge for the first course. Subsequent courses may be audited for one-fourth of the current credit tuition fee. Other persons will be charged one-half of the current credit tuition fee.

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

Continuing Education Units

Many courses at Fuller can be taken for Continuing Education Units (non-credit 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. The Seminary is licensed as a Provider of Continuing Education to Registered Nurses by the California State Board of Nursing (Provider No. 04149).

Participants in an approved Seminary-sponsored event may apply for CEU’s only if they are not taking the course or seminar in question for academic credit (that is, they must be course auditors or participants in a non-credit special event). A one-time fee will be charged to set up a Continuing Education Unit file. Under no circumstances will CEU’s be transferred as academic credit.

ACADEMIC POLICIES

Current and detailed information concerning academic policies is provided by the Isagoge, the offi-
cial student handbook for Fuller Theological Seminary. Further information is provided by special handbooks prepared for students in the School of Psychology, the School of World Mission, the Theology Graduate 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 accrediting associations. The 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 towards completion of an educational goal.” The guidelines which follow (see especially Academic Standing and Academic Probation) have been established to define the minimum standards for satisfactory academic progress at Fuller Theological Seminary. Individual schools or programs may impose additional or more stringent standards. Details may be found in the various student or program handbooks.

Enrollment Status

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

Full-time Study. For master’s level programs, the minimum full-time study load is twelve (12) units per quarter. The maximum study load is twenty (20) units in any quarter.

In the Ph.D. programs in the Schools of Theology and World Mission, the D.Miss. program, and the Master of Theology program in the School of Theology, eight (8) units per quarter 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 academic year.

For psychology doctoral students in the School of Psychology, the minimum full-time study load is twelve (12) units per quarter. The maximum academic load is sixteen (16) units in any given quarter (including the summer quarter), except during the clinical sequence and clerkship, when the maximum load is 17 units per quarter. In either case, courses in any of the three schools (including School of Theology Extended Education) are counted toward the maximum load.

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

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.

Students who expect to discontinue their work at the Seminary are expected to complete withdrawal forms, to be signed by the academic advisor, the registrar, and the coordinator of student accounts. Students who drop all courses during the quarter will be charged a severance fee.
Academic Standing

To remain in good academic standing, students must successfully complete 75% of the courses in which they enroll with a cumulative grade point average (GPA) of 2.5.

Grades which represent successful completion are A, A-, B+, B, B-, C+, C, C-, CR (Credit), or SA (Satisfactory). Grades which do not represent successful completion are I (Incomplete), H (Hold), NC (No Credit), and W (Withdrawal).

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

Academic Probation

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

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

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

Appeal Process

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

Satisfactory Academic Progress and Financial Aid

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

Student Status and Financial Aid. Special students are ineligible for Seminary financial aid as well as federal financial aid (except that students admitted through the Black or Hispanic Ministries special access programs are eligible for the Seminary grant). Students admitted on probation are ineligible for federal financial aid after they have successfully completed twelve (12) units and are making satisfactory academic progress. Students admitted as special students or on probation 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 if good standing is not reestablished within twelve (12) months after receiving such notification. When such students reestablish good academic standing, they will again be eligible for all forms of financial aid.

Academic Progress and Financial Aid. In order to maintain eligibility for federal financial aid, students are required to be making 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 number of units have been completed:

<table>
<thead>
<tr>
<th>M.Div./M.A.</th>
<th>Th.M./D.Min./D.Miss.</th>
<th>Ph.D. (SOT/SWM)</th>
</tr>
</thead>
<tbody>
<tr>
<td>0–36</td>
<td>0–18</td>
<td>0–15</td>
</tr>
<tr>
<td>37–72</td>
<td>37–54</td>
<td>16–30</td>
</tr>
<tr>
<td>73–108</td>
<td>55–72</td>
<td>31–45</td>
</tr>
<tr>
<td>109–144</td>
<td>61–72</td>
<td>46–60</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. 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

The time limit for completing the M.A. or M.Div. degree in the School of Theology is set at seven years from the date of matriculation. The time limit for the Th.M. degree is three years, for the D.Min. degree six years, and for the Ph.D. degree eight years. There is a ten year time limit for completion of degrees in the School of World Mission (master’s or doctoral level) and the School of Psychology. In all instances, the time limit is based on the date of matriculation.

Examinations

Final examinations are scheduled at specific hours during the last week of each quarter. These times are announced as part of the course schedule published at the beginning of each quarter. Students are expected to take final exams at the scheduled hours. In the case of serious illness, emergency, or when a student has three exams scheduled on the same day, arrangements may be made to take an exam at another time. Changes in exam time for any reason must be approved by petition through the Registrar’s Office. A service charge is assessed, except when the rescheduling is due to hospitalization or three exams on the same day.

Permanent Academic Record

All grades as recorded become a permanent part of the student’s academic history. If a student receives a grade of No Credit, 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>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>4.0</td>
</tr>
<tr>
<td>A−</td>
<td>3.7</td>
</tr>
<tr>
<td>B+</td>
<td>3.3</td>
</tr>
<tr>
<td>B</td>
<td>3.0</td>
</tr>
<tr>
<td>C+</td>
<td>2.3</td>
</tr>
<tr>
<td>C</td>
<td>2.0</td>
</tr>
<tr>
<td>C−</td>
<td>1.7</td>
</tr>
</tbody>
</table>

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

Incompletes. A student whose work in a master's-level course is not complete at the end of the quarter may request a grade of Incomplete (for students in the School of Theology, this requires that a Request for Incomplete be signed by the professor and returned to the Registrar's Office by the end of the last day of the tenth week). Each faculty member decides whether work not finished at the end of the quarter warrants an incomplete grade for the course, a reduction in grade, or a grade of NC (no credit). The policy for the course is to be stated clearly in the course syllabus. Incompletes are normally granted only when the student's work in the course has not been completed due to extenuating circumstances.

If the incomplete grade is granted, the completed course work is due to the professor by the end of the last day of the tenth week of the following quarter. Grade penalties for work completed during this period may be assessed if such a policy has been clearly described in the syllabus for the course. If the work is not completed within this time, the faculty member determines whether a reduced grade or a grade of NC (no credit) is warranted, based on the policy published in the course syllabus. The Incomplete must be resolved to a regular grade (A through C−, or NC) at this time; the grade of Incomplete cannot remain on the record. Further extensions of time (which can only be granted by the Academic Affairs Committee of the School involved) are not normally granted. When the grade has been recorded, a footnote appears on the student's transcript to indicate that the grade has been changed from an Incomplete.

Holds. Students enrolled in the Theology Graduate program (Th.M. and Ph.D.), the D.Min. program, doctoral programs of the School of Psychology, and the D.Miss. program of the School of World Mission, whose work in a course in their respective schools is not completed at the end of the quarter of registration, may request a "hold" grade from the professor. This allows two additional quarters to complete the work (except for D.Min. courses, where the Hold allows 18 months). 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 tenth week of the second quarter, and a grade must be submitted; the Hold grade cannot remain. When the grade has been recorded, no indication of the Hold grade remains on the student's transcript.

Credit/No Credit Option

Master's level students may choose to take up to one-fourth of the coursework done at Fuller on a credit/no credit basis. This normally is a maximum of nine courses for M.Div. students and six courses for M.A. students; no more than one-third of this total may be in any one division (Biblical, Theology or Ministry). Psychology doctoral students may exercise this option in their regular M.A. Theology courses. In the School of Psychology doctoral curriculum, only the internship and clerkship may be taken CR/NC. Students not enrolled in a degree program may exercise the CR/NC option at a rate of one course in four.

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

The exercising of the credit/no credit option is normally indicated at registration time on the class request card issued by the student's academic advisor. Changes in status may be made through the end of the second day of the second week of classes for ten-week courses, and through the end of the second day of classes in two-week intensive sessions. Changes must be made through the Registrar's Office.

Christian Standards

Fuller Theological Seminary expects all members of its community to live in accord with standards of wholesome Christian character. With the exception of several areas of special concern (see "Formal Statements of Community Standards," below), the Seminary has generally not attempted to define conduct that is not in accord with these Christian standards. The variety of lifestyle in the traditions represented at the school has precluded such a definition. This does not mean that there is not a common understanding of "Christian standards." Flagrant disregard for such standards is the proper concern of both students and faculty.
Disciplinary Procedures

When any member of the Seminary community feels that another member is living in violation of what the Bible teaches about Christian conduct, it is recommended that, where feasible, the steps of loving confrontation and dialogue described in Matthew 18:15-22 be followed. Where these steps either discover that no wrongful conduct has taken place, or where they prompt repentance and change of conduct on the part of the one who has violated the biblical standards, the matter may be dropped. Where circumstances warrant, however, it is the prerogative of students or faculty to bring the matter to the attention of the Seminary administration or to the All-Seminary Council. It is assumed that the person involved will then be privately counseled and given opportunity to clarify the implicating circumstances. The goal of such counsel is clarification and reformation, not prosecution.

If, however, the situation does appear critical and in need of disciplinary action, there are established procedures for further action, described in detail in the student, staff and faculty handbooks, which are designed to assure a fair hearing to the individual while protecting the integrity of the Seminary community.

Formal Statements of Community Standards

In order to clarify their understanding of Christian standards in areas of special concern, the Seminary faculty and Board of Trustees may adopt formal statements of community standards. Two such statements which have been adopted are those on sexual standards and marriage and divorce. These statements may be found on pages 158-159 of this catalog, as well as in the various student, faculty and staff handbooks.

Graduation

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

There is a minimum grade point average set for graduation in the various degree programs. These are announced in the appropriate sections of this catalog and in the student handbooks for the three schools and the various degree programs.

Students are responsible for meeting the graduation requirements set forth in the catalog published at the time of their reinstatement unless written permission was obtained prior to their extended leave.

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

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

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

Degrees are recorded quarterly. The last day of the quarter as indicated by the academic calendar is considered to be the official date of graduation in summer, fall and winter quarters. The date of Commencement is the graduation date for the spring quarter. Baccalaureate and Commencement exercises are held only at the end of the spring quarter. Participation in Commencement exercises is not equivalent to the conferral of the degree, which is official only when faculty approval has been given, the Registrar’s Office has determined that all academic requirements have been met, and satisfactory financial arrangements have been made.
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Extended Education
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Institute for Christian Organizational Development
Study in Israel
Westwood Christian Foundation

Courses of Study
ADMISSION

Requirements

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

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).

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 which contain materials everyone engaged in Christian ministry should know 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 courses in Bible and are constantly used in instruction. Courses in the theology and history division give the student a close acquaintance with the classical thinking of the church in its effort through the ages to express this revelation and to apply it as a guide through the perplexities and ambiguities of life. This background sets the stage for the ministry courses in which the various approaches to teaching God’s word are shaped from the perspective of theology.

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

Degree Programs

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

Field Education

The Seminary recognizes that the preparation of men and women for ministry can only be accomplished when students are given the opportunity to contextualize academic and practical learning. The Office of Field Education connects the Seminary and the Christian community, acting to assist students in making a transition from one to the other. The Field Education program of the Seminary places student interns in churches or related organizations, where under supervision they can develop practical competency in ministry. In addition to the Field Education internship program, students may enroll in a variety of practicums in their field of concentration under the direction of a faculty advisor.

Multidenominational Representation

To serve its multidenominational constituency, the Seminary has established an Office of Church Relations, headed by the Associate Provost for Church Relations. This office seeks to facilitate...
and focus communication and interaction between students, the Seminary and the various denominations. It also coordinates Seminary relationships with individual congregations. In addition, the Seminary has an Office of Presbyterian Ministries and an Office of United Methodist Concerns, 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.

**MASTER OF DIVINITY**

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

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

Applicants must have earned a regular baccalaureate degree or its equivalent before they can be admitted to the M.Div. program. This degree should be conferred by an accredited institution. Any applicant who graduates from an unaccredited college must have a minimum grade average of B and a minimum of one year (45 quarter hours/30 semester hours) of liberal arts course work to be considered for admission. In addition, all applicants to competitive programs in the School of Theology (Marriage and Family Ministries M.Div. Program and Graduate Studies Program) are expected to take the Graduate Record Examination and have their scores on file with the Office of Admissions.

Transfer of Credit. Requests may be made for transfer of credit for approved graduate studies done elsewhere. These will be evaluated on an individual basis by the Academic Advising Office.

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 contents; or
3. A focus on the theological perspective.

The student is required to complete successfully 36 courses (144 units) for the M.Div. degree as follows:

I. Core Areas (28 courses)

A. Biblical Languages (4 courses)

<table>
<thead>
<tr>
<th>HEB</th>
<th>1. Hebrew (select one of the following options)</th>
</tr>
</thead>
<tbody>
<tr>
<td>LG 500</td>
<td>Introduction to Hebrew (4 units)</td>
</tr>
<tr>
<td>LG 502</td>
<td>Beginning Hebrew (12 units)</td>
</tr>
</tbody>
</table>

GRK 2. Greek

| LG 512 | Beginning Greek (12 units) |
| LG 514 | and LG 515 Griego I, II (12 units) |

B. Biblical Studies (8 courses)

<table>
<thead>
<tr>
<th>OTA</th>
<th>1. Old Testament (select one from each group)</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. OT 501</td>
<td>Pentateuch</td>
</tr>
<tr>
<td>OT 510</td>
<td>Genesis 1-11</td>
</tr>
<tr>
<td>OT 512</td>
<td>Exodus</td>
</tr>
<tr>
<td>OT 513</td>
<td>Deuteronomy</td>
</tr>
<tr>
<td>b. OT 502</td>
<td>Hebrew Prophets</td>
</tr>
<tr>
<td>OT 511</td>
<td>David and Solomon</td>
</tr>
<tr>
<td>OT 514</td>
<td>Elijah Narratives</td>
</tr>
<tr>
<td>OT 515</td>
<td>Isaiah</td>
</tr>
<tr>
<td>OT 516</td>
<td>Jeremiah</td>
</tr>
<tr>
<td>OT 519</td>
<td>Joshua, Judges, Samuel, Kings</td>
</tr>
<tr>
<td>OT 520</td>
<td>Hosea</td>
</tr>
<tr>
<td>OT 521</td>
<td>Amos</td>
</tr>
<tr>
<td>OT 522</td>
<td>Micah</td>
</tr>
<tr>
<td>OT 534</td>
<td>Old Testament Theology</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>OTC</th>
<th>c. OT 504 Writings</th>
</tr>
</thead>
<tbody>
<tr>
<td>OT 518</td>
<td>Chronicles</td>
</tr>
<tr>
<td>OT 525</td>
<td>Biblical Wisdom Literature</td>
</tr>
<tr>
<td>OT 526</td>
<td>Psalms</td>
</tr>
<tr>
<td>OT 528</td>
<td>Job</td>
</tr>
<tr>
<td>OT 529</td>
<td>Ezra-Nehemiah</td>
</tr>
<tr>
<td>OT 534</td>
<td>Old Testament Theology</td>
</tr>
<tr>
<td>NT 502</td>
<td>Unity of the Bible</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>HERM</th>
<th>2. Hermeneutics and Exegetical Method (select one of the following courses, all of which have as a prerequisite LG 512 Beginning Greek or equivalent)</th>
</tr>
</thead>
<tbody>
<tr>
<td>NT 500</td>
<td>Hermeneutics</td>
</tr>
<tr>
<td>NT 506</td>
<td>Exegetical Method and Practice</td>
</tr>
<tr>
<td>NT 507</td>
<td>Philosophical Hermeneutics</td>
</tr>
<tr>
<td>NT 508</td>
<td>Método Exegético</td>
</tr>
</tbody>
</table>

3. New Testament (select one of the following pairs of courses; where transcripts show prior equivalent work,
other courses may be selected in consultation with the advisors.

NTA
a. NT 513 New Testament Introduction I
b. NT 514 New Testament Introduction II

NTB
a. NT 512 New Testament Literature
b. NT 515 New Testament Criticism

4. New Testament Theology (select one from each group)

NTTA
a. NT 531 New Testament Theology I
b. NT 532 Life of Jesus
NT 575 Worship in the New Testament and Today

NTTB
a. NT 502 Unity of the Bible
b. NT 503 Gospel and Law
b. NT 533 New Testament Theology II
b. NT 534 Emergence of the Church
b. NT 536 Pauline Theology

STA
a. TH 511 Systematic Theology I
b. TH 512 Systematic Theology II
c. TH 513 Systematic Theology III

ETH 4. Ethics (select one)
TH 529 Evangelical Social Ethics
TH 533 Issues in Social Ethics

Robert P. Meyers
TH 534 The Ethics of Bonhoeffer  
TH 535 Medical Ethics  
TH 537 Making Moral Decisions  
TH 535 Bible and Social Ethics

D. Ministry (8 courses)

MIN 1 1. Foundations for Spiritual Life and Ministry (select one)
GM 515 Introduction to Christian Spirituality
GM 520 Foundations for Spiritual Life
GM 531 Women and Men in Ministry
NT 582 New Testament Spirituality

MIN 2 2. Preaching and Communication (8 units)
PR 500 Homiletics (4 units)
PR 501 Black Preaching (4 units)
PR 502 Predicación entre Hispánicos (4 units)
PR 506 Doctrinal Preaching (2 units)
PR 509 Evangelistic Preaching (2 units)
PR 511 Preaching Practicum (2 units)
PR 512 Black Preaching Seminar (2 units)
CO 500 Communication (2 units)
CO 517 Comunicación Interpersonal

MIN 3 3. Evangelism and Mission (select one course)
EV 500 Evangelism
EV 502 Church Renewal and Evangelism
EV 506 Contemporary Evangelism and Missions
EV 513 Campus Evangelization
EV 514 Urban Evangelism
EV 518 Evangelism in the Black Church
EV 519 Evangelismo entre Hispánicos
MB 570 Anthropology of Development
MC 500 Introduction to Church Growth and World Evangelization
MC 502 Introduction to Missiology
MC 520 Foundations of Church Growth
MT 500 Biblical Perspectives on Mission
MT 521 Pauline Theology and the Mission Church

MIN 4 4. Christian Formation and Discipleship (select one course)
CF 500 Foundations for Christian Formation
CF 501 The Educational Ministry of the Church
CF 505 Teaching the Bible
CF 507 Building Christian Community Through Small Groups
CF 510 Ecology of Faith Development
CF 530 Basic Children’s Ministry
CF 540 Youth Ministry
CF 544 Youth Outreach
CF 545 Campus Ministries
CF 560 Adult Formation and Discipleship
CF 561 Foundations of Lay Ministry

MIN 5 5. Pastoral Counseling (select one course)
CN 500 Marriage and Family Counseling
CN 520 Pastoral Counseling
CN 522 Basic Counseling Skills
CN 543 Psicología Pastoral
CN 570 Divine Healing and Counseling the Physically Ill
CN 571 Demonology and Mental Illness
PM 502 Ministry to the Dying and Bereaved

MIN 6 6. Pastoral Ministry and Theology (select one)
PM 500 Foundations of Pastoral Ministry
PM 501 Theology of Pastoral Care
PM 503 Pastoral Theology
PM 520 Church Management
PM 527 Teología Pastoral

MIN 7 7. Field Education. A minimum of two courses in supervised field education is 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. Four units of core credit are granted for this course. The second course requirement is met by an internship experience in a church, hospital, special community program, or parachurch organization, or in significant, related experiences approved by the Field Education Office. Four units of elective credit will be granted for this requirement. The courses FE 502 and FE 503 have a zero-credit option. Additional courses may be taken for elective credit.
II. Electives (8 courses)
The remaining eight 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.

FOOTNOTES
1 The abbreviations in this column are used to designate their corresponding M.Div. core area groups. Such abbreviations are employed in the catalog “Courses of Study” section, on quarterly schedules, and in Expanded Course Descriptions.
2 Additional courses or seminars may be designated by the department to satisfy this requirement.
3 A student who wishes to concentrate in any area may modify the above pattern of ministry courses in accordance with the policy of the ministry division.
4 School of World Mission course.

Course Descriptions. The description of courses offered in support of the Master of Divinity degree program may be found in the “Courses of Study” section beginning on page 59.

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 training in educational and discipleship ministries.

Though there is a basic required core curriculum in the program, most requirements may be fulfilled through a number of alternatives which
allow students to select courses of specific interest while still receiving a basic theological foundation.

The curriculum integrates academic course work with practical training. The program consists of 36 courses (144 quarter hours), including four courses in Greek and Hebrew, eight courses in the area of biblical studies, eight courses in theology and church history, seven courses in practical ministry (including two courses of supervised ministry), three electives and a minimum of six courses in Christian formation and discipleship as follows:

**Basic (at least 3 courses):**
- CF 500 Foundations for Christian Formation
- CF 501 The Educational Ministry of the Church
- CF 502 The Equipping Pastor
- CF 505 Teaching the Bible
- CF 507 Building Christian Community Through Small Groups
- CF 510 Ecology of Faith Development
- CF 560 Adult Formation and Discipleship
- GM 531 Women and Men in Ministry

**Specialized:**
- CF 504 Inductive Bible Study
- CF 511 Moral Development and Education
- CF 530 Basic Children’s Ministry
- CF 536 Family and the Church
- CF 540 Youth Ministry
- CF 544 Youth Outreach
- CF 545 Campus Ministries
- CF 561 Foundations for Lay Ministry
- CF 566 Ministry to Single Adults
- CF 567 Ministry to Older Adults
- CF 580 Formation Seminar
- CF 590 Directed Study in Christian Formation and Discipleship

Persons with a strong background in Christian education in their undergraduate work and students with particular goals for ministry may design an individualized Christian formation and discipleship program in consultation with department faculty members. It is also possible to combine a concentration in cross-cultural studies with an emphasis in Christian formation and discipleship.

**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, cross-cultural studies, consists of 26 courses (104 quarter hours) in biblical studies, theological studies and practical ministries, 8 courses (32 quarter hours) in missiology, and two elective courses (8 units), which can be taken in either school. Normally a student will take eight courses in the School of Theology and four courses in the School of World Mission during each academic year. The director of the Cross-Cultural Studies Program and a theology advisor will assist the student in selecting courses which will ensure a balance in theology and missiology.

**School of Theology (26 courses):**
- Greek (3)
- Hebrew (1)
- Hermeneutics (1)
- New Testament (2)
- New Testament Theology (2)
- Old Testament (3)
- Church History (3)
- Systematic Theology (3)
- Ethics (1)
- Communications (2)
- Christian Formation (1)
- Counseling (1)
- Field Education (2)
- Pastoral Ministry and Theology (1)

**School of World Mission (8 courses):**
- MB 500 Cultural Anthropology in Christian Perspective
- MB 530 Language/Culture Learning and Mission
- MT 500 Biblical Perspectives on Mission
- MC 500 Introduction to Church Growth and World Evangelization
- MR 500 Phenomenology and Institutions of Folk Religions
- MH 520 The Historical Development of the Christian Movement
- Electives (2)

**Schools of Theology/World Mission (2 courses):**
- Electives (2)

**Family Pastoral Care and Counseling.** The family pastoral care and counseling Master of Divinity concentration is designed primarily to equip men and women for pastoral ministry, emphasizing theological foundations for family life and the spiritual resources of prayer, Bible study and Christian character.

This program integrates academic course with practical experiences in the lives of counseling clients in the areas of pastoral care and counseling. Students also learn to apply the skills and knowledge acquired in counseling and are encouraged to practice these skills in their own lives and marriages. The program emphasizes the development of a personal and professional identity as a family counselor. The program integrates academic course work with practical experiences in the lives of counseling clients in the areas of pastoral care and counseling. Students also learn to apply the skills and knowledge acquired in counseling and are encouraged to practice these skills in their own lives and marriages. The program emphasizes the development of a personal and professional identity as a family counselor.
work with practical training. The program consists of 36 courses (144 quarter hours), including four courses in Greek and Hebrew, eight courses in the area of biblical studies, eight courses in theology and church history, four courses in practical ministry, three courses of supervised field work and a minimum of seven courses in family pastoral care and counseling from the following:

- CN 500 Marriage and Family Counseling
- CN 520 Pastoral Counseling
- CN 522 Basic Counseling Skills
- CN 570 Divine Healing and Counselling the Physically Ill
- CN 571 Demonology and Mental Illness
- CF 310 Ecology of Christian Formation
- PM 501 Theology of Pastoral Care
- PM 502 Ministry to the Dying and Bereaved
- PM 520 Church Management

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 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.

Youth Ministries. Fuller Seminary offers two programs combining theological education with a concentration in youth ministries.

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

A second program is offered on the Pasadena campus as a concentration in youth ministries under the direction of the Christian formation and discipleship department. This on-campus concentration, while following substantially the design of the Institute of Youth Ministries, is focused on preparing persons for youth ministry in the context of the local church.

Both programs, the off-campus Institute of Youth Ministries and the on-campus concentration in youth ministries, combine designated theological course work, courses in ministry and youth ministry, and field education to develop people who are effective in their ministry to youth.

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

Admission to the Master of Divinity program in marriage and family ministries requires, in addition to the established admission requirements for the M.Div. degree, a 3.0 grade point average and at least one year of work (36 quarter hours or 24 semester hours) in the social and/or behavioral sciences. Previous background or experience in counseling-related fields is highly recommended. When appropriate, a personal interview is included in the requirements for admission. Scores from the Graduate Record Exam (GRE), taken within the last five years, are also required as a part of the application process.

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

The curriculum of 40 courses (156 quarter hours) must be completed successfully for this non-thesis degree. Eight of these courses are in the area of biblical studies, eight in theology and church history, four in ministry, four in biblical language, one theology integration course (designed to integrate the disciplines of theology and marriage and family studies), and 15 are specified courses in marriage and family ministries.

Of the 15 marriage and family courses, five are preventive, teaching the enhancement of positive family structure and function; five are corrective courses, providing instruction in the treatment of marriage and family dysfunctions; one research course trains students in research design and methodology; and four practicum courses are designed to provide opportunity for observation and supervised direct client contact in clinical and church settings.

Core courses in marriage and family are taught by the Marriage and Family faculty of the School of Psychology. See page 129 for course listings.

**MASTER OF ARTS**

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

**Purpose**

The Master of Arts 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 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. Career counseling is also provided to enable students to discover the variety of opportunities for both lay and professional ministry.

**Admission Requirements**

Admission and academic standards are generally
the same as those established for the Master of Divinity degree.

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

Degree Requirements

Flexibility marks the Master of Arts 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. Work for the general Master of Arts program may be completed in several extension areas, including Seattle, the San Francisco Bay Area, Phoenix, and Orange County and San Diego County in Southern California.

In general, the Master of Arts 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. A minimum of 12 courses (48 quarter units) distributed over two divisions: (1) biblical studies (not including language) and (2) theology and church history;
4. A two-year plan of study approved by an academic advisor.

Field Education. While field experience is optional for this degree, it is highly recommended in order to complete one's preparation for service and future placement. For this degree, as many as six courses may be taken in a supervised practical service and study program to be planned with the field education department. Students applying for academic credit must fulfill all course requirements established by this department.

Biblical Languages. Biblical languages are not required for the M.A. degree (with the exception of one track for the M.A. for psychology students and the pre-Ph.D. M.A.). 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.

General Program

The general theological M.A. requires a minimum of twelve courses taken in biblical studies, theology, church history, ethics and philosophy. The remaining twelve 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 often construct a curriculum including six courses in biblical studies and six courses in theological or historical studies, with the remaining twelve courses selected in the light of their own background, interests, and vocational plans.

Specific and separate curricula for the general M.A. degree have been devised by the faculty for students preparing for Asian, Black or Hispanic ministries.

Concentrations

A concentration of studies may be planned 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.

In addition to the concentrations described below, a special concentration of courses designed for students pursuing the M.A. in theology as a part of the Ph.D. program in the School of Psychology is described on page 130.

Biblical Studies and Theology (pre-Ph.D.). The graduate committee of the School of Theology has developed a specific curriculum to satisfy the basic categories in biblical languages, biblical studies and theology necessary for admission into the School of Theology Ph.D. program (application and admission to the Ph.D. program is a separate process). One course is to be taken from each of the following:

Hermeneutics
New Testament I: Gospels
New Testament II: Epistles
New Testament Theology I: Gospels
New Testament Theology II: Epistles
Old Testament I: Pentateuch
Old Testament II: Prophets
Old Testament III: Writings
Philosophical Theology

Church History I: To Chalcedon
Church History II: To Reformation
Church History III: To Modern Period
Systematic Theology I: Theology and Anthropology
Systematic Theology II: Christology and Soteriology
Systematic Theology III: Ecclesiology and Eschatology
Ethics
Greek (3 courses)
Hebrew (3 courses)
Electives (2 courses)

Christian Formation and Discipleship. The Master of Arts degree, 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 ordinarily considered as essential background 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.

The curriculum of 24 courses (96 quarter hours) must be completed successfully for this degree. Six of these courses are in the area of biblical studies, six in theology/church history, four to six in ministry fields and six to eight in Christian formation and discipleship from among the following:

Basic (at least four courses must be taken)

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>CF 500</td>
<td>Foundations of Christian Formation</td>
</tr>
<tr>
<td>CF 501</td>
<td>The Educational Ministry of the Church</td>
</tr>
<tr>
<td>CF 502</td>
<td>The Equippping Pastor</td>
</tr>
<tr>
<td>CF 505</td>
<td>Teaching the Bible</td>
</tr>
<tr>
<td>CF 507</td>
<td>Building Christian Community Through Small Groups</td>
</tr>
<tr>
<td>CF 510</td>
<td>Ecology of Faith Development</td>
</tr>
<tr>
<td>CF 560</td>
<td>Adult Formation and Discipleship</td>
</tr>
<tr>
<td>GM 531</td>
<td>Women and Men in Ministry</td>
</tr>
</tbody>
</table>

Specialized (2-4 Courses)

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>CF 504</td>
<td>Inductive Bible Study</td>
</tr>
<tr>
<td>CF 511</td>
<td>Moral Development and Education</td>
</tr>
<tr>
<td>CF 530</td>
<td>Basic Children’s Ministry</td>
</tr>
<tr>
<td>CF 536</td>
<td>Family and the Church</td>
</tr>
<tr>
<td>CF 540</td>
<td>Youth Ministry</td>
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<tr>
<td>CF 544</td>
<td>Youth Outreach</td>
</tr>
<tr>
<td>CF 545</td>
<td>Campus Ministries</td>
</tr>
<tr>
<td>CF 561</td>
<td>Foundations for Lay Ministry</td>
</tr>
<tr>
<td>CF 566</td>
<td>Ministry to Single Adults</td>
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<tr>
<td>CF 567</td>
<td>Ministry to Older Adults</td>
</tr>
<tr>
<td>CF 580</td>
<td>Formation Seminar</td>
</tr>
<tr>
<td>CF 590</td>
<td>Directed Study in Christian Formation and Discipleship</td>
</tr>
</tbody>
</table>
Persons with a strong background in Christian education in their undergraduate work and students with particular goals for ministry may design an individualized program in consultation with faculty members in the CFD department. Practical learning experiences have been built into this program to provide opportunity to apply academic information to ministry settings. It is also possible to combine a concentration in cross-cultural studies with an emphasis in Christian Formation and Discipleship.

Cross-Cultural Studies. This area of concentration is designed to prepare students for Christian ministry in cross-cultural situations. It provides a foundation for involvement in mission through biblical, historical and theological studies as well as through the social and behavioral sciences. Combining the resources of the School of Theology and the School of World Mission, this degree program provides special preparation for future missionaries; people in a variety of professions who hope to share their faith cross-culturally (e.g., educators, community development specialists, doctors, etc.); and those who anticipate ministries in the United States among ethnic groups different from their own.

The curriculum for the Master of Arts in cross-cultural studies consists of 24 courses divided evenly between the School of Theology and the School of World Mission as follows:

School of Theology (12 courses)
- Old Testament (2)
- New Testament (2)
- Church History (2)
- Theology and Ethics (2)
- Ministry (1)
- Electives (3)

School of World Mission (12 Courses)
- Theology of Mission (2)
- Anthropology (2)
- Evangelism and Church Growth (2)
- Language and Communication (2)
- Religions (1)
- History of the Expansion of Christianity (1)
- Electives (2)

The student may elect to acquire a specialization within the Master of Arts in cross-cultural studies. This option requires nine theology courses, nine missiology courses and six courses in the area of specialization. The area of specialization...
tion may be from either theology or missiology. Current specializations include church planting, anthropology, Christian formation and discipleship, language and culture learning, Bible translation, Asian studies and Muslim studies, and urban studies and evangelism. Others may be arranged according to individual needs and interests.

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

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

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

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

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

- **CF 507** Building Christian Community Through Small Groups
- **CF 541** Adolescent Growth and Nurture
- **CF 543** Adolescent Culture and Psychology
- **CF 544** Youth Outreach
- **CN 522** Basic Counseling Skills
- **CO 500** Communication
- **EV 501** Theology of Incarnational Evangelism
- **GM 547** Christianity and Urban Culture
- **PM 521** Management Skills

Five field education courses are offered as practicums under the immediate supervision of the Institute of Youth Ministries. A two-year concentration in ministry to troubled youth is offered in Colorado Springs and in Pasadena.

*Concentration in Youth Ministries.* This concentration in the M.A. program, offered on campus under the direction of the Christian formation and discipleship department, combines 12 designated courses in biblical and theological studies with the following 10 designated courses relating to ministry with youth, and two field education courses:

- **CF 507** Building Christian Community Through Small Groups
- **CF 540** Youth Ministry
- **CF 541** Adolescent Growth and Nurture
- **CF 543** Adolescent Culture and Psychology
- **CF 544** Youth Outreach
- **CF 566** Camping Ministries
- **CN 522** Basic Counseling Skills
- **CO 500** Communication
- **PM 521** Management Skills
- **EV 514** Urban Evangelism
- **PM 521** Management Skills

**Marriage and Family Ministries.** As of the Fall quarter 1987, the Master of Arts degree in marriage and family ministries is no longer offered by the School of Theology. In its place, the Master of Arts in Marriage and Family Therapy is now offered by the School of Psychology. Further details may be found on page 128.

**Semitic Languages and Literature.** The faculty of the Old Testament Department has designed a prescribed concentration in Semitics for students who wish to pursue a career of teaching or research. The purpose of the concentration is to provide a theological and linguistic foundation for study of the Old Testament. Training in biblical and theological disciplines is indispensable for the Semitics scholar to teach Old Testament in a university, college or seminary.

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

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

The course requirements for the degree are as follows:

- Semitic Languages and Literature (12 courses)
  - Akkadian (2)
  - Arabic (2)
  - Advanced Hebrew Grammar and Reading (1)
Students completing the M.A. in Semitics concentration who plan to apply for admission to the Seminary’s Ph.D. program in Old Testament should note that all the requirements of the bibli­
cal studies and theology concentration must be
satisfied prior to entering the Ph.D. program.

DOCTOR OF MINISTRY

The Doctor of Ministry is a professional degree.
The program is designed to serve the need of min­
isters for an experience of continuing education which
renews the personal life of faith, further
develops professional competence and stimulates
continued growth in biblical and theological
foundations for ministry. Using the resources of
the Seminary, a program of study has been devel­
oped which provides options including emphases
in pastoral care, church growth, worship/preach­
ing, renewal/evangelism, marriage and family
ministries, and church management.

Participants in the program are afforded the
opportunity for continuing education while re­
maining active in their local ministries. The pro­
gram 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 is admin­
istered by the Continuing and Extended Education
division of the Seminary. Further information on
this School of Theology degree program may be
found beginning on page 140.

GRADUATE DEGREES

The Graduate Studies Program is intended to
equip students for teaching and research in theo­
logical seminaries, colleges and universities
throughout the world. Applicants should have a
demonstrable academic gift and a Christian call­
ing for a life of scholarly research, theological re­
flexion and communication.

Working in close collaboration with a faculty
mentor, participants must demonstrate facility in
scholarly research and writing in the form of a
dissertation, mastery of a particular discipline within
a particular academic level, and knowledge of the
biblical and theological curricu­
um, and familiarity with teaching methods and
skills for a future ministry in theological educa­
tion.

Admission Requirements

Required of all applicants to the Graduate Studies
Program are the M.Div. degree or its equivalent
(with a 3.0 overall grade point average for Th.M.
applicants and a 3.5 grade point average in biblical
and theological subjects for Ph.D. applicants), satis­
factory qualifications in Hebrew and Greek (the
equivalent of 12 quarter units each), and comple­
tion of the Graduate Record Examination (GRE)
Aptitude Test—or, for students whose native lan­
guage is not English, the Test of English as a For­
egn Language (TOEFL). For purposes of admis­
sion to this program, an M.A. degree is normally
considered acceptable if it includes the basic Fuller
M.Div. core requirements in biblical languages,
biblical studies, church history and theology (as
outlined on pages 42-45 of this catalog). A com­
bined (verbal and quantitative) GRE score of 1050
is normally considered a minimum for entrance
in this program, with first preference given to
those with verbal scores in excess of 600. A TOEFL
score of 600 is normally considered a minimum
for admission for those who must take that exam.

Application for admission must be received
by January 15. Application files, including tran­
scripts, references and GRE or TOEFL scores, must
be completed by February 15, and notification of a
decision is given by April 15. During the applica­
tion process, applicants are encouraged to make
contact with faculty members with whom they
would like to work, to discuss their interests, al­
though the final appointment is made by the
Graduate Studies Committee.

Graduate Assistantships and Teaching
Fellowships

Financial aid covering part of the tuition cost is
available to graduate students in the form of grad­
uate assistantships, where remuneration is given
for academic assistance offered to faculty mem­
bers, and teaching fellowships, where advanced
students are allowed to offer courses in the Semi­
nary curriculum. Teaching fellowships in the bib­
lcal language program are also available to quali­
ﬁed students.
Master of Theology (Th.M.) Degree


Under the guidance of the mentor, who is a professor appointed from the major field, and with the approval of the Graduate Studies Committee, the student designs a program of five eight-unit graduate seminars.

Three seminars are to be selected from the major field, and one seminar from each of two minors. Biblical studies majors, however, must take all five seminars in Old Testament and New Testament, with at least two seminars in each of these two fields. By permission of the Graduate Studies Committee, one minor may be taken in Semitics, practical theology or missiology. All seminars selected must normally contribute to the dissertation topic.

Students must demonstrate knowledge of a pertinent modern language (normally French or German) by examination within one year of acceptance into the program and prior to beginning course work.

A scholarly dissertation is also required, which is supervised, examined and approved by the mentor. The topic is normally to be selected at the commencement of the program in consultation with the mentor and with the approval of the Graduate Studies Committee. The outline must be approved no later than January 2 of the year of graduation, and the copy for examination must be presented by May 15. The dissertation (on 100 percent rag paper) is to be deposited with the Graduate Office for binding.

Normally three years are allowed for the completion of the degree.

Students may apply to transfer to the Ph.D. program after they have completed four seminars which conform to Ph.D. standards and are approved by the seminar professors, the mentor and with the approval of the Graduate Studies Committee. The outline must be approved no later than January 2 of the year of graduation, and the copy for examination must be presented by March 1. By May 15 one final copy (on 100 percent rag paper) is to be deposited with the Graduate Office for binding.

Normally three years are allowed for the completion of the degree.

Students may apply to transfer to the Ph.D. program after they have completed four seminars which conform to Ph.D. standards and are approved by the seminar professors, the mentor and with the approval of the Graduate Studies Committee. The outline must be approved no later than January 2 of the year of graduation, and the copy for examination must be presented by March 1. By May 15 one final copy (on 100 percent rag paper) is to be deposited with the Graduate Office for binding.

Doctor of Philosophy (Ph.D.) Degree

The degree is offered in the fields of Old Testament, New Testament, biblical studies, hermeneutics, historical theology, systematic theology, and philosophical theology. A major in marriage and family ministries is no longer available in this program. Instead, the Ph.D. in marriage and family ministries is no longer available in this program. A major in marriage and family studies is now offered by the School of Psychology.

The degree is offered in the fields of Old Testament, New Testament, biblical studies, hermeneutics, historical theology, systematic theology, and philosophical theology. A major in marriage and family ministries is no longer available in this program. Instead, the Ph.D. in marriage and family ministries is no longer available in this program. A major in marriage and family studies is now offered by the School of Psychology.

In all majors except biblical studies and hermeneutics, five seminars are to be selected from the major field and normally two seminars from each of the two minors. Biblical studies majors take all nine seminars in Old and New Testament, with at least three seminars in each of these two fields. Hermeneutics majors take three seminars in the major field and three seminars in each of the two minors.

Minor fields of study, in addition to those listed above, may include Semitics (for students who have a special interest in this field or need work in this area to meet the Old Testament requirement), intertestamental period, and, by permission of the Graduate Studies Committee, missiology.

All seminars selected must contribute to the dissertation topic or the areas of the comprehensive examination.

A second mentor, not necessarily chosen from the major field, is appointed to provide further supervision. When four seminars have been completed, the Graduate Studies Committee will evaluate the student's progress to see whether he or she should continue in the program or seek an alternative course of study.

Language Requirements. Students must demonstrate knowledge of Latin and a pertinent modern foreign language (normally French or German) by examination within one calendar year of acceptance and prior to beginning course work. Evidence of competence in a second modern foreign language must be shown before the fifth seminar is taken. Students majoring in Old Testament must also demonstrate competence in biblical Aramaic (as a prerequisite; it may be substituted for Latin, if Latin is not needed for dissertation research), and in Akkadian and either Ugaritic or Arabic (which may be achieved through a Semitics minor as part of the doctoral program).

Comprehensive Examinations. After all course work is completed and before the final writing of the dissertation, students are required to take five comprehensive examinations, the successful completion of which admits them to candidacy. In all majors except biblical studies and hermeneutics, students must select three examinations in their major and one examination in each of the two minors. Biblical studies majors take three examinations in the biblical field in which the majority of seminars is taken, and two examinations in the other biblical field. Hermeneutics majors take at least two examinations in their major and divide the remaining examinations between the two minors. The examinations are normally given twice a year—during the third and fourth weeks of October and the first two weeks of April. The areas of examination are listed in the Graduate Student Handbook. 

Dissertation. A scholarly dissertation must be presented and approved as the final requirement for graduation.
1. The dissertation topic should normally be selected at the outset of the program in consultation with the primary mentor and with the approval of the Graduate Studies Committee.

2. Where necessary, the dissertation should involve the use of the required languages, as well as incorporate the results of the intensive course work and the more general reading for the comprehensive examinations.

3. The primary and second mentors will act as supervisors in the preparation of the dissertation.

4. The length of the dissertation is to be limited to 90,000 words, or roughly 350 pages, including text and notes.

5. There will be three examiners: the primary mentor, the second mentor and an external examiner appointed by the Graduate Studies Committee with the assent of the School of Theology faculty.

6. Three copies of the dissertation, prepared in as presentable a form as possible and approved by the primary mentor, are to be made available for examination no later than January 31 of the year of graduation.

7. The candidate must submit to an oral examination of the dissertation if any examiner so requests.

8. Extensive changes or rewriting may be demanded as a condition of acceptance.

9. By May 15 of the year of graduation, one final copy (on 100 percent rag paper) is to be presented to the Graduate Office for binding, and one additional copy which will be sent to University Microfilms International.

Additional information may be found in the Graduate Student Handbook.

Normally eight years are allowed for completion of the degree. Students may transfer to the Th.M. program without loss of credit.

Seminar Listings. The seminars offered in support of the Master of Theology and Doctor of Philosophy degrees may be found in the Courses of Study section beginning on page 59.

SPECIAL AND COOPERATIVE PROGRAMS

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

1. Employ alternate systems for the delivery of education, such as extension classes, convocations, seminars, symposiums and workshops;

2. Join theology with other disciplines to address specific areas of ministry, such as ministries to youth, cross-cultural ministries and marriage and family ministries;

3. Utilize the professional expertise of parachurch ministries, such as Young Life;

4. Make non-degree study available to those involved in ministry.

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

Marriage and Family Ministries Program

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

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

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

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

Cross-Cultural Studies Program

The Cross-Cultural Studies Program 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 both the Master of Arts and the Master of Divinity degree programs. Combining the resources of the School of Theology and the School of World Mission, this program provides preparation for:

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

Faculty, academic advisors and the director of the Cross-Cultural Studies Program will help tailor the program to individual goals for ministry and to the specific geographic area of service. To facilitate this, specializations may be developed within the Master of Arts curriculum in cross-cultural studies as needed. The area of specialization may be from either theology or missiology.

**Christian Formation and Discipleship**

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

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

Admission into full participation in the Christian Formation and Discipleship Program is possible in both the M.A. and M.Div. degree programs. The M.A. in theology with a concentration in Christian formation and discipleship involves eight courses in CFD taken in a specified pattern, four additional ministry courses, and 12 courses in theology and Bible. The concentration within the M.Div. program involves at least six courses in CFD, in addition to a specified pattern of courses in ministry, languages, theology and Bible. A special program of faculty involvement, advising, internships and special activities is available to those in either the M.A. or the M.Div. Christian formation and discipleship concentration. After admission to Fuller, students apply for enrollment in the concentration by completing the CFD Intention to Concentrate Form. Specific information on the admission requirements and curriculum for both the M.Div. and M.A. degrees in Christian formation and discipleship can be found under the sections of these degree programs.

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

**Family Pastoral Care and Counseling Program**

The Master of Divinity, family pastoral care and counseling, 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.

Competency-based education and supervision in a clinical setting will guide the concentration of courses for each student. Through consultation with an academic advisor and the director of the Family Pastoral Care Program each student will determine the courses which best prepare him or her for ministry.

Information on the curriculum for this program can be found under the Master of Divinity degree program section.

**Theological Studies Program for Black and Hispanic Ministers**

In 1972 a new Theological Studies Program for Black Ministers was begun for those who had not had the opportunity to earn a baccalaureate degree. Entrance into this program requires significant involvement in the church's ministry for five or more years, and the applicant must be at least 35 years of age.

In 1974 an Hispanic Committee, founded and
Initially sponsored by the Association of Theological Schools, recommended the establishment of a similar program for Hispanic ministers.

Each of these programs has an ethnic admissions committee. Upon recommendation of this committee, the applicant is accepted as a special non-degree student, and upon satisfactory completion of 12 courses, he or she is eligible to receive a Certificate of Achievement. At this time the respective advisory committee determines whether the student is to be recommended for official admission into the M.A. program.

A special concentration in community leadership is an integral part of the M.A. program for ethnic pastors. Ministers studying in the program take 12 courses in biblical and theological areas and 12 courses related to their roles as community leaders. This community leadership concentration draws upon the skills of both resident faculty and leadership resources in urban settings.

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 David Allan Hubbard para aprobar solicitudes de admisión, y dirigir el progreso académico de los estudiantes. 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. Al mismo tiempo, el Comité Asesor Hispano decidirá, a base del trabajo académico, si el estudiante deberá ser admitido o no al programa de Maestría en Teología.

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.
Fuller After Five

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

By attending as few as two evening courses per quarter, the Master of Arts 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 academic advising office.

Extended Education Program

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

1. Provides theological education for the development of lay persons for leadership in ministry in the local church and community.
2. Offers prospective theological students experience in church ministry and Christian community while beginning their studies and testing their callings, and
3. Extends resources to pastors for the development of local church educational programs and for personal and professional enrichment.

The process of theological education for ministry in extension is implemented by going to the student, being close to the location of ministry and being close to the life and task demands of the participants.

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

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

Degree Programs. A student may complete all requirements for the Master of Arts degree in several extension centers. In all locations, courses completed in extension may be applied toward the M.A. or M.Div. degree upon admission to that program on the Fuller campus. The Master of Divinity degree program is available in the Seattle Extension through a special arrangement so that up to 24 courses may be taken toward the degree in Seattle. Various configurations are available for the remaining 12 courses to be taken on the Pasadena campus.

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

Institute of Youth Ministries

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

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

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

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

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

David J. Du Plessis Center for Christian Spirituality

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

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

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

Institute for Christian Organizational Development

The Institute for Christian Organizational Development was established in 1981 to address the need for management training designed specifically for the Christian leader. The Institute offers graduate level training seminars and short-term workshop experiences in various management areas. The basic Institute curriculum is offered on two tracks, one for pastors leading to a concentration in church management within the Doctor of Ministry program, and one for executives, leading to a concentration in Christian Organizational Development in the M.A. or D.Min. degrees.

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

Study in Israel

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

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

Westwood Christian Foundation

The Westwood Christian Foundation sponsors a flexible program of biblical and theological studies in cooperation with Fuller Theological Seminary, Long Beach Campus of California at Los Angeles (UCLA). Classes meet at the Westwood Hills Christian Church across from the UCLA campus. Fuller students may arrange through their academic advisor to take courses for credit through the Foundation.

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
- EV Evangelism
- FE Field Education
- GM General Ministry
- LG Language
- NT New Testament
The following courses are offered in support of the Master of Divinity and Master of Arts programs in the School of Theology.

Language Studies

The teaching of Hebrew and Greek is under the supervision of the Old Testament and New Testament Departments. The beginning courses are taught 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. Further assistance is provided each quarter by tutors.

Biblical Hebrew. A reading knowledge of biblical Hebrew is a prerequisite for many of the Old Testament core courses for the M.Div. degree. Reading knowledge means a knowledge of Hebrew vocabulary and grammar that is sufficient to begin exegetical work in the Old Testament. LG502 Beginning Hebrew, an intensive course (12 units) designed to give a student this ability, is offered each quarter, including the summer. A four-hour course, LG510 An Introduction to Greek, is offered on an occasional basis for students in the M.A. program. This course is designed to introduce the student to the Greek language and to give an ability to use important exegetical resources. This course will not meet the requirements for graduation in the M.Div. or D.Min. programs.

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 Entrance Examination, which is given at an announced time at the beginning of Fall quarter and in the middle of each quarter. The examination is designed to test the student’s ability to read and translate the New Testament in Greek, to recognize and identify common words and forms, and to explain the more common syntactical constructions. Students who pass this exam receive a waiver for the triple course (12 units) requirement in New Testament Greek in the M.Div. curriculum and may substitute electives of their choice. Passing of the exam also meets the Greek prerequisite for New Testament courses requiring Greek. In any case, no credit is granted for passing the exam.

In order to help students ascertain their level of competency and areas of weakness, a trial examination comparable in scope, difficulty and format to the entrance exam is made available to the applicant for self-administration. The exam may be requested from the Theology Academic Adviser.
Robert Newell Schaper

Ray S. Anderson

ling office. An answer key is provided with the exam so that the student may grade the exam and determine the areas where review or further study is needed.

The Divided Course Option. Normally, LG502 and LG512 will also be offered as divided courses, 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 or Hebrew 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 three quarters.

LG 500 Introduction to Hebrew I. A four-unit course designed to provide a basic understanding of the Hebrew language and an ability to use exegetical resources. Although LG500 satisfies the Hebrew requirement (HEB) for the M.Div. degree, it may not be sufficient for Old Testament courses that have a Hebrew prerequisite.

LG 502 Beginning Hebrew. The elements of the Hebrew language taught inductively from the text of Esther, together with a brief introduction to the principles of exegesis using other biblical texts. LG502 is a triple course (12 units) and will satisfy the Hebrew requirement (HEB) for both the M.Div. and D.Min. degrees. Offered as a one-quarter intensive course or over three quarters.

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

LG 510 Introduction to Greek. An introduction to the Greek language designed to provide a basic understanding of New Testament Greek. This course will not satisfy the Greek requirement (GRK) for the M.Div. or D.Min. program.

LG 512 Beginning Greek. The elements of New Testament Greek vocabulary, morphology and grammar, along with concentrated experience in reading from the Greek New Testament. LG512 is a triple course (12 units) and will satisfy the Greek requirement (GRK) for the M.Div. and D.Min. degrees. Offered as a one-quarter intensive course or over three quarters; offered in Spanish over three quarters.

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

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

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


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

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

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

LG 532 Beginning Coptic. An introduction to the elements of Coptic grammar that will provide a basic reading ability and familiarity with the Nag Hammadi texts. Elective.

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


LG 535 Beginning Akkadian. An inductive study of the Akkadian language (Old Babylonian period) based on the Code of Hammurapi which will be read from the original cuneiform. Elective. Gaebelien


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

LG 546 Northwest Semitic Texts. Introduction to the more important remains of the Northwest Semitic sphere from the first millennium B.C. Prerequisite: LG502 and LG555. Elective. Bush

LG 557 Elementary French. Elementary, non-credit course in preparation for LG561.

LG 558 Elementary German. Elementary, non-credit course in preparation for LG562.

LG 559 Ecclesiastical Latin. Elementary, non-credit course in basic preparation for the graduate language examination.

LG 560 Latin Reading. Preparation for the graduate language examination through selected texts, reflecting major aspects of theology, church history and the ongoing influence of classical culture. Prerequisite: LG559, or by permission. Elective.

LG 561 Theological French. Builds on a one quarter, non-credit course in elementary French. Emphasizes the use of the language as a working tool in preparation for the graduate examination. Prerequisite: LG557, or by permission. Elective.

LG 562 Theological German. Builds on a one quarter, non-credit course in elementary German. Emphasizes the use of the language as a working tool in preparation for the graduate examination. Prerequisite: LG558, or by permission. Elective.

LG 580 Theological English. Designed to orient students who are not native speakers of English to the terms and concepts encountered in the various biblical and theological disciplines. Elective. Canales

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

Division Of Biblical Studies

Faculty

Everett F. Harrison, Professor Emeritus of New Testament
George A. Gay, Senior Associate Professor of New Testament
Leslie C. Allen, Professor of Old Testament
Daniel P. Fuller, Professor of Hermeneutics
Donald A. Hagner, Professor of New Testament
David Allan Hubbard, Professor of Old Testament
Robert P. Martin, Professor of New Testament
Marianne Meye Thompson, Assistant Professor of New Testament Interpretation

OLD TESTAMENT

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

M.Div. core: OTC. Hubbard, Bush, Butler

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

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

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

OT 510 Genesis 1-11. The theology of Israel's primeval traditions, the beginning of redemptive history. Literary genres and biblical theology discussed against the background of Near Eastern literature. Prerequisite: LG500. M.Div. core: OTA. Bush

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

OT 512 Exodus. A critical theological study examining literary questions of origins and genre, the historical and cultural setting of Israel's bondage in Egypt, and the ancient Near Eastern context of Israel's covenant and laws. Attention is given to the theological themes attaching to the central events of the narrative: the call and career of Moses, the deliverance at the sea, the covenant at Sinai. M.Div. core: OTA. Butler

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

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: OTB. Allen


OT 518 Chronicles. An exegetical study of the books,
with emphasis on their purposes, theology, and canonical value. M.Div. core: OTC. All

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. M.Div. core: OTB. Butler

OT 520 Hosea. A book study emphasizing literary form and structure, theological content and exegesis of important passages. M.Div. core: OTB. Hubbard, Allen

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

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

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. M.Div. core: OTC. Hubbard

OT 526 Psalms. An exegetical and kerygmatic study of some of the Psalms. M.Div. core: OTC. Allen

OT 528 Job. An exegetical survey of the book, with attention to its literary structure, the interpretation of problematic passages, and its theological contributions to the literature of theology in Israel and the ancientNear East. Discussion is given to implications for Christian understanding of and approaches to suffering. M.Div. core: OTC. Butler

OT 529 Ezra-Nehemiah. Exegesis in these two books with an eye to historical background and literary purpose. M.Div. core: OTC. Allen

OT 530 Archaeology and the Bible. Examination of the archaeological evidence and the cultural, political and socio-economic milieu of the Bible. Elective.

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

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


OT 535 Method in Old Testament Interpretation. Elective. Butler

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

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

OT 541 Leviticus. An intensive examination of the book with emphasis upon the various aspects of biblical theology that emerge. M.Div. core: OTC. Hubbard


OT 590 Directed Study in Old Testament

NEW TESTAMENT

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

NT 502 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: OTC or NTTB. D. Fuller

NT 503 Gospel and Law. An examination of the presumed origins of an antithesis between the Gospel and the Law in Galatians 3:12 and Romans 10:5-8, and implications for covenant theology and contemporary dispensationalism. M.Div. core: NTTB. D. Fuller

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


NT 507 Philosophical Hermeneutics. Course will explore issues in contemporary hermeneutical theory, concentrating on areas where biblical studies and biblical interpretation interact with philosophy, linguistics, and literary theory. Prerequisite: LG512. M.Div. core: HERM. Thielson

NT 512 New Testament Literature. The books of the
New Testament are examined with respect to their his­
torical and geographic background, structure, purpose
and message. This course is particularly designed to as­
sist the student who enters seminary with a limited
knowledge of the New Testament. Also taught in Span­
ish. M.Div. core: NTBl. Gay, Spittler

NT 513 New Testament Introduction I. The four Gos­
pels are studied as documents of the early church, con­
tributing to an understanding of how the gospel was
interpreted in different centers. Problems of faith and
history are included. Exegesis of passages in Greek and
English. Prerequisite: LG512. M.Div. core: NTA1. Martin,
Spittler, Thompson, Shirbroun

NT 514 New Testament Introduction II. The life of the
early church is examined from the Acts of the Apostles,
the Epistles and the Apocalypse. Exegesis of crucial pas­
sages in Greek and English. Prerequisite: LG512. M.Div.
core: NTA2. Martin, Spittler, Thompson, Shirbroun

NT 515 New Testament Criticism. A study of the ma­
jor critical problems involved in New Testament exege­

NT 516 New Testament Textual Criticism. Study of the
history of the transmission of the text and the his­
tory, presuppositions, methods and issues of the textual
criticism. Prerequisite: LG512. Elective. Kiefer

NT 526 Jewish Views of Jesus. Assessment of the mod­
ern Jewish understanding of Jesus, Jesus’ ethical teach­
ing and the Law, as well as his personal claims. Elective.
Hagner

NT 527 Trasfondo Judío para Estudios del Nuevo Tes­
tamento. An analysis of the ways in which God endeav­
ored to secure the loyal submission of his people to his
will throughout Old Testament history and the intertes­
tamental period, in preparation for the preaching of the
Kingdom. Prerequisite: Spanish. Elective. Gay

NT 530 New Testament Theology. Surveys the biblical
theology presented in NT531 and NT533 without exege­
sis of the Greek text. Also taught in Spanish. Elective.

NT 531 New Testament Theology I. History and pre­
suppositions of the discipline. Major theological motifs
of the message and ministry of Jesus as recorded in the
four Gospels. Exegesis of relevant passages from the
Greek text. Also taught in Spanish. Prerequisite: LG512.
M.Div. core: NTTA. Hagner, Gay

NT 532 Life of Jesus. A study of the Gospels to deter­
mine the church’s witness to its Lord, the content of
Jesus’ own message, the events of his life and his under­
standing of his own life and mission. Prerequisite: NT513
or NT515. M.Div. core: NTTA. Thompson

NT 533 New Testament Theology II. The proclama-
tion of the kerygma and the formation of the early church according to Acts. Major theological motifs in Pauline thought, Hebrews, the Catholic Epistles and the Apocalypse. Exegesis of relevant passages from the Greek text. Prerequisite: LG512. M.Div. core: NTTB. Hagner, Stibbe


NT 535 New Testament Exegesis. A detailed study of a selected book of the New Testament (which will be specified when offered), with an emphasis on exegesis and application. The course is offered as a part of the M.A. program in the Institute of Youth Ministries.

NT 536 Pauline Theology. An examination of Paul’s theological and missionary preaching, with special emphasis on Christology, salvation, ethics, eschatology and leading exegetical issues. M.Div. core: NTTB. Martin

NT 539 Gospel of Matthew. Exegesis of selected portions of the Greek text with special attention to Matthew’s theology as determined by redaction-critical analysis. Prerequisite: LG512 and NT511. Elective. Hagner

NT 540 Sermon on the Mount. An inductive study in the English Bible of Matthew 5-7. The goal is to grasp the intended meaning of the author/reader. Elective. Fuller

NT 541 Mark’s Witness to Christ. A study of the leading themes of this Gospel in the light of recent interpretation. Special attention will be given to the distinctive character of Mark’s presentation of Christ’s person and saving work. Prerequisite: LG512. Elective. Martin

NT 542 Gospel of Mark. A study of the Marcan narrative which gives attention to selected texts and passages, major themes and recent interpretation of this Gospel. Elective. Meye


NT 545 Sermon Del Monte. The aim of this course is to investigate the basic importance of the Sermon on the Mount and its relevance for an understanding of the Kingdom of God. Prerequisite: Spanish. Elective. Gay

NT 546 Parables of Jesus. A study of selected parables, focusing on their meaning within the context of Jesus’ ministry. Special attention is given to the history of interpretation and appropriate methodology in interpreting and applying parables. Elective. Thompson

NT 548 Gospel of John. An exegetical study of selected passages, with special attention to the Gospel’s relationship to the Synoptics, distinctive presentation of Christ, and historical setting and background. Elective. Thompson

NT 549 Acts. Exegetical study of the book, with emphasis on purposes, structure, themes and value. Elective. Hansen

NT 556 2 Corinthians. An introduction to the theological and pastoral thought of Paul as embodied in this epistle. Prerequisite: LG512. Elective. Martin

NT 557 Romans 1-8. Using the method of NT500 to gain understanding of Paul’s intended meaning of this segment. Prerequisite: NT500. Elective. Fuller

NT 558 Romans 9-11. Using the method of NT500 to gain understanding of Paul’s intended meaning of this segment. Prerequisite: NT500. Elective. Fuller

NT 559 Romans. A study of Paul’s exposition of the gospel to the church at Rome, giving special attention to selected passages and themes and to issues facing the apostle. Elective. Meye

NT 561 Community Issues in 1 Corinthians. Pastoral hints for a balanced response to community disorders springing from the impact of a racially mixed society upon a five-year old charismatic church. Elective. Spittler

NT 562 Galatians. Using the method of NT500 to gain understanding of Paul’s intended meaning. Prerequisite: NT500. Elective. Fuller

NT 563 Ephesians. An exegetical study of the epistle with consideration given to the central issues of the authorship, teaching and significance of the document. Prerequisite: LG512. Elective. Martin

NT 565 Philippians. An exegetical study of this letter which aims at clarifying Paul’s teaching to the congregation. Special attention is paid to 2:5-11. Elective. Martin

NT 566 Colossians. This letter is studied from an exegetical standpoint to determine Paul’s message. Special interest is shown in the Colossian error. Prerequisite: LG512. Elective. Martin

NT 568 Paul in Prison: Colossians, Philemon, Philippians. An exegetical course dedicated to the task of understanding Paul’s theology and pastoral ministry in the light of these three “prison epistles.” Christology and social concerns are prominent features of this study. Elective. Martin

NT 569 1 Peter. An exegetical study of the epistle with a view toward understanding its message to the church, both past and present. Elective. Martin

NT 570 Hebrews. Interpretation of this creative book against the background of first-century Jewish literature and institutions. Spiritual values for personal growth and sermon preparation. Elective. Hagner, Spittler

NT 572 1 John. An inductive study of the letter in Greek in order to get through to the author’s intended meaning. Exegetical questions are discussed in the light of the author’s purpose. Prerequisite: LG512. Elective. Offered annually as NT506. Fuller
NT 573 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. Prerequisite: LG512. Elective. Hagner


NT 576 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. Elective. Spittler, Robeck

NT 582 New Testament Spirituality. This course investigates the spirituality reflected in the New Testament, in the same way that New Testament theology, history and criticism explore the text according to their own purposes and discipline. M.Div. core: MIN 1. Me耶

NT 583 Apocalyptic Literature. A study of the scriptural materials and early apocalyptic movement concerned with the end of history and its attending events, including significant portions of Ezekiel, Daniel and Revelation. Elective.

NT 590 Directed Study in Hermeneutics, Biblical Theology or New Testament.

Division Of Theology

Faculty
Geoffrey Bromiley, Senior Professor of Church History and Historical Theology
Ray S. Anderson, Professor of Theology and Ministry
Colin Brown, Professor of Systematic Theology
Paul K. Jewett, Professor of Systematic Theology
Richard J. Mouw, Professor of Christian Philosophy and Ethics
Jack B. Rogers, Professor of Philosophical Theology
Lewis B. Smedes, Professor of Theology and Ethics
James E. Bradley, Associate Professor of Church History
Richard A. Muller, Associate Professor of Historical Theology
Cecil M. Robeck, Jr., Assistant Professor of Church History

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

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

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

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

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

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: CHB. Bradley, Robeck

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

CH 513 Trinity and Incarnation. A study in the development of trinitarian and christological thought from the Apostolic Fathers to the early middle ages. Elective. Muller

CH 516 Church and State in the Western Tradition. A survey of church-state relations from Constantine to the Age of the Democratic Revolution with attention given to the rise of toleration and of totalitarianism. Elective. Bradley

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

CH 519 Eastern Spirituality. Explores the spiritual theology of the Greek Fathers, the spirituality of the monastic tradition in the east, the spirituality of the medieval theologians and mystics influenced by this tradition, and the spirituality of the Orthodox churches. Elective.

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

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

CH 522 English Evangelicals. A study of 18th and 19th century English Evangelicals that examines the relations of Christian life and thought to political action. Elective. Bradley

CH 530 Medieval Theology Seminar. A study in the development of scholastic theology from Anselm to Duns Scotus with emphasis on the contribution of the medieval doctors to the development of dogmatic theology in the West. Elective. Muller

CH 531 Continental Reformation. An examination of the theological antecedents, progress and outcome of the Reformation, with emphasis on the theology of Luther, Zwingli, Bucer and Melancthon. Elective. Muller

CH 533 English Reformation. A study of issues and theological formation from the Henrician reform through the Elizabethan period. Elective. Muller


CH 535 Theology of the Reformed Confessions. A study in the history of the Reformed Churches from the early sixteenth to the late seventeenth century. Study of the documents with emphasis on the diversity, development and overarching theological consensus of the Reformed symbols. Elective. Muller

CH 541 Theology of Augustine. An examination of Augustine's intellectual pilgrimage, his controversies against the Manichees, Donatists and Pelagians, and his theological masterworks, The City of God and On the Trinity. Elective. Muller

CH 542 Theology of Luther. Examination of the main themes in the theology of Luther as identified in his key theological treatises and select exegetical works. Attention will be paid to the sources of his teaching and to the development of his great theological insights, e.g., theology of the cross and justification by faith. Elective. Muller

CH 543 Theology of Calvin. An examination of the central themes in Calvin's theology and his place in the development of Reformed protestantism. Elective. Muller

CH 544 Theology of Wesley. The life and theology of John Wesley, with special reference to the influences affecting his doctrine of prevenient, justifying and sanctifying grace. Elective.

CH 550 Baptist History. Study of Baptists from their immediate antecedents to their spread throughout the world, with emphasis on development in Great Britain and the United States. Elective.

CH 552 Lutheran History. European backgrounds and American acculturation and amalgamation among the three major Lutheran bodies, with the history of the unity movements. Elective.
CH 554 Disciples History. A survey of the history of the Restoration Movement in America from its origins in the 19th century until the present. Elective.

CH 560 Modern Theology Seminar. A discussion of themes in the works of important theologians, including Barth, Berkouwer, Elsdon, Thielicke and Torrance. Elective. Bromley

CH 561 Barth Seminar. Study of selected works in Barth's Dogmatics. Elective.

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

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

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

CH 573 Historia de la Iglesia Hispana en el Sureste. A study of the beginnings, development and expansion of Hispanic churches in the Southwestern United States, with emphasis on their mission in contemporary history and their future in American society. Prerequisite: Spanish. Elective.

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

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

CH 590 Directed Study in Church History.

THEOLOGY

TH 500 Philosophical Theology. An introductory examination of the manner in which differing systems of thought in the Western world have influenced our understanding and practice of the Christian faith. M.Div. core: PHIL. Rogers

TH 504 Orientación para Investigación Teológica.
Critical examination and evaluation, from a Christian perspective. The doctrines of God, his attributes and trinitarian mode of existence. The doctrines of creation and providence. The origin and nature of humankind; the doctrines of the fall and sin. M.Div. core: STA. Jewett, Brown

TH 511 Systematic Theology I. Theology and anthropology. The doctrines of revelation and Scripture. The doctrines of God, his attributes and trinitarian mode of existence. The doctrines of creation and providence. The origin and nature of humankind; the doctrines of the fall and sin. M.Div. core: STA. Jewett, Brown

TH 512 Systematic Theology II. Christology and soteriology. The doctrine of divine election, the covenant of grace, the person and work of Christ the Mediator. The doctrines of divine calling, regeneration, repentance, faith, justification, adoption and sanctification. M.Div. core: STB. Jewett, Brown

TH 513 Systematic Theology III. Ecclesiology and eschatology. The doctrine of the church, its nature and authority. The worship of the church, the sacraments and prayer. The doctrine of last things, death and resurrection, the final judgment, heaven and hell. M.Div. core: STC. Jewett, Brown

TH 514 Theology of Family Advanced Seminar. Seeks to identify and research critical areas which will contribute to a theology of the family based on theological and biblical principles integrated with psychological and/or sociological issues of the family. Prerequisite: TH575. Elective. Anderson

TH 515 Introduction to Evangelical Christianity. Origins, varieties and distinctive of evangelicalism. Elective.

TH 517 Issues in Biblical Authority. An examination of current controversies over the nature of biblical authority and the appropriate methods of scriptural interpretation. Elective. Rogers

TH 520 Orientation to Theological Research. An introduction to the nature, tools and methods of graduate theological research. Elective. Bolton, Pannell


TH 524 The Quest for a Christian Philosophy. Twentieth-century efforts to develop a comprehensive Christian philosophical perspective will be explored. Special attention will be given to neo-Thomist and Reformed system. Elective. Mouw

TH 527 John Calvin’s View of the Christian Life. A study of the God-centered life of the obedient believer as seen through the eyes of the great reformer. Elective. Smedes

TH 528 Ethical Perspectives in Western Culture. A critical examination and evaluation, from a Christian perspective, of some major theories in Western moral philosophy, with special attention to perspectives which have a continuing influence in contemporary life. Elective. Mouw

TH 529 Evangelical Social Ethics. Examination of the contemporary resurgence of evangelical social concern. Attention devoted to theological bases, structural diversity and such movements of social, political and ethical thought and action. M.Div. core: ETH. Dempster

TH 531 Kierkegaard. A study of selected writings of the 19th century Danish philosopher, Soren Kierkegaard against the background of his life and times. Strongly recommended background for this course is a prior study of philosophy. M.Div. core: PHIL. Brown

TH 532 Ethics of Sex. A consideration of this area of moral life, calling for personal decisions in aspects of sexual behavior in light of the nature of man and the norms of love and law. Elective. Smedes

TH 533 Issues in Social Ethics. An exploration of the socio-political implications of biblical faith, with reference to such sacred texts as political authority, the task of the state, and the ground of Christian political involvement. Differing Christian perspectives will be examined. M.Div. core: ETH. Mouw

TH 534 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. Smedes


TH 537 Medical Ethics. Ethical and existential questions relative to the care of the sick and dying, abortion, psychiatric care etc., with a view toward developing a theologically sound ethical perspective on medical care. M.Div. core: ETH. Smedes

TH 539 Business Ethics. Explores the possibilities of moral decisions in corporate business, seeks to understand the moral challenge of personal decisions in business and of corporate decisions by businesses. Elective.

TH 540 The “Social Gospel” and its Critics. An examination of the Social Gospel movement in American Protestantism, with a focus on the theology of Walter Rauschenbusch. Critical perspectives on this movement, such as dispensationalism and neo-orthodoxy, will also be considered. Elective. Mouw

TH 542 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. Mouw

TH 549 Christian Worldview and Contemporary Challenge. An introduction to basic themes in a Christian theology of reality, with a focus on the differences between Christian thought and such contemporary movements as secular humanism and the New Age cults. M.Div. core: PHIL. Mouw

TH 551 Making Moral Decisions. Biblical guidelines and directives for the formulation of theologically sound
TH 552 Social Ethics in the Reformed Tradition. A study of the social, political and economic thought of some major figures and movements in the Reformed tradition. Special attention will be given to John Calvin's influence on public life in Geneva, as well as to the development of Calvinist societal thought in Scotland, the Netherlands and South Africa.

TH 555 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. Dempster

TH 558 Issues and Trends in Theology. Survey of major issues and trends in the development of biblical, historical and systematic theology from the first century to the present, as well as technical terms and the basic methodological perspectives of theology. Elective. Feldmeth

TH 559 Doctrine of Trinity. A study of such basic questions as unity and diversity of the Godhead, ontological and economic perspectives on the nature and work of the Godhead, subordinationism, analogies of the Trinity, and the place of the doctrine in systematics. Elective. Jewett

TH 561 Contemporary Christology. A critical examination of contemporary Protestant and Catholic thought, including the new quest of the historical Jesus, process christology, christology "from below," and Spirit christology. Elective. Brown

TH 562 Miracles. An examination of the role of miracles in Christianity, in particular the miracles of Jesus. Subjects include miracles in the light of philosophical and scientific thought, the Old Testament and the Jewish and Hellenistic worlds, the theological significance of Jesus' miracles and their significance for us today. Elective. Brown

TH 563 Christianity and Western Thought. An introduction to philosophical thinking, exploring the historical relationship between Christianity and Western thought. The course is based on a selective study of thinkers and movements from Plato to the present day. M.Div. core: PHIL. Brown

TH 566 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. Elective. Anderson

TH 567 The Quest of the Historical Jesus. A critical examination of the quest of the historical Jesus in the light of its philosophical background and theological methods. The course will trace its beginnings from Rei-
TH 568 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. Elective. Brown

TH 570 Presbyterian Ethics. 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. Elective. Rogers

TH 571 American Presbyterian History and Programs. The development of Presbyterian churches and programs in the American context from colonial to contemporary times. Emphasis on the Presbyterian Church (U.S.A.). Elective. Rogers

TH 575 Theology and Ecology of the Family. The scriptural issues of creation, incarnation and redemption as they relate to the institution of marriage and the family. Elective. Anderson, Guernsey


TH 579 Teologia Hispana Contemporanea. A survey of the important theologies of Latin America seen against the background of Latin American church history. Prerequisite: Spanish. Elective. Gay

TH 580 Liberation Theology. An introduction to the theological reflection of Latin Americans engaged in the struggle for liberation, with attention paid to the social and religious context that has shaped such theological discourse. Elective.

TH 582 Third World Development. A study of the factors that have influenced and are currently affecting the development of the Third World. Construction of a more inclusive goal and standard of development which includes Christianity, especially mission strategies. Elective.

TH 583 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. Elective. Anderson

TH 584 Reconciliation and the Healing of Persons. The place of christology in the theological curriculum, the incarnation as revelation and reconciliation, the nature of the atonement, the doctrines of justification and sanctification, regeneration and conversion, growth in love as the form of new being in Christ. Elective. Anderson

TH 585 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. Elective. Anderson

TH 590 Directed Study in Philosophy of Religion, Ethics or Theology

Division Of Ministry

Faculty
Robert B. Munger, Professor Emeritus of Evangelism and Church Strategy
José Arregui, Senior Associate Professor of Hispanic Studies
Ray S. Anderson, Professor of Theology and Ministry
Ian Pitt-Watson, Harold John Ockenga Professor of Preaching and Practical Theology
Robert N. Schaper, Professor of Practical Theology
Samuel Southard, Professor of Pastoral Theology
William E. Pannell, Associate Professor of Evangelism
David S. Lukee, Christian Leadership and Management
John M. Dettoni, Assistant Professor of Christian Formation and Discipleship
William D. Ellington, Assistant Professor of Practical Theology and Evangelism
Julie Gorman, Assistant Professor of Christian Formation and Discipleship
Gary Sattler, Assistant Professor of Christian Formation and Discipleship
Walter C. Wright, Jr., Assistant Professor of Christian Leadership and Management
Mittie Mcdonald DeChamplain, Assistant Professor of Speech and Communication
Douglas Nason, Instructor in Preaching

GENERAL MINISTRY


GM 520 Foundations for Spiritual Life. The maintenance of vital faith and personal devotion in the face of the pressures and problems of Christian service today, with a focus on prayer. M.Div. core: MIN 1. Munger

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

GM 523 Koinoia and Creation. An intensive ten-day wilderness community experience focusing on the prac-
tice of ministry from community, communal experience and the doctrine of creation with its implications for Christian lifestyle. Elective. W. Wright

GM 527 Military Chaplaincy. A consideration of theoretical issues (e.g., church-state relations and the role of the clergy in the military) and practical factors (e.g., the nature of the ministry in the military and processes for becoming a chaplain) in the military chaplaincy. Elective. Spittler

GM 531 Women and Men in Ministry. Women and men engage in careful study of biblical and theological materials relevant to the issues which the church faces in the ordination of women to professional ministry. M.Div. core: MIN 1.

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

GM 542 Social Problems and the Gospel. A consideration of the origins and attempted explanations, dimensions and attempts to ameliorate contemporary social problems within the context of the Christian message. Elective. J. O. Balswick


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

GM 555 Black 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. Elective. Bolton

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

GM 561 Iglescrecimiento Hispano. A study to discover and strengthen the local church growth resources, to detect pathological aspects of the church growth, and to formulate relevant and effective evangelistic strategies. Prerequisite: Spanish. Elective. Torres

GM 563 Misiología para Hispanos. A progressive analysis of the Scripture, emphasizing God’s concern for the total welfare of the nations from creation in Genesis to
the new heaven and new earth in Revelation. Prerequisite: Spanish. Elective. W. D. Smith

GM 564 Foro de Recursos Comunitarios. An examination of governmental offices and agencies and private and public institutions presently serving the Hispanic community, for the purpose of informing the pastor in order to equip him for involving the church in social service. Prerequisite: Spanish. Elective. Ramirez

GM 580 Christian Spirituality Seminar. A seminar for the student enrolled in the third year of the Spiritual Formation Program. Students explore advanced topics in Protestant Christian spirituality through a process of directed research, reading and seminar presentations. Prerequisite: Completion of the second year of the Formation Program (or permission of the professor). Elective. Sattler

GM 590 Directed Study in General Ministry

PREACHING AND COMMUNICATION

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. M.Div. core: MIN 2. Pitt-Watson, Schaper, Nason

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

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

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

PR 506 Doctrinal Preaching. A practicum devoted to the problems and challenges of preaching the great doctrines of the faith. Previous study in systematic and/or biblical theology recommended. Credit: 2 units. M.Div. core: MIN 2. Pitt-Watson

PR 508 Preaching from a Lectionary. A practical application of the lectionary and emphasizing the Christian Year as the basis for the pastoral preaching task. Credit: 2 units. M.Div. core: MIN 2. Schaper


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: PR500. M.Div. core: MIN 2. Pitt-Watson, Schaper, Nason, Pannell, Demarest

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

PR 590 Directed Study in Preaching.


CO 501 Speech and Reading Clinic. Basic presentation skills in reading the Scripture with emphasis on voice quality and tone, gestures and overall speech delivery. Credit: 2 units. Elective.

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

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

CO 590 Directed Study in Communication.

NOTE: Permission may be given for courses in Communication to fulfill the MIN 2 requirements for students not preparing for the pastoral ministry.

EVANGELISM


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


EV 506 Contemporary Evangelism and Mission. Engages the student in the theology of evangelism and mission, the current discussions over the relationship between evangelism and social responsibility in mission, and the relationship between 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: MIN 3. Pannell

EV 513 Campus Evangelism. Communicating the good news of the gospel to the collegiate world. The setting, models, theory and content of this ministry, with field trips to campuses. M.Div. core: MIN 3. Young, Gregg

EV 514 Urban Evangelism. Concentrates on the city as the locus for ministry at the close of the century. Emphasis will be placed on the peculiar ethos of the city, the...
Donald A. Hagner, Frederic William Bush

church's approach to the urban milieu, and models of current ministry in urban settings. Includes field trips and exposure to persons from urban ministries. M.Div. core: MIN 3. Pannell


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

EV 520 Evangelizing Urban Youth. Designed to equip pastors and lay youth leaders in training Christian youth to witness to their peers. Elective. Pannell

EV 590 Directed Study in Evangelism.

CHRISTIAN FORMATION AND DISCIPLESHIP


CF 501 Educational Ministry of the Church. The basic introductory course on the teaching ministry of the church, including biblical and theological foundations, the role of the pastor, the ministry of the Christian education specialist, the organization, administration and evaluation of formational ministries, and a survey of curricula and programs. M.Div. core: MIN 4. Dettoni

CF 502 Equipping Pastor. Principles and dynamics useful to the pastor who seeks to enable lay renewal, nurture and ministry in a congregational setting. Elective. Chisholm

CF 504 Inductive Bible Study. A course built around an inductive study of the Gospel of Mark. Designed to equip the student with tools for seeing, studying, applying and teaching the World of God. Elective. 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. Recommended background: NT500 Hermeneutics or CF504 Inductive Bible Study and one Bible course. M.Div. core: MIN 4.

CF 507 Building Christian Community Through Small Groups. Small group principles, dynamics and

CF 510 Ecology of Faith Development. Cognitive, moral, and faith development and formation in the church. A survey course seeking to introduce theories and research findings on cognitive, moral and faith development and relate them to the formational ministries of the church to children, youth and adults. Includes a brief introduction to theories of learning. M.Div. core: MIN 4. Dettoni

CF 511 Moral Development and Education in the Church. A continuation of CF510 examining further the implications of moral development findings for communications within the church's ministries. Prerequisite: CF510. Elective. Dettoni

CF 520 Curriculum Design and Development. A survey of learning theories and curriculum development that, supervised practice in curriculum development and practice in cultivation of specific curriculum. Prerequisite: CF510 or CF511 or equivalent. Elective. Dettoni

CF 530 Basic Children's Ministry. The biblical and educational perspectives of the foundational years, including needs, skills and abilities of the child; the basis for morals and values training; factors in building self-esteem and socialization in the person of the child. Recommended background: CF500 or CF501 or CF510. M.Div. core: MIN 4. Gorman

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

CF 539 Foundations of Youth Ministry in Young Life. Offered by the Institute of Youth Ministries. Elective.

CF 540 Youth Ministry. An examination of adolescent development from junior high through college age with special focus on the church's ministry with youth. Recommended background: CF510. M.Div. core: MIN 4. Dettoni

CF 541 Adolescent Growth and Nurture. Practicum in small group work with teenagers, emphasizing the biblical nurture and discipling of young Christians with readings and supervised practice in inductive Bible study. Also, an emphasis on personal spiritual formation for the student. Elective.


CF 543 Adolescent Culture and Psychology. Adolescent growth, development, identity and related problems, together with the study of the cultural influences on the thinking and behavior of youth today. Lectures, case studies, research. Elective. J. O. Balswick

CF 544 Youth Outreach. Contemporary approaches for witnessing to high school youth, particularly those outside the framework of organized church structures. Emphasis on the Young Life model. M.Div. core: MIN 4.

CF 545 Campus Ministries. The ministry with college and university students. Especially recommended for those considering a ministry as a campus chaplain, a minister to students, or a parachurch worker. M.Div. core: MIN 4. Greg

CF 546 Campus Bible Study. An inductive study of Philippians and Habakkuk, particularly as carried on by college student groups using the "manuscript" method. Elective. Byer

CF 547 Advanced Strategies for Incarnation in Youth Ministries. Offered by the Institute of Youth Ministries. Elective.

CF 548 Discipling Urban Youth. Course will assist pastors and lay youth leaders in their ministry of discipling the young people in their congregations. Elective. Panelli


CF 562 Adult Development. An in-depth understanding of development during the adult life cycle, with particular attention to stages, transitions and crises that are typical of the life cycle. Importance of these issues for pastor and congregation will be addressed. Elective. Gooden

CF 566 Ministry to Single Adults. A presentation of both proven and experimental methods of developing an effective ministry through the church to the single adult. Recommended background: CF500 or CF500. Elective.

CF 567 Ministry for Older Adults. Provides ministers or layworkers with a theoretical and practical knowledge of aging as a base for developing programs to meet the needs and expectations of older adults in the local congregations. Presented from a sociological, psychological and theological perspective. Elective. Maxfield

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

CF 570 Disciplines of the Spiritual Life. An introduction to the classic disciplines of the spiritual life, examined biblically and historically in lectures, and personally in small group discussions. Elective. Sattler

CF 580 Formation Seminar. An integration seminar for students in the last quarter of the M.A. or M.Div. program bringing together biblical, theological and minis-
CF 583 Basic Skills in Learning Supervision. A program equipping those who are responsible for the field education of trainees in ministry to supervise them effectively. Practical work in supervision is a necessary part of the program. Course offered by the Institute of Youth Ministries. Elective. Gunder, Oraker


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

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

CF 590 Directed Study in Christian Formation and Discipleship.

COUNSELING


CN 507 Clinical Pastoral Education. Experience during one quarter in ministering to the sick and emotionally ill in mental and/or general hospital settings: builds toward pastorate or hospital chaplaincy. Credit: 12 units. Elective.

CN 508 Theological Psychology. The psychological study of religion with reference to conversion, conscience, guilt, forgiveness, worship, prayer, dreams, prophecy and mystical experience. Elective. Southard

CN 514 Mental Health of the Emerging Minister. Examines potential mental health problems for the emerging minister, covering such topics as depression, anger and sex. Prerequisite: Any course meeting M.Div. core MIN 5, or approval of instructor. Elective. A. Hart

CN 520 Pastoral Counseling. Treats the individual, marital and family problems normally confronting the pastor as counselor. M.Div. core: MIN 5. Guernsey, Southard

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

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

CN 527 The Adult Offender and the Family. Introduction to ministry by pastors and volunteers to the adult offender, from before incarceration through parole. Elective. Southard

CN 528 Pastoral Care of the Homosexual. Exploration of attitudes, practical insights, and techniques needed to direct the homosexual to wholeness. Study of theological and psychological understanding of homosexuality. Consideration of specific ministries to homosexuals. Elective. Southard

CN 529 Human Sexuality. Course is designed to help those involved in or preparing for ministry by exploring the concerns and difficulties experienced by individuals, couples and families regarding sexuality. Elective. A. Hart/Peterson

CN 530 Divorce. A study of the nature, causes, problems and adjustments of divorce viewed from a theological, psychological and social perspective. Elective. Southard

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: MIN 5. Fuentes

CN 570 Divine Healing and Counseling the Physically Ill. Spiritual significance of illness, training of laity in ministry to the dying, ethical issues in medicine. M.Div. core: MIN 5. Southard, Den Besten

CN 571 Demonology and Mental Illness. Biblical, theological and pastoral evidences for and interpretation of mental illness and demon possession will be explored. M.Div. core: MIN 5. Southard

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

PASTORAL MINISTRY AND THEOLOGY


PM 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: MIN 6. Southard


PM 503 Pastoral Theology. Theology of the ministry, theology and conduct of worship, liturgy, hymnody, parish responsibilities and procedures, church administration, community relations and ministerial ethics. M.Div. core: MIN 6. Schaper, Ellington


PM 505 Leading in Public Worship. Provides basic understanding of theology of worship and overview of present-day worship traditions as they relate to the sacraments, scripture reading, pastoral prayer, weddings, and funerals. Credit: 2 units. Elective. Schaper

PM 506 Entering the Pastoral Ministry. A seminar for graduating Theology students designed to explore critical topics relating to first years of ministry in a local congregation. Credit: 2 units. Elective. Munger

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

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

PM 520 Church Management. The process of planning and implementing administration in accordance with theological and denominational purposes of the church; leadership styles for pastor and people. M.Div. core: MIN 6. Southard, Luecke, Wright

PM 523 Personnel Management as Ministry. Based upon a theological rationale for professional ministry; basic skills of personnel management (interview, evaluation, conflict management, decision-making and follow-through) are developed and applied to specific areas of church and para-church administration, such as recruiting, training guidance, career placement and career assessment. Offered by Institute of Youth Ministries. Elective. Oraker, Guder, K. Wright

PM 527 Teologia Pastoral. This course seeks to develop an awareness in students of the nature and forms of ministry. To that end, the course deals with a theology of church and ministry, reviews concepts and styles of leadership and enabling, and seeks to continue a process of the development of skills and resources for ministry. Prerequisite: Spanish. M.Div. core: MIN 6. Torres

PM 590 Directed Study in Pastoral Ministry and Theology
DENOMINATIONAL POLITY

The Seminary is committed to offer whatever courses in denominational distinctives are required for a student's ordination. These courses are offered under the instruction of officially appointed denominational representatives. Polity courses may receive M.Div. core credit (MIN 6) by special permission only.

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

CH 550 Baptist History
CH 552 Lutheran History
CH 554 Disciples History
CH 571 History of Pentecostal/Charismatic Movements
CH 572 Lutheran Confessions
CH 574 Dutch Calvinism in North America
TH 570 Presbyterian Ethos
TH 571 American Presbyterian History and Programs

DP 500 Reformed Heritage. Introduction to the doctrinal standards, the liturgy and worship structures and the theological heritage of the Reformed Church in America. Elective.

DP 502 Wesleyan Tradition. An historical and comparative survey of the primary theological movements within the United Methodist Church from John Wesley to the present. Elective. Ellington

DP 505 Presbyterian Polity and Worship. Comprehensive perspective on the worship, ecclesiology, confessional heritage, structures and activities of the Presbyterian Church. Elective. Demarest

DP 508 Baptist Doctrine and History. Basic Baptist emphases, polity and practice from an historical perspective. Distinctive programs of particular Baptist groups, especially American Baptists. Elective.

DP 509 American Baptists Today. An introduction to the denominational structure, ministerial support systems, Christian education, missions, and stewardship and program resources of the American Baptists. Elective. Lane

DP 510 Southern Baptist Polity. Elective.

DP 512 United Methodist Polity. An introduction to the institutional nature and functioning of the United Methodist Church. Its connectional system, ordination
and ministry, legislation, theological contributions and ecumenical relationships. Elective. Ellington

DP 513 United Methodist History. A survey of the events, issues, doctrines and key persons in the development of the United Methodist Church from its origins in England and America to the present. Elective. Ellington

DP 514 Nazarene Polity and Doctrine. Rise and development of the denomination, organizational patterns and functions, ordination requirements, and the Nazarene understanding of Wesleyan doctrine will be discussed in preparation of candidates for minister’s license and ordination in the Nazarene Church. Elective. T. L. Smith

DP 515 Assemblies of God Polity. Preparation of candidates for licensure and ordination in the Assemblies of God; its development and organizational patterns. Elective. Spittler

DP 517 Foursquare Polity. Preparation of candidates for licensure and ordination in the International Church of the Foursquare Gospel, with an examination of the history, basic doctrine and polity of that movement. Elective. Hayford

DP 518 Lutheran Polity. Elective.

DP 520 Anglican Tradition. The classical doctrine, polity and ethos of the Episcopal Church, the Church of England and provinces and territorial churches in communion with the See of Canterbury. Elective.

DP 522 United Church Polity. An introduction to the historical foundations of the Congregational Christian Church, including the theological basis for its polity and practice. Elective.


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

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

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

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

DP 590 Directed Study in Denominational Polity.

FIELD EDUCATION

Field Education experiences are offered in local churches, parachurch and mission agencies. Each student is encouraged to examine his or her vocational learning needs and interests and then to select field education settings which will offer opportunities for growth. A great variety of field education experiences are available each year: working with youth, young adults, seniors; focusing on evangelism, worship, administration, working in hospitals, local churches, hospitals, and senior institutions and foreign missions. Students desiring to receive credit for field education must complete a preparatory workshop and enroll with the Office of Field Education, which coordinates approved positions in churches or other organizations. The completion of the part-time local church course, including its required seminar and theological reflection group, yields four units of core credit. A second course, either nine months part-time or ten weeks full-time, in a setting approved by the Office of Field Education, is required for the M. Div. degree. FE 502 and FE 503 may be taken for zero 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. These are not only essential for credit, but they also provide a balanced picture of the student’s service and become a part of the student’s seminar file. At the request of the student, these reports will be forwarded to designated authorities to meet the requirements of certain denominations.

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

FE 501 Nine-Month Church Internship. A planned, supervised and evaluated practical experience for nine months (three consecutive quarters) in a church setting with pastoral supervision, leading to the development of competency in all areas of ministry. Prerequisite: Any three M.Div. core courses. M.Div. core: M.IN 7.

FE 502 Full-time Church Internship. An approved, planned, supervised and evaluated practical experience under the supervision of a pastor/supervisor in a church, institutional or missional setting, leading to the development of competencies in specialized areas of ministry. Elective.

FE 503 Part-Time Internship. A planned, supervised and evaluated practical experience for nine months (three consecutive quarters) in a church, institutional or missional setting, leading to the development of competency in a specialized ministry. This course is intended for any part-time, three-quarter elective other than FE501. Elective.

NOTE: All the above field education courses are also offered in the Extended Education Program.

FE 514 Practicum: Contact and Club Work. Practicum
in the basic methods of evangelistic youth outreach emphasizing the development of personal relationships with young people and the relevant forms of group ministry in the "neutral setting" of the Young Life Club. 

Elective.

**FE 516 Practicum: Discipleship.** A supervised practical training with adolescents, emphasizing nurture of new Christians, basic methods of Bible study and spiritual formation. 

Elective.

**FE 518 Practicum: Volunteer Leadership.** Practicum with seminars in the recruitment, training and ongoing enabling of adult volunteers for outreach ministries to youth. 

Elective.

**FE 519 Practicum: Troubled Youth.** Supervised practical training with troubled teenagers at the Dale House in Colorado Springs, emphasizing live-in-experience, basic methods of counseling and treatment and initial work in case studies. 

Elective.

**FE 523 Church Leadership Development.** A directed study connected with a student's work in a congregation in development of leadership skills in lay ministry under supervision. Offered only in extension. 

Elective.

**FE 546 Hospital Internship Practicum.** Orientation and experience in the hospital setting under the supervision of the hospital chaplain. 

Elective.

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

Elective.

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

Elective.

**FE 577 Urban Mission Internship Practicum.** An opportunity for practical ministry involving counseling, Bible study and worship services in a local urban rescue mission under the direct supervision of the institution chaplain. 

Elective.

**FE 589 Advanced Practicum and Study.** This course is designed to meet the particular needs and interests of students who wish to continue their field education ex-
experiences beyond FE501 and FE502. It is designed to enable a student to gain experience in some area of ministry in which he or she is not presently engaged and for which no other field education course is appropriate.

The goal of this course is to provide an opportunity for intensive experience in a particular area of ministry combined with significant reflection on its theological foundations. Elective. Ellington

FE 590 Directed Study in Field Education.

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.

MASTER OF THEOLOGY AND DOCTOR OF PHILOSOPHY

The following courses and seminars are offered in support of the Master of Theology and Doctor of Philosophy programs in the School of Theology.

LG 806 Advanced Hebrew (2 units). Bush
LG 825 Biblical Aramaic (2 units). Bush
LG 826 Syriac (2 units). Gaebelein
LG 830 Beginning Arabic (2 units). Bush
LG 831 Advanced Arabic (2 units). Bush
LG 833 Beginning Ugaritic (2 units). Bush
LG 834 Advanced Ugaritic (2 units). Bush
LG 835 Beginning Akkadian (2 units). Gaebelein
LG 836 Advanced Akkadian (2 units). Gaebelein
LG 845 Comparative Semitics (2 units). Bush
LG 846 Northwest Semitic Texts (2 units). Bush
LG 890 Readings in Semitics (2/4 units)

OT 801 Seminar: Old Testament Introduction (4 units)
OT 802 Seminar: Old Testament Exegesis (4 units)
OT 803 Seminar: History of Israel (4 units). Bush
OT 804 Seminar: Ancient Near East (4 units). Bush
OT 805 Seminar: Old Testament Theology (4 units)
OT 806 Seminar: Religion of Israel (4 units)
OT 807 Seminar: Old Testament Form Criticism (4 units)
OT 808 Seminar: Old Testament Textual Criticism (4 units)
OT 890 Readings in Old Testament (4/8 units)
NT 801 New Testament Seminar (8 units). Martin
NT 802 New Testament Seminar (8 units). Hagner
NT 803 New Testament Seminar (8 units). Martin
NT 804 Hermeneutics Seminar (6 units). Fuller
NT 890 Readings in New Testament (8 units)
NT 891 Readings in Hermeneutics (6 units)
CH 801 Historical Theology Seminar (8 units)
CH 802 Historical Theology Seminar (8 units). Bromiley

CH 803 Historical Theology Seminar (8 units). Bradley/Müller
CH 890 Readings in Historical Theology (8 units)
TH 801 Theology Seminar (8 units). Brown
TH 802 Theology Seminar (8 units). Jewett
TH 803 Theology Seminar (8 units)
TH 804 Ethics Seminar (5 units). Smedes
TH 805 Philosophical Theology Seminar (8 units). Rogers
TH 890 Readings in Theology (8 units)
THE SCHOOL OF WORLD MISSION

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

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Research and Tuition Fellowships

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Master of Arts in Missiology
Master of Theology in Missiology
Master of Theology in Chinese Ministry and Mission in North America
Doctor of Missiology
Doctor of Philosophy in Intercultural Studies
Doctor of Philosophy in Missiology

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In-Service Program
Mission Executives Program
School of World Mission Summer Sessions
Charles E. Fuller Institute for Evangelism and Church Growth

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Church Growth (MC)
Mission History (MH)
Leadership Training (ML)
Ministry (MM)
Religions (MR)
Scripture Translation (MS)
Mission Theology (MT)
Higher Education
For Cross-Cultural Mission: It's Character and Purpose

Nothing is more important in providing higher education for missionaries than a correct assessment of whether the enterprise of missions is beginning or ending. The School of World Mission and Institute of Church Growth at Fuller Theological Seminary believes that we stand at the beginning of the missionary task. Everything that has gone before in 175 years of modern missions is introduction. Apart from certain small ethnic groups in Oceania, Asia, Africa and Latin America, there has been little comprehensive "discipling of the peoples" (Matthew 28:19). The great populations of Earth—Marxists, Hindus, Buddhists, Muslims, secularists, animists and nominal "Christians" in the West—have yet to accept Jesus Christ as Lord and Savior and become responsible members of his body and church. Today God calls Christians of every continent and culture to the task of making Jesus Christ known, loved and believed in throughout the world. As evidence of his call, God grants remarkable responsiveness in many populations. The main task lies ahead. But a new factor has been introduced. Because of the rapidly growing non-Western Christian missionary movement, Christian mission is now the most international, interracial and intercultural movement in history. The goal of the School of World Mission is to be a resource to this growing movement.

Furthermore, Christian mission today is being carried on in the midst of tremendous revolutionary changes affecting every aspect of human life. The guidelines and assumptions under which our ancestors labored have been swept away. Christian mission today has radically new ground on which to operate: advances in knowledge, changed political alignments, greatly increased control of nature, rise of churches in Asia, Africa and Latin America, lessening of ecclesiastical competition and hatred, rising religious relativism, the battle for brotherhood and a vastly accelerated secularization of life. Education for mission must prepare believers to propagate the Christian faith in this new world being born.

In the midst of such changes, Jesus Christ is the same yesterday, today and forever. The mission is his, not ours. He remains in charge. Since no person comes to the Father but by him, propagating his gospel to the ends of the earth by multiplication of believers and churches is the supreme and controlling purpose of the Christian mission to the world.

In the course of mission, the church will and should do many good things. The fruits of the Christian life will inevitably bless and heal humanity. Forms of society more pleasing to God will certainly be produced. Deliberate effort toward these good ends is also a part of Christian mission, but must never be substituted for propagating the faith. Proclaiming Christ as God and Savior and persuading men and women to become his disciples and responsible members of his church must remain a chief and irreplaceable purpose of Christian mission. Education for mission operates, therefore, in a changing periphery with an unchanging center.

The aim of the School of World Mission is to help prepare and provide leadership for the task of world mission that challenges the church today. It seeks to do this in several ways:

1. By providing advanced graduate level education for mid-career 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 many areas such as theology, history, anthropopolgy, 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, training the ministry and the indigenous church. These are all, therefore, to be studied as proper parts of education for mission.

They should know the whole sweep of missions. The School of World Mission aims to make them competent in the field to which they have given their lives. Graduates of the School of World Mission will be qualified to serve effectively in many tasks to which missionaries and national church leaders are assigned. They will include evangelists and church planters, pastors, district superintendents, field directors, executive secretaries and faculty members in theological training schools at home and abroad.

The faculty of the School of World Mission seeks to accomplish its educational objectives by developing degree programs that combine academic integrity and professional training in the areas of Christian missions and cross-cultural ministries, and by developing models of extension education which will integrate research and field ministries. The study of mission embraces a vast body of knowledge and the educated missionary should see it en toto. In presenting this corpus of learning through lectures, courses of study and readings, two dangers are avoided: a frozen intellectual regimen removed from the fast-moving contemporary scene and a smorgasbord of "hot" transient emphases. Advanced education must be validated by advanced degrees in mission, yet the degree program must remain flexible enough to equip God's men and women to meet the rapidly changing conditions of the modern world.

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

The School of World Mission emphasizes research because mission faces a curious fact: knowl-
knowledge of how churches grow is extremely limited. Though the discipling of nations is a chief and continuing goal of Christian mission, not much is known about how individuals and their societies are, in fact, disciplined. In most lands, some churches have broken through to great growth, but these instances are shut away in linguistic, geographic and denominational compartments. This vacuum in knowledge and training facilities handicaps the entire missionary enterprise.

To meet this need, therefore, the School of World Mission and Institute of Church Growth emphasizes research in church growth as an integral part of the education process. The approach to higher education for missionaries places much emphasis on discovering and teaching new insights concerning the spread of churches.

By giving continuing leadership to missions and the Church Growth Movement by calling attention to the unfinished task of bringing men and women to a knowledge of Jesus Christ as Lord and Savior.

A center concerned with training leaders must itself be willing, where it can, to provide leadership by challenging the church to undertake the mission to which God has called it, and by providing mission agencies with a theology and strategy of mission. The faculty of the School of World Mission 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.

ADMISSION

General standards for admission to any of the three schools of Fuller Theological Seminary may be found on page 26 of this catalog.

The School of World Mission admits students to degree programs and to special courses designed for missionary candidates, missionaries and national church and mission leaders.

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

Those coming for only one quarter are advised to come in the fall. The summer, fall and winter quarters offer core courses which are foundational to all degree programs. If one does not qualify for a degree program or does not have time to complete one, a Certificate of Achievement may be awarded.

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

- Limited Graduate Student: one who is qualified for regular admission but wants to take no more than five courses (20 units).
- Unclassified Student: one who is academically qualified for admission, wants to take an unlimited number of courses, but does not want to pursue a degree program.
- Special Student: one who does not meet the academic requirements for regular admission, unclassified or limited graduate student status.
- Visiting Student: one who is currently enrolled as a student in good standing in the post-bachelor’s level at another school, but wants to have transcript evidence of course work done at Fuller for transfer to another institution.

FACILITIES AND COSTS

The offices of the School of World Mission are located at Fuller Theological Seminary, 135 North Oakland Avenue, in downtown Pasadena, California. In common with the Seminary’s other two schools, it uses the classrooms, bookstore, refectory and the McAlister Library with its more than 167,000 volumes on theology, psychology, missiology and related disciplines.

Approximately 400 apartments owned or managed by the Seminary provide single, married and family housing. In some nearby communities such as Glendale and Altadena, apartments available to missionaries on furlough provide suitable living quarters at reasonable cost. Furnished apartments or houses in the Pasadena area are available at commercial rates.

The Seminary refectory provides meals at reasonable cost. For those not covered by health insurance by their own churches or mission boards, accident, sickness and hospital insurance is available through the Seminary.

Further information regarding costs is given on page 27 of this catalog. Any student needing financial assistance may apply to the dean of the School of World Mission, stating his or her situation.

Research and Tuition Fellowships

Several research and tuition fellowships are available to students in the School of World Mission. It is expected that the board or church under which one serves will contribute to tuition and living expenses. Occasionally research fellowships are granted to doctoral candidates who find they must enlarge their data base by additional field research after completing their first year of study at the Seminary.

Applications for all fellowships should be made to the Office of the Dean by March 1, preceding matriculation.

DEGREE PROGRAMS

The School of World Mission offers degrees to pre-field missionaries in cross-cultural studies, and missiology degrees to missionaries and church and mission leaders who have had at least three years of field experience in a cross-cultural Christian ministry. This experience is generally validated by the acquisition and use of a second language in the communication of the Christian faith. National church leaders qualify through demonstrating their facility in English and evidencing an evangelistic thrust in their ministry. On occasion and subject to faculty review, transfer credit is given for graduate work done in other institutions. To be acceptable, such work must conform to the standards of the Association of Theological Schools and be related to the study of missiology.

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 biblical, historical and theological studies...
as well as through the social and behavioral sciences which are basic to the task of mission. Combining the resources of the School of World Mission and the School of Theology, this degree program provides special preparation for future missionaries, 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.

Admission to this degree program requires the B.A. degree from an accredited institution. The curriculum for the Master of Arts in cross-cultural studies consists of 24 courses (96 units), divided evenly between the School of World Mission and the School of Theology, as follows:

<table>
<thead>
<tr>
<th>School of World Mission (12 courses):</th>
<th>School of Theology (12 courses):</th>
</tr>
</thead>
<tbody>
<tr>
<td>Theology of Mission (2)</td>
<td>Old Testament (2)</td>
</tr>
<tr>
<td>Anthropology (2)</td>
<td>New Testament (2)</td>
</tr>
<tr>
<td>Evangelism and Church Growth (2)</td>
<td>Church History (2)</td>
</tr>
<tr>
<td>Language and Communication (2)</td>
<td>Theology and Ethics (2)</td>
</tr>
<tr>
<td>Religions (1)</td>
<td>Ministry (1)</td>
</tr>
<tr>
<td>History of the Expansion of Christianity (1) or Leadership (1)</td>
<td>Electives (3)</td>
</tr>
<tr>
<td>Electives (2)</td>
<td></td>
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</tbody>
</table>

The student may elect to acquire a specialization within the Master of Arts in cross-cultural studies. This option requires nine theology courses, nine missiology courses and six courses in the area of specialization. Currently specializations in church planting, Asian studies, Bible translation, Islamic studies, anthropology, community development, Christian formation and discipleship, and family studies have been designed. Other specializations may be arranged according to individual needs and interests. Provision is made for field research and internships with credit.

Master of Arts in Missiology

The Master of Arts in missiology is designed to
meet the need for mid-career training in missiology on the part of Western missionaries and Third World church and mission leaders. Students seeking admission to the M.A. in missiology program must have an accredited B.A. or its equivalent, have completed three years of cross-cultural ministry and have mastered a field language.

The M.A. in missiology requires 24 courses (96 quarter units) beyond the B.A., including:

1. A minimum of 12 courses (48 units) in missiology, which must include five core courses in preparation for the general examinations; the remaining seven courses (28 units) are electives in missiology designed to meet the student’s specific goals.

2. A minimum of five courses (20 units) of biblical studies, theology and church history.

3. A maximum of seven courses (28 units) of general electives, which may include graduate courses in fields related to either missiology or theology.

This program normally involves two years of study. A minimum of one year in residence is normally required. In addition, the candidate must pass the general examinations. Normally the M.A. in missiology is a non-thesis degree. However, a student may petition to do a thesis or project as a part of this program.

Master of Theology in Missiology

The Th.M. in missiology is designed to help field missionaries and international church leaders acquire fundamental competence in the field of missiology. Students seeking admission to the Th.M. in missiology program must have the M.Div., B.D. or equivalent degree from an accredited institution, have completed three years of cross-cultural ministry and have mastered a field language.

The Th.M. in missiology requires 10 courses (40 units) of graduate studies in missiology, and a thesis (8 units), all of which must be completed in residence. The coursework includes five core courses in preparation for the general exams; the balance is made up of electives that should be selected to meet the specific goals of the student.

Master of Theology in Chinese Ministry and Mission

The School of World Mission offers a four-year program specifically designed for those who aspire to minister to the North American Chinese church. This program consists of 48 courses (192 quarter units), including the M.Div. degree or M.Div. equivalence and a thesis. Combining the resources of the School of Theology and the School of World Mission, the curriculum emphasizes solid biblical and theological foundations, bi-cultural perspective, contextualized ministry, holistic discipleship training, and supervised internship.

Doctor of Missiology

The Doctor of Missiology is the highest level of professional certification in the field of missiology. It is open to qualified and experienced leaders in Christian missions and international church affairs.

Applicants must be enrolled in or have completed the Th.M. or M.A. program of the School of World Mission (with a 3.3 grade point average), passed the general examinations with honors, completed three years of cross-cultural ministry and mastered a field language, and demonstrated research and writing competence. Applicants are expected to have a graduate level understanding of English. The faculty reserves the right to require language proficiency examinations of any applicant.

The professional doctorate in missiology requires a minimum of 10 courses (40 units) in missiology beyond the M.A. or Th.M. in missiology and a dissertation (8 units) that makes a significant contribution to missiological practice. Candidates must complete advanced studies in three major and two minor fields of study with a minimum grade point average of 3.3, and pass comprehensive examinations. Students transferring credit from other institutions must complete a minimum of 64 units and the dissertation at the School of World Mission. Students admitted with an M.A. must complete the M.Div. equivalency (defined as a minimum of 64 units of graduate level theological coursework which fulfills the core requirements in biblical studies, church history and theology). Candidates for whom English is a second language are encouraged to write their dissertations in their own language. In such cases summaries in English are required.

Doctor of Philosophy in Intercultural Studies

The Ph.D. in intercultural studies represents the highest level of academic certification in the field of missiology. It is an academic degree designed to contribute to the development of missiological scholarship and to prepare experienced Christian leaders for teaching missiology on the university and graduate levels.

Applicants must have completed or be enrolled in the Th.M. or M.A. program of the School of World Mission (with a 3.5 grade point average).
passed the general examinations with honors, completed three years of cross-cultural ministry and mastered a field language, and demonstrated research and writing competence. Applicants are expected to have a graduate level understanding of English. The faculty reserves the right to require language proficiency examinations of any applicant.

The academic doctorate in intercultural studies requires 56 units in missiology above the M.A. or Th.M. in missiology, 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 of specialization with a 3.5 grade point average, and pass comprehensive examinations. Students transferring credit from other institutions must complete 76 units and the dissertation at the School of World Mission. Students admitted with the M.A. must complete M.Div. equivalency requirements (defined as a minimum of 64 units of graduate theological coursework which fulfills the core requirements in biblical studies, church history and theology). Candidates must demonstrate oral fluency in a field language, competence in one or more research language and/or other research skills (such as statistics), and teaching ability.

Doctor of Philosophy in Missiology

The Ph.D. in missiology represents the highest level of academic certification in the field of missiology, and is offered jointly by the School of World Mission and the School of Theology.

Applicants must be enrolled in or have completed the Th.M. degree of the School of World Mission (with a 3.5 GPA), passed the general examinations with honors, completed three years of cross-cultural ministry and mastered a field language, and demonstrated research and writing competence. Applicants must have a graduate level understanding of English. The faculty reserves the right to require language proficiency examinations of any applicant.

The academic doctorate in missiology requires 40 units in missiology and 32 units in theology beyond the Th.M. in missiology, with a 3.5 grade point average, and a dissertation (8 units) that makes a significant contribution to the field of missiology. Candidates must complete a major in the School of World Mission (consisting of five 8-unit tutorials), two minors in the School of Theology (two 8-unit seminars each), and comprehensive examinations. They must demonstrate proficiency in Greek, Hebrew, a field language and a research language, and in teaching.
SPECIAL AND COOPERATIVE PROGRAMS

In the School of World Mission, a number of special institutes, programs and cooperative relationships have been developed which seek to make the resources of missiological education more available to field missionaries and national church or mission leaders, and to gather educational resources to focus on specific needs of churches, missions and those preparing to serve them.

Cross-Cultural Studies Program

The Cross-Cultural Studies Program is designed to prepare men and women for ministry in cross-cultural situations. This program combines the resources of the School of World Mission and the School of Theology to provide a foundation for involvement in mission through biblical, historical and theological studies as well as through the social and behavioral sciences. It provides special preparation for future missionaries, people in a variety of professions who hope to share their faith cross-culturally, and those who anticipate ministries in the United States among ethnic groups different from their own. A student may earn the Master of Arts in Cross-Cultural Studies from the School of World Mission, or the Master of Divinity degree, with a concentration in cross-cultural studies, from the School of Theology.

Concentration in Bible Translation

A special concentration in Bible translation is offered within the Ph.D. program in intercultural studies. 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.

Chinese Studies and Evangelization Program

The School of World Mission offers a core curriculum in Chinese studies as an option in all its degree programs. This is designed for those who will minister in North American Chinese churches as well as those called to serve among the Chinese of the Diaspora in Asia and elsewhere. Both resident and adjunct faculty will teach courses on the interaction of the Christian faith and Chinese history and culture. Open to both Chinese and non-Chinese, the program will train pastors and missiologists and thus seek to further the evangelization of this vigorous people who constitute one-fourth of humanity.

In-Service Program

The School of World Mission In-Service Program (ISP) enables missionaries, national church leaders, professors of mission, and staff persons in mission organizations responsible for supervising and training peoples for cross-cultural ministries to begin graduate studies in missiology before coming to the Pasadena campus and/or to continue their studies after they leave campus. Those wishing to start a program in missiology may take the five core courses (a total of 20 units) in extension study through this program. These core courses, as listed under Core Curriculum and General Examinations, are required in each degree program. Admission requirements for the In-Service Program are the same as for the regular degree-programs. Students lacking the academic qualifications but who have at least 3 years of significant cross-cultural experience may take courses as special students.

Program for Mission Executives

This special program enables mission executives who have never lived in a second culture long enough to meet the regular School of World Mission requirements for cross-cultural experience to study missiology at Fuller. People who have been professionally involved in mission administration for a minimum of seven years are now eligible for acceptance into the missiology degree programs without this cross-cultural experience, as long as...
all other admission requirements are met. Busy executives are encouraged to take advantage of the two-week courses taught throughout the summer as well as during the other three quarters.

**School of World Mission Summer Sessions**

Missiological study is designed not only for missionaries, but for international church leaders, mission executives and pastors, and those preparing for various cross-cultural ministries as well. Many of these people have only limited time available for study.

In order to facilitate missiological study for those with limited time and other special needs, the School of World Mission Summer Sessions were established, offering two-week intensive courses in specialized areas of study throughout the summer.

Summer sessions are taught by top-level professional educators who have practical mission experience. Each course seeks to provide greater understanding of and better preparation for the task of cross-cultural evangelism and ministry.

Special sessions include a module of language and culture learning and a module of Islamic studies.

**Charles E. Fuller Institute for Evangelism and Church Growth**

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

Conferences, seminars and workshops are held each year in Pasadena and other locations across the country. Since 1983, over 3,000 denominational executives, pastors, and lay leaders have attended seminars on “How to Plant a Church.” Other popular seminars include “How to Break the 200 Barrier,” “How to Lead and Manage the Local Church,” “How to Build and Manage the Staff of Your Church,” and “Church Growth and the Third Wave.” Speakers are drawn from Fuller Seminary faculty, CEFI personnel, and practicing pastors.
Students in the Seminary may make special arrangements to include many of the Institute events in independent study courses for academic credit. Continuing Education Units may be earned by anyone (in place of academic credit). See the Continuing and Extended Education section of this catalog for information on Continuing Education Units.

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

CURRICULUM

In a wider sense, the SWM curriculum consists of a combination of course work, reading and directed research tailored to fit an individual's problems and opportunities. In a narrower sense, it consists of courses of study which develop a part of one of the following branches of learning which together make up the discipline of missiology:

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

Great emphasis is placed on reading in all programs. Students at the graduate level are expected to glean the essence of many contributions to mission through books and other library and archival materials. The function of the professor is to guide, stimulate and provide supplementary summaries of knowledge particularly germane to the situation in one's field of service. SWM students come from such varied segments of the world's vast population that only through wide reading in their field can they become truly educated.

Core Curriculum and General Examinations

The degree programs of the School of World Mission are based on training in the central theories and methods of six major fields of missiology: theology of mission, historical development of Christian mission, church growth, anthropology, phenomenology and institutions of folk religions, and leadership. Students will normally meet these requirements by completing the following three core courses:

- MB 520 Anthropology
- MC 520 Foundations of Church Growth
- MT 520 Biblical Theology of Mission

and by selecting two of the following three core courses:

- MH 520 The Historical Development of the Christian Movement
- ML 520 Foundations of Leadership
- MR 520 Phenomenology and Institutions of Folk Religions

The general examinations are designed to measure the student's mastery in each of the above fields of missiology.

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

The 500-level courses are for students in the M.A. programs, and are open to students in any program, with the exception of the 520's (core courses) which may be limited by the professor to those in the M.A. in Missiology program. Courses listed at the 500 level may be taken at the 600 or 700 level with the approval of the professor. Students in the Th.M. in Missiology program register for courses at the 600 level. The 700-level courses are for students in the Doctor of Missiology program. The 800-level courses are for Ph.D. students only.

School of World Mission Faculty

Donald A. McGavran, Professor Emeritus of Church Growth and South Asian Studies
Arthur F. Glasser, Senior Professor of Theology and East Asian Studies
Lawrence DenBesten, Professor of Medicine and Missiology
Paul G. Hiebert, Professor of Anthropology and South Asian Studies
Charles H. Kraft, Professor of Anthropology and Intercultural Communication
C. Peter Wagner, Donald A. McGavran Professor of Church Growth
Paul E. Pierson, Associate Professor of History and Latin American Studies
Dean S. Gilliland, Associate Professor of Contextualized Theology and African Studies
Tan Che Bin, Associate Professor of Chinese Studies
J. Robert Clinton, Assistant Professor of Extension and Leadership Training
Edgar J. Elliott, Assistant Professor of Leadership Selection and Training
Eddie Gibbs, Assistant Professor of Church Growth
R. Daniel Shaw, Assistant Professor of Bible Translation and Oceanic Studies
J. Dudley Woodberry, Assistant Professor of Islamic Studies
Betty Sue Brewster, Part-time Assistant Professor of Language and Culture Learning

Behavioral Sciences (MB)

MB 500 Cultural Anthropology in Christian Perspective. Christian approach to the basic concepts of anthropology, with illustrations and applications developed from American culture, non-Western cultures and the cultures of the Bible. Shaw

MB 520 Anthropology. Introduction to cultural anthropology with special attention to the application of an anthropological perspective to Christian mission. Core Course. Kraft, Shaw

MB 525 World View and World View Change. Study of the nature and functions of world view and the dynamics of world view change. Special attention to Christian transformational change in world view. Kraft, Hiebert

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. Brewster

MB 531 Analysis for the Language Learner. A study of principles and procedures for analyzing the sound system (phonemics) and the structures (morphology and syntax) of languages, and their practical application in developing a strategy for language learning and ministry. Brewster
MB 535 In-Country Language/Culture Learning. Independent learning in a language of the student's choice, using the learning cycle approach of MB530. Brewster

MB 539 Topics in Linguistics. Brewster

MB 540 Intercultural Communications. Principles and processes of communicating from one culture to another. Focus on the relevance of incarnation as the model for intercultural communication of the gospel. Kraft

MB 541 Communication of Innovation. Study of principles underlying the effective introduction of innovation in a culture/subculture. Focus on the use of these principles to advocate acceptance of and growth in Christianity. Kraft, Gibbs

MB 542 Communicating to Non-Literates. Study and application of principles of intercultural communication to reach effectively the non-literate 70 percent of the world with Christian messages. Prerequisite MB540. Kraft, Shaw

MB 543 Role of Ethnic Art in Mission. Survey of the past, present and prospective uses of graphic and plastic arts, music, storytelling, etc., in communicating the Gospel and in leading Christians to maturity. Focus on usability of non-Western art forms. Kraft


MB 545 Communicating the Gospel. God has demonstrated in the Scriptures that He knows how to communicate. This course works at the interface between that communicational demonstration of God and the understandings of contemporary communication theory to point to ways in which we can apply the insights derived from both to follow God's communicational example. Kraft, Segard

MB 546 Communications Strategy. The evangelistic process is one of communication. This course will provide an understanding of an integrated and comprehensive communications strategy for Christian mission. Emphasis will be on planning models and application of models in the student's own place of ministry. Segard

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

MB 548 Communications Research. Study of communication research tools. Emphasis on the methodology of survey research design, construction of questionnaires, data interpretation and the application of research data in strategy decisions. Segard

MB 549 Topics in Communication. Various courses and seminars such as communication via folklore, cassette, literature, mass media, etc. Kraft

MB 560 Research Methods. Designed to equip those working cross-culturally to discern and describe the structures of society and church. Techniques of inter-viewing, observing and documenting. Hiebert

MB 561 Introduction to Research Design. An introduction to research design with particular emphasis on producing a thesis/dissertation proposal. Attention will be given to each of the major components of a thesis (problem, review of the literature, methodology, findings and conclusions). Elliston

MB 567 Urban Anthropology and Church Planting. Cross-cultural studies of urban and industrial areas. Consideration of religious, economic and sociological factors including possibilities for church planting. Hiebert

MB 572 Practicum in Urban Anthropology. Hiebert/Tink

MB 576 Incarnation and Mission Among the World's Urban Poor. The principles of self-denial, sacrifice and service in order to bring the Kingdom of God and justice to the poor, and to gain intimacy with the Lord, will be studied. Participants will engage in practical experience projects and activities among the poor in Tijuana, Mexico.

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

MB 582 Discovering Methods in World View. This course teaches various semantic-based analyses designed to help students develop an understanding of world view. This understanding is then applied to developing a contextualized Christianity. Shaw

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

MB 591 Independent Study (M.A.). Reading, reporting and discussion, under faculty supervision, on topics of special interest or student weakness.

MB 595 Topics in Anthropology. Courses in topics such as educational anthropology, the application of a particular anthropological theory to missiological understanding, culture change, etc. Kraft, Hiebert, Shaw

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

MB 691 Independent Study (Th.M.). Reading, reporting and discussion, under faculty supervision, on topics of special interest or student weakness.

MB 700 Advanced Seminar in Mission Anthropology. Specific topics of relevance to D.Miss. candidates preparing theses in an anthropological area.

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

MB 790 Dissertation (D.Miss.). Guidance provided to Doctor of Missiology students engaged in writing dissertations.
MB 791 Independent Study. Reading, reporting and discussion at the Doctor of Missiology level, under faculty supervision, on topics of special interest or student weakness.

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

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

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

Church Growth (MC)

MC 500 Introduction to Church Growth and World Evangelization. Basic principles and procedures of church growth as developed in Donald McGavran's Understanding Church Growth and applied to present-day missions. Designed for those without cross-cultural ministry experience. Gibbs

MC 501 Techniques of Planting New Churches. A basic orientation to the biblical, theological, sociological and practical dimensions of starting new churches, primarily focused on the United States. Considerable field research is required. Wagner

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

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

MC 505 The World Christian and Missions Today. For students preparing for pastoral ministry, missionary candidates and international students who wish to see the program of missions in both the local and international contexts. Gibbs

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. Designed for the person with cross-cultural experience. Core course. Wagner

MC 521 Strategies of Church Growth. Methods of thinking through evangelistic strategy planning for in-
creased effectiveness on the field. Emphasis on spiritual gifts, culture, congregational and mission structures, goal setting and basic biblical principles. Prerequisite: MC520. Wagner

MC 522 Advanced Church Growth. Contemporary issues in church growth and their implications for theology, ethics, missiology, church planting and field practice. Emphasis on communicating church growth principles to peers. Prerequisite; MC520 Wagner

MC 530 Theology of Church Growth. A treatment of the biblical and theological presuppositions of the Church Growth Movement, including the issues raised by critics. Theological implications affecting world evangelization are discussed. Gibbs

MC 532 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. Gibbs

MC 533 Applied Church Growth. A wide-ranging course which explores the practical application of church growth principles and strategic insights. It shows how to treat church ailments, strengthen vital signs, plan for growth, develop growth-enabling structures, manage time, resolve conflict, start from small beginnings, and effectively incorporate first-timers and new believers. Gibbs

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

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

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

MC 595 Topics in Church Growth. At the discretion of the professor, current issues in the field of church growth not included in other courses are presented, discussed, and researched. Not offered every year. Prerequisite: MC500 or MC520. Wagner/Gibbs

MC 596 Current Issues in Church Growth. A fresh look at topics relating to church growth theory and practice. Special emphasis is given to implementation of effective evangelism in the local church setting. Gibbs

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

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

MC 700 Advanced Seminar in Church Growth. Doctoral level discussions of topics pertinent to the interests of students with cross-cultural field experience. Prereq-

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. Core course. Pierson

MH 521 History of Evangelical Awakenings. A study of the emergence and evolution of Marxist totalitarianism with particular reference to the various types of challenges it currently poses to the mission of the church worldwide. Glasser

MH 522 The Church in Hostile Environments. A 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. Orr

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

MH 540 The Church and its Mission in Latin America. The history of the church—Roman Catholic, Protestant and Pentecostal—in Latin America, from the colonial period to the present, and its interaction with society. Prospects and issues for the future. Pierson

MH 550 Church and Mission in West Africa. A study of the historical, cultural and missional factors which determine the character of churches in (Anglophone) West Africa, with special reference to church growth. Gilliland

MH 560 History of Western Missions in China. A study of those elements of abiding validity to the worldwide church arising from a critical study of the long
Robert Clinton

A record of western Christian efforts to plant the church in China. Glasser

MH 561 The Gospel in Chinese. Critical examination of efforts to present the gospel message in terms of the Chinese environment since the Nestorian period and application of insights to the contemporary challenge of evangelizing the Chinese. Coveil, Yu

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

MH 563 History of the Chinese Church. The development of the Christian church in China since the Tang dynasty, with particular attention to the Protestant church, 1840 to 1949. Tan

MH 564 The Church in China since 1949. A study of the Chinese church under the Communist regime up to the present time: historical development, issues and growth of the church. Chao

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

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

MH 581 Chinese Church Growth in the Diaspora. The development of the Chinese Church in the Diaspora, with particular attention given to Taiwan, Hong Kong, Thailand, Singapore and Malaysia. Law

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

MH 591 Independent Study (M.A.). Reading, reporting and discussion on historical topics at the M.A. level, under faculty supervision.

MH 593 Topics in Mission History. Courses in topics such as history of missions to native Americans or history of the Roman Catholic missions.

MH 690 Project/Thesis (Th.M.). Guidance provided to those involved in writing theses. Special attention paid to problems assigned by church or mission.

MH 691 Independent Study (Th.M.). Reading, reporting and discussion on historical topics at the Th.M. level, under faculty supervision.
Leadership Training (ML)

ML 500 Introduction to Leadership. Fundamentals of leadership theory, dealing with the history of leadership, theology of leadership, leadership styles, leadership emergence patterns, and an overview of leadership patterns. Core course for M.A. and M.Div. in cross-cultural studies. Clinton, Elliston

ML 501 Basic Leadership Emergence Patterns. A study of leadership selection processes, including development phases, process items, sphere of influence, spiritual authority, and leadership principles. Focuses on a biblical case study and missionary case study to illustrate theory. Clinton

ML 502 Introduction to Leadership Training. Overview of training models with particular emphasis on nonformal and informal models and training which applies to types 1,2, and 3. Clinton, Elliston

ML 503 Developing Spiritual Gifts. An in-depth study of the doctrine of spiritual gifts, with emphasis on personal identification of gift mix and the development of same. Also focuses on developing structures and functions which release gifts at levels 1 and 2. Points out responsibility for identifying, developing and releasing gifted people. Uses Holland's profile to suggest creation of structures through which gifts can operate. Clinton, Elliston

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 bibli- cal perspectives on leadership, including such topics as styles, spiritual gifts, modeling, emergence patterns, and church structures. Core course. Clinton

ML 521 Developing Leadership Gifts. An in-depth study of the doctrine of spiritual gifts, with an emphasis on leadership gifts (both directive and supportive). Points out responsibility for identifying, developing and releasing gifted people. Uses Holland's profile to suggest creation of structures through which gifts can operate. Suggests convergence as a major goal for level 4 and 5 leaders. Clinton/Elliston

ML 522 Adult Education in Cross-Cultural Perspective. An introduction to educational psychology with an emphasis on cross-cultural application of several major theories.

ML 523 Leadership Theory. A generic course dealing with selected aspects of leadership theory. When the course is taught, it will focus on a particular announced leadership topic.

ML 530 Leadership Emergence Patterns. 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, sphere of influence, spiritual authority, and leadership principles, all in the context of study of actual biblical, historical and present-day leaders. Clinton

ML 531 Advanced Leadership Selection Process Studies. Allows for in-depth research and writing on a given leader or a comparative study of several leaders. Prerequisite: ML 530.

ML 532 Research in Leadership Selection Theory. Allows for in-depth research on any specific topic of leadership selection process theory.

ML 533 Case Studies in Leadership Selection. May be offered in a given quarter with an announced emphasis, such as Chinese pastors and evangelists or Melanesian leaders.

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

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

ML 542 Designing Field Models. A seminar in which each participant designs a unique strategy training model for use in a specific field situation. The design is critiqued by the class. Participants are introduced to basic training consultant practice during the course. Clinton, Elliston

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

MH 700 Advanced Seminar in Mission History. Specific topics of relevance to Doctor of Missiology candidates preparing dissertations in historical areas.

MH 701 Advanced Seminar: Issues in the Chinese Church. Presentation of papers by the students on issues related to the Chinese church, followed by group discussions. Prerequisite: MH560 or MH563. Tan

MH 702 Advanced Seminar: Contemporary Issues in North American Chinese Churches. Discussion of topics pertinent to the interests of the students. Prerequisite: MH560. Tan

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

MH 791 Independent Study. Reading, reporting and discussion on historical topics at the Doctor of Missiology level, under supervision.

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

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

MH 860 Dissertation (Ph.D.). Guidance provided to Ph.D. students engaged in writing dissertations.
ML 544 Materials Design. A generic course dealing with one of five major methodologies of preparing instructional materials: programmed instruction, information mapping, workbook design, textbooks for third-world situations, and materials for non-literates. When the course is taught in a given quarter, it will focus on one of these five approaches. Clinton, Elliston, Harrison

ML 550 Leadership and Development. A course which treats leadership issues which emerge in balancing evangelism and social ministries. Topics to be considered include biblical concepts, history of western development, Ward's development sequence and process, Yamamori's symbiotic model, the Lausanne Committee's development model, needs, planning, and evaluation. 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 561 Institutional Theory. A generic course for dealing with social organizational theory, political anthropology, and current management theory. When the course is taught in a given quarter it will focus on an announced topic in this area.

ML 570 Fundamentals of Leadership Research. A course which aims to treat three major areas of research: descriptive, leading to hypotheses about leadership; experimental, which tests these hypotheses; and evaluative, in which values are related to research methodologies to facilitate appropriate decision making. Also treats fundamentals of research logic and how they relate to curriculum design and leadership issues. Elliston, Clinton

ML 571 Specialized Leadership Research. A generic course which will specialize in such areas as research design, statistics, and the use of computers in research. When the course is taught in a given quarter it will focus on an announced specialized research topic.

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

ML 591 Independent Study (M.A.). Reading, reporting and discussion on leadership selection and training at the M.A. level, under faculty supervision.

ML 595 Topics in Leadership Selection and Training.

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, report-
ing and discussion on leadership selection and training at the Th.M. level, under faculty supervision.

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

ML 791 Independent Study. Reading, reporting and discussion on leadership selection and training at the Doctor of Missiology level, under supervision.

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

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

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

Religions (MR)

MR 520 Phenomenology and Institutions of Folk Religions. A study of the animistic world view and phenomenology of experience, its bearing on the advocacy of the acceptance or rejection of the Gospel. Christian evangelism in confrontation with animism. Core course. Hiebert, Kraft, Shaw

MR 530 Judaism and Christianity. A study of Judaism as a religious faith in relation to Christianity and to the total Jewish experience including the development of Jewish culture from the destruction of the second temple to the present. Glasser, Glaser

MR 541 Indian Religions and Contemporary Cults. A systematic presentation of both philosophic and popular Hinduism and Buddhism. The relationship of their doctrinal bases and social structures to contemporary cults, and the interrelationship with Christianity. Athyal

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

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. Woodberry

MR 551 Muslim Evangelism. Principles and procedures of Muslim evangelism with emphasis on cross-cultural communication and contextualization of the gospel. Woodberry

MR 552 History of the Muslim-Christian Encounter. The major developments in polemics between Muslims and Christians from the eighth century to the present; interaction in writings between Muslim and Christian scholars and attitudes which underlie the Christian mission to Muslims. Gilliland

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

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

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

**MR 557 Women in Islam.** The identity and role of women in historic and contemporary Islam as revealed by the Qur'an and Hadith and through society, covering various cultural contexts. _M. Kraft_

**MR 560 African Independent Churches.** A study of the various factors which account for indigenous and schismatic African churches and an evaluation of the major groups and of attitudes taken by the established church. _Gilliland_

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

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

**MR 595 Topics in Religion**

**MR 690 Thesis (Th.M.).** Guidance provided to those involved in writing theses. Special attention paid to problems assigned by church or mission.

**MR 691 Independent Study (Th.M.).** Reading, reporting and discussion on topics in religion at the Th.M. level, under faculty supervision.

**MR 700 Advanced Seminar on Religion.** Specific topics of relevance to Doctor of Missiology candidates preparing dissertations in the area of religion.

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

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

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

**MR 801 Methods in Religions.** Guidance in the methods of research and writing in the field of religion.
Scripture Translation (MS)

MS 520 Foundations of Translation. Basic theory and practice of translation within a communications framework focusing on pretranslation needs: linguistic, cultural, semantic and exegetical. Shaw

MS 521 Translation Methods and Principles. Translation theory is applied to implicit and explicit information, lexical equivalence, multiple grammatical functions and discourse structure. Prerequisite: MS520 or equivalent. Shaw

MS 540 Theory of Translation. Study and application of modern translation theory to Scripture translation. Emphasis is on communication, linguistic, semantic and cultural contributions to translation theory. Shaw

MS 545 Exegetical Factors in Translation. Students will learn and apply linguistic and semantic analysis to better understand the meaning of a text which can then be translated for any receptor language/culture. Shaw

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: MB500/550, MS520 or equivalent. Shaw

MS 560 Translation Evangelism and the Church. Ways in which Bible translation can affect church growth including evangelism, contextualization and the avoidance of nominalism. Shaw

MS 570 Translation Consulting Principles and Practices. Mono-cultural and cross-cultural consulting contrasted and the role of the consultant highlighted with respect to the various consulting/teaching styles. Prerequisite: MS520. Shaw

MS 580 Historical Factors in Translation. Explores the history of translation leading to modern translation theory. The emphasis is on communication and principles which apply to dynamic equivalence translation. Shaw

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

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

MS 595 Topics in Scripture Translation. Various courses and seminars with attention given to translation problems in specific languages or cultures or specific linguistic, cultural or theoretical problems. Prerequisite: MS520 and MS521.

MS 600 Seminar in Consulting and Scripture Translation. The seminar coincides with the Foundations in Translation class, allowing participants to develop consultant skills while assisting beginning students in a consultant role.

Mission Theology (MT)


MT 520 Biblical Theology 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. Core course. Glasser, Gilliland

MT 521 Pauline Theology and the Mission Church. The principles of Paul in planting and nurturing cross-cultural churches, evaluating contemporary mission practice in the light of Paul. Gilliland

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

MT 532 Ecumenics and Mission. A comprehensive re-
Chinese student

view of the theological debate within the World Council of Churches and among non-WCC evangelicals on the missionary task of the church since World War II. Roman Catholic and Orthodox mission perspectives will also be included. Glasser/Pierson

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

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

MT 550 Christian Ethnotheology. Anthropological approach to Christian theologizing. Development of a cross-cultural perspective on theological topics such as revelation, communication, sin, the church, translation and transformation. Prerequisite: MB530 or MB532. Kraft

MT 551 Conversion. Cross-cultural approach to conversion. Focus on distinguishing cultural from supracultural elements so that conversion may be truly Christian, yet culturally appropriate. Kraft

MT 552 Indigeneity. Explores the expression of church structures in culture. A model of indigeneity is developed and churches are evaluated in terms of their approximation to the ideal. Kraft

MT 581 Chinese Theological Development in the Twentieth Century. Different efforts toward theological indigenization and contextualization by the Chinese Christians will be traced and evaluated. Ling, Lam

MT 582 The Chinese Church in New Testament Perspective. Insights gained from New Testament teaching and development of the New Testament church are applied to the Chinese church. Prerequisite: MT520, NT531 or NT533. Tan

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

MT 591 Independent Study (M.A.). Reading, reporting and discussion on mission theology at the M.A. level, under faculty supervision.

MT 595 Topics in Mission Theology.

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 mission theology at the Th.M. level, under faculty supervision.
MT 700 Advanced Seminar in Theology of Mission.  
Doctoral level discussions of topics pertinent to the interests of students with cross-cultural field experience.  
Prerequisite: MT520.

MT 720 Crucial Themes in Transcultural Theology.  
An analysis of crucial themes on the international theological scene in the light of biblical teaching. Attention is given to problems of syncretism and contextualization of these themes in cultures in which tribal or non-Christian high religions are dominant. Hiebert

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

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

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

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

MT 890 Dissertation (Ph.D.). Guidance provided to Ph.D. students engaged in writing dissertations.
THE SCHOOL OF PSYCHOLOGY

Character and Purpose

Degree Programs and Accreditation

Clinical Psychology Programs
Admission
Financial Assistance
Student Life
Psychology Graduate Union
Women
Ethnic Minorities
Community Resources
Integration Lectures
Student Handbook
Curriculum
  Part I: General Psychology
  Part II: Clinical Psychology
  Part III: Theology-Integration
  Part IV: Research
  Comprehensive Examination
Clinical Psychology Sequence
Field Training
The Clinical Evaluation
Integration Seminars
Research
Typical Progress
Transfer of Credit

Terminal Master’s Degree
Advancement to Candidacy Status
Graduation and Commencement
Clinical Training
The Psychological Center
Other Training and Research Facilities
Major Components
  Experience in Research
  Experience in Psychological Assessment
  Experience in Psychological Intervention
  Experience Designed to Facilitate Personal Growth
Courses of Study

Marriage and Family Therapy Programs
Master of Arts
Doctor of Philosophy
Courses of Study

Clinical Faculty Members

Clinical Facilities for Field Training
CHARACTER AND PURPOSE

The Fuller Graduate School of Psychology is a unique venture in higher education. In the doctoral programs in clinical psychology, its purpose is to prepare a distinctive kind of clinical psychologist; men and women 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 men and women 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. In the marriage and family therapy programs, persons are trained to minister to the manifold needs of the family.

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. This model of training has been termed the Professional/Scientist/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-reveling 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 age 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 other several ways by which we have come to an understanding of human nature. Some of these impressions have come through self-reflective consciousness, creative and artistic expression, religious experience and philosophical thought.

The distinctiveness of the School of Psychology lies in its attempt to integrate these fields in theory, research and practice. Through a series of didactic, experiential and reflective endeavors, theology and psychology are related. Students are encouraged to reflect on their own appropriation of faith (intrapersonal integration) and to determine how the data of both disciplines can be combined (conceptual integration). Further, support is given to research efforts to assess the interconnections of faith and behavior (experimental integration) and to the mutual sharing of insights with others in related vocations such as the ministry (interprofessional integration). Most importantly, students are trained in the melding of psychology and theology in clinical practice (professional integration).

Faculty members hold the view that integration at any level is a profitable endeavor. They communicate a view of people as having been created in the image of God, with an abiding concern for their relationship to Jesus Christ. They convey the conviction that resources exist which transcend their own. They attempt to model in teaching and living the unique combination of sincere faith and clinical excellence which the school espouses.

The needs of contemporary society are creating new and challenging roles for clinical psychologists. There is an increasing demand for more and better clinical training. The School of Psychology believes it is both the opportunity and the responsibility of the church and society to be involved in this training. Graduates of this program are qualified to serve in both the church and the wider community. As clinical psychologists they serve on hospital staffs, in private practice, in church-sponsored counseling centers, and as faculty members in higher education.

DEGREE PROGRAMS AND ACCREDITATION

The School of Psychology offers two degree programs in each of two areas: clinical psychology and marriage and family. In clinical psychology, either the Doctor of Philosophy (Ph.D.) or the Doctor of Psychology (Psy.D.) may be earned. In the area of marriage and family, the Master of Arts (M.A.) in marriage and family therapy and the Ph.D. in marriage and family studies are offered. The Ph.D. program in clinical psychology is approved (professionally accredited) by the American Psychological Association (APA). The M.A. program in marriage and family therapy is accredited by the American Association of Marriage and Family Therapists (AAMFT).

CLINICAL PSYCHOLOGY PROGRAMS

Admission

General standards for admission to any of the
three schools of Fuller Theological Seminary are described on page 26 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 the program is very competitive. The entering student in the fall of 1987 had a median grade point average of 3.88, and the median score on the Graduate Record Examination was 1210.

The undergraduate major is most useful when it is in the social and behavioral sciences. 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 $25 application fee should be received by January 1, preceding enrollment. In addition, the applicant must submit three recent passport-type photographs and have the following materials sent to the Office of Admissions: 1) transcripts from all colleges and graduate schools attended, 2) the results of the Graduate Record Examination (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 is included in the back of this catalog. Application forms can be obtained either by returning the application request or by writing to the Office of Admissions.

The Graduate School of Psychology uses an individualized admissions procedure. All applicants are reviewed by an admissions committee consisting of faculty members and graduate students. The admissions committee selects semi-finalists who are highly qualified to do doctoral work in clinical psychology, and a personal interview is required of these persons. Interviews are held in Pasadena and in major metropolitan areas in the United States. 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 students a year. The individual professor makes his or her selections based on common areas of research and clinical interest.

The professor/student relationship is viewed as a mutual commitment. The professor makes a commitment to train each student to the doctoral level and expects a reciprocal commitment from the student to work hard and long enough to reach what is considered to be doctoral quality.

Each year some students are admitted by the school at large. Such students do not receive an academic advisor until they arrive on campus. Any student may choose to change advisors or major professors with the approval of the Dean’s Office, but one of the intentions of the individualized admission policy is to allow a student and the major professor to work together continuously throughout the student’s doctoral studies in the program. Formal and informal reviews are made of each student not less than annually.

Financial Assistance

It is anticipated that tuition will increase approximately eight percent each year for the next several years. While the exact amount of increase is determined on an annual basis, students should plan financially for such an increase.

Financial assistance for this program 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 tuition scholarships are available. It should be stressed that this assistance is minimal, and students are required to provide for the greater portion of their own living expenses and educational costs. Financial aid application forms may be obtained from the Office of the Dean following admission.

For all students, loans through government sources currently ranging from $1,500 to $5,000 per year, 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 36 students during 1986-87. The Seminary’s Office of Career Services aids students and spouses in finding part-time positions in Pasadena and the surrounding areas. A large percentage of these jobs are directly in the field of psychology (clinics, counseling centers, etc.) or in psychology-related fields such as 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.

The student 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 doctoral training program, the faculty has established the policy outlined below:

Students must obtain the approval of the 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 and for which the student is in training within Fuller's doctoral program.

The 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 employer will pay for this supervision. This written agreement must be accepted by the director of clinical training prior to the job’s beginning.

Psychology Graduate Union

Students in the School of Psychology have an opportunity to become actively involved in decision-making and administrative processes. All students enrolled in the program are members of the Psychology Graduate Union. The purpose of this organization is to represent members in all matters affecting student life, and to afford members the experience of serving their peers and the school in the area of academic and professional concerns.

Responsible for all affairs related to the Graduate Union is an executive cabinet composed of a president, vice president, secretary-treasurer, professional concerns chairperson, social chairperson, the women’s resource coordinator, the ethnic concerns coordinator, and two student representatives to the faculty, as well as a representative from each year in the program. The cabinet publishes a newsletter and a quarterly publication, The Stimuli. It sponsors a short-term emergency loan fund and the annual Travis Awards for Pre-dissertation Study of Issues Relating to the Integration of Psychology and Religion. The cabinet provides students making professional presentations with small honoraria. It also holds quarterly social events for the membership, and the annual Gene Pfrimmer Memorial Softball Game, which pits students against faculty members.

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 general Seminary student council. Other students serve on the library, psychology curriculum, admissions, and spiritual life committees, as well as on numerous ad hoc committees. Students may serve on dissertation committees for other students; it is the student’s option to serve and the candidate’s option to select. In every instance students serving on committees in the program have full voting rights.

The active participation of the Psychology Graduate Union in the decision-making processes of the program means that students are deeply involved in the recruitment, evaluation, retention and release of faculty. Students fill out extensive course evaluations of the professor’s sensitivity to issues related to women, ethnic minorities and religious dimensions.

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.

Each month, students and faculty of the School of Psychology meet together for an hour of worship, informal fellowship, and sharing of community concerns. Responsibility for organization of these “community building days” is shared by faculty and student groups. In addition, special interest groups, along with various social affairs, help to bring students and faculty together on an informal basis.

Students are strongly encouraged (but not required) to take advantage of opportunities for personal psychological and spiritual growth while progressing through the program. A subsidy program is available for students who participate in individual and/or group psychotherapy during the first three years in the program.
Women

Women students in the program have joined together in Network, an informal organization which provides support and education so their development as female professionals will be as full and deep as possible. Outside speakers address the group on a quarterly basis, with social gatherings occurring more frequently. In addition, women faculty and students meet together regularly.

In 1980, the School of Psychology faculty and the Psychology Graduate Union Cabinet appointed a Women’s Issues Advisory Committee to provide leadership in the area of women’s issues and clinical psychology. A faculty member is appointed Women’s Issues Resource Coordinator, and a student is selected to occupy the stipended position of Women’s Issues Fellow. Their responsibilities include providing bibliographic and other resources to students and faculty in the program, sensitizing the community to issues pertinent to therapy with women, associated issues, and the educational process for women students.

Ethnic Minorities

The Graduate School of Psychology has made a concerted effort to recruit ethnic minorities into its training program and to minister to their unique needs once they have matriculated, with the result that there are a number of Black, Asian, and Hispanic students.

There are several avenues through which minority group concerns are presently being expressed within the program. One minority student is appointed to serve on the admissions committee each year. The academic curriculum is impacted by a policy which encourages faculty to provide some perspective on minority issues pertinent to their course topics. Special tuition assistance is available to selected minority students. This is arranged on an individual basis at the time admission offers are made.

In 1980, the School of Psychology faculty and the Psychology Graduate Union Cabinet established a Minority Issues Advisory Committee. This committee is mandated to provide leadership in the area of minority issues and clinical psychology.

A faculty member is appointed Minority Issues Resource Coordinator, and a student is selected to occupy the stipended position of Minority Issues Fellow. The responsibilities of these persons include sensitizing students, faculty and staff of the psychology program and the Fuller com-
munity as a whole about issues relating to minorities.

To these ends, and to provide national leadership in this area, the Schools of Psychology and Theology sponsored a conference in 1982 and 1983 entitled “Ethnic Mental Health in the '80s: Its Psychological and Theological Dimensions.” The School of Psychology is committed to sponsoring this conference bi-annually.

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 field of psychology. 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 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.

Integration Lectures

Throughout the academic year prominent psychologists, theologians and other leaders in the field of integration are invited to address students, faculty, community professionals and the interested lay public. In these noon lectures a variety of topics pertaining to theoretical research and professional issues related to the relationship of psychology and the Christian faith are addressed.

The following individuals are among those who have participated in the integration lecture series:

- C. Ray Akin, Ph.D., Director, Interchurch Counseling Service, Whittier, CA, “Pastoral Counseling: A Personal Testimony”
- L. B. Brown, Ph.D., Professor of Psychology, University of New South Wales, Sydney, Australia, “Advances in the Psychology of Religion”
- Gordon Brown, Ph.D., Professor of Psychology, Pasadena City College, “Philosophical Orientations to the Nature of Reality and Behavior”
- John D. Carter, Ph.D., Professor of Psychology, Rosemead Graduate School of Professional Psychology, “Sin and Psychopathology”
- Keith J. Edwards, Ph.D., Professor and Director of Research, Rosemead Graduate School of Professional Psychology, “Psychological Research and the Christian Faith”
- J. Harold Ellens, Ph.D., Executive Director, Christian Association for Psychological Studies, “Biblical Themes, Psychological Theory and Practice”
- John G. Finch, Ph.D., Clinical Psychologist and Visiting Professor of Psychology, Fuller Theological Seminary, “Nishkarmakarma”
- Vernon C. Grounds, President Emeritus, Denver Conservative Baptist Seminary, “Unselfing the Self”
- Len Holdstock, Ph.D., Professor of Psychology, University of Witwatersrand, Johannesburg, South Africa, “Indigenous Healing in South Africa”
- Louis E. Jenkins, Ph.D., Director of Clinical Psychology, Department of Mental Health, Southeast Mental Health Region, County of Los Angeles, “Being a Christian in Community Psychology”
- Charles H. Kraft, Ph.D., Professor of Anthropology and African Studies, Fuller Theological Seminary, “Understanding Ethnology”
- Thomas J. Malcolm, Ph.D., Professor of Psychology, Azusa Pacific College, “The Therapeutic Challenge: Estrangement from Depravity”
- Avery C. Manchester, M.Div., Psychoanalyst, Executive Secretary, Missionary Personnel, United Methodist Church, “The Analyst’s Couch and the Pilgrimage of Faith”
- Donald E. Miller, Ph.D., Assistant Professor of the Sociology of Religion, University of Southern California, “How a Sociologist Does Theology”
- David O. Moberg, Ph.D., Professor of Sociology, Marquette University, “Research on Spiritual Well-Being”
- Clyde Narramore, Ph.D., Director of the Narramore Christian Foundation, Rosemead, CA, “My Perspectives on Changes in Psychology and Christianity in the Los Angeles Area”
- S. Bruce Narramore, Ph.D., Dean and Professor of Psychology, Rosemead Graduate School of Professional Psychology, “Guilt: Theological and Psychological”
- Charles O. Noller, Ph.D., Director, Life Line Counseling Center, Queensland, Australia, “Christian Counseling Centers”
- Rex L. Rook, M.D., Director of Christian Therapy Unit, Charter Oak Psychiatric Hospital, Covina, CA, “How a Sociologist Does Theology”
- Sherry L. Skidmore, Ph.D., Psychologist, Riverside, CA, “Value Issues in Forensic Psychology”
- William Sneck, S.J., Ph.D., Associate Professor of Psychology, Georgetown University, “Psychodynamics and Catholic Neo-Pentecostalism”
- Lee E. Travis, Ph.D., Dean Emeritus and Distinguished Professor of Psychology, Fuller Theological Seminary, “My Experience of God”
- Mary Stewart Van Leeuwen, Professor of Psychology, York University, Toronto, “The Sorcerer’s Apprentice: North American Psychology in Transition”
Winston Earl Gooden

John M. Vayhinger, Ph.D., Professor of Psychology and Pastoral Care, Anderson School of Theology, "Theology, Research and Clinical Applications"

School of Psychology Student Handbook

In addition to the information contained in the Seminary student handbook, certain policies, procedures and information concerning students in the program are contained in the School of Psychology Student Handbook. Of particular importance are documents drawn up by faculty-student committees which outline guidelines for personal and professional behavior, as well as policy and procedures for processing grievances regarding students and faculty. It is an implied contract that all students in the program will comply with regulations in both handbooks while they are students under the jurisdiction of the Seminary.

Curriculum

In its doctoral programs in clinical psychology, the School of Psychology has adopted the professional-scientist model as most appropriate to its purpose. This ideal is reflected in the curriculum.

Students may select up to an equivalent of four full-time courses during each of the three quarters (fall, winter, spring) of scheduled psychology classes, and may take part in directed reading projects. Only theology courses are available during the summer quarter. Two-hour courses are considered to be only half of a full-time course. The graduate course of study is a sequence that normally spans a six-year period and should be thoroughly understood in terms of requirements and progression. The curriculum is divided into four parts: general psychology, clinical psychology, theology-integration, and research (including research courses, master's project and doctoral dissertation). The curriculum for the Psy.D. differs from that of the Ph.D. only in terms of having no research project at the dissertation level, requiring instead the completion of a clinical project.

Registration. Registration is the student's responsibility. If in a given quarter a student fails to register, that student will receive a letter from the Dean. Failure of a student to respond to the letter within two weeks will be understood as the stu-
dent’s resignation from the program.

**Part I: General Psychology and Foundations Courses.** The core curriculum of general psychology provides the student with a solid base of psychological data. These specific courses are numbered PS500-549 and PS590-599. Each student will complete a minimum of 60 quarter hours of general psychology and foundational courses, to include the following required first-year courses:

- **PS 500 History and Systems of Psychology (4)**
- **PS 544 Psychopathology (4)**
- **PS 550 Clinical Foundations I (2)**
- **PS 551 Clinical Foundations II (2)**
- **PS 552 Clinical Foundations III (2)**
- **PS 590 Statistics (4)**
- **PS 591 Introduction to Experimental Design (4)**
- **PS 592 Advanced Experimental Design (4)**
- **PS 593 Psychological Tests & Measurements (4)**

The remaining 30 quarter hours may be selected from general psychology electives falling within the range of course numbers indicated above.

Each student must demonstrate competence in the areas of biological bases of behavior, the cognitive-affective bases of behavior, the social bases of behavior, and individual behavior by earning at least 4 units of credit in each of these areas. These units may be earned by taking clinical seminars (PS570-575) specifically designated at the time of registration to fall into one of these areas, or by taking general psychology courses which fall into one of these areas as follows:

- Biological bases of behavior: PS510-519
- Cognitive-affective bases of behavior: PS520-529
- Social bases of behavior: PS430-539
- Individual behavior: PS540-549

Each student is responsible to ensure his or her compliance with this requirement.

Each student must pass the comprehensive examination (the Psychology subject, or Advanced GRE). After passing it, students may substitute clinical psychology seminars (PS570-575) for general psychology electives. Only clinical seminars taken after the comprehensive examination has been passed may be substituted.

**Part II: Clinical Psychology.** The clinical psychology curriculum introduces each student to a broad sweep of target populations and clinical course work, practicum placements and supervised field training in various approved settings. Each student will complete a minimum of 132 quarter hours in clinical psychology, to include the following courses:

- **PS 553 Legal and Ethical Issues (2)**
- **PS 554 Diagnostic & Assessment Practicum I (2)**
- **PS 555 Diagnostic & Assessment Practicum II (2)**
- **PS 560 Clinical Psychology A—Adult (4)**
- **PS 561 Clinical Psychology B—Gerontology (4)**
- **PS 562 Clinical Psychology C—Consultation/Community (4)**
- **PS 563 Clinical Psychology D—Child (4)**
- **PS 564 Clinical Psychology E—Adolescent (4)**
- **PS 565 Clinical Psychology F—Family (4)**
- **PS 566 Practicum I (2-2-2)**
- **PS 567 Practicum II (2-2-2)**
- **PS 568 Clerkship (4-4-4-4)**
- **PS 610 Pre-Internship (32)**
- **PS 611 Internship (32)**

The remaining quarter hours must be selected from elective clinical seminars (course numbers PS570-575).

Each student must demonstrate clinical competency by sustaining a series of four clinical evaluations. These focus on knowledge and abilities concerning psychological assessment, professional issues, and clinical interventions.

**Part III: Theology-Integration.** An exploration into the relationships between psychology and theology constitutes the essential uniqueness of the program. Each Ph.D. student will complete a minimum of 96 quarter hours in theology and integration. The following theology units have been determined jointly by the School of Psychology and the School of Theology, and may be fulfilled in one of two alternative tracks:

**Track A:**
- Biblical studies courses (7)
- Theology/church history courses (7)
- Ministry courses (2)
- Integration seminars (4)
- Elective courses (4)

**Track B:**
- Biblical studies courses (7)
- Theology/church history courses (7)
- Biblical language courses (3)
- Integration Seminars (4)
- Elective courses (3)

Only specific courses meet some of the Track A requirements. Details are available from the School of Theology academic advising office. Additional tuition will be charged for any theology units taken in excess of the minimum requirements.

Each Psy.D. student will complete a minimum of 64 units of theology; additional master’s-level tuition will be charged for any theology units taken in excess of this minimum requirement. At the time of this printing, the theology curriculum for the Psy.D. is still being developed. Students are encouraged to take integration courses as their elective courses. An elective may also be any School of Theology course or selected courses which are cross-listed between the School of Theology and the School of Psychology.
Richard A. Hunt

Charles R. Ridley

Schools of Theology and World Mission. In addition, for those choosing Track B, selected courses which are cross-listed between the Schools of Theology and Psychology and which have a definite theological perspective may be taken as elective courses.

The integration curriculum includes three types of courses: Introductory, Basic, and Topical Seminars.

1. The Introductory Seminar (PS580) must be taken prior to taking any other integration seminar. It covers beginning assumptions in and contemporary expressions of integration.

2. The Basic Integration Seminars (PS581) are ten in number and are offered one per quarter in a three-year cycle. These are seminars which deal with issues considered central to the task of integration at the conceptual and practical levels.

3. Topical Seminars (PS582) are offered periodically. These are seminars which deal with current topics of special interest to the field of integration.

All integration seminars are team-taught by professors of the Schools of Psychology and Theology or World Mission.

The entire program in theology-integration is individually designed for each student in consultation with an advisor from the School of Theology. Most students in the Ph.D. program earn a Master of Arts degree in theology, since the fulfillment of the requirements outlined above satisfies School of Theology requirements for that degree. Other students choose to meet additional requirements (paying additional tuition) and earn a Master of Divinity degree.

Part IV: Master's Project and Doctoral Dissertation. These experiences are designed to provide the Ph.D. student with expertise in scientific research and publication. Each Ph.D. student will prepare a master's project before scheduling a Doctoral Dissertation Proposal Colloquium. Credit for the master's project may be earned by registering for PS596 Individual Research Projects. The amount of credit earned is based directly on the amount of time spent working on the research project.

Each Ph.D. student earns 32 quarter hours of dissertation units (PS600) in completing the dissertation. Dissertations are prepared in accordance with the dissertation guidelines adopted by the faculty and contained in the School of Psychology Student Handbook.

The Psy.D. program requires a dissertation in the form of a clinical project.
Comprehensive Examination

One of the assumptions underlying Fuller's program is that a person earning a doctoral degree in clinical psychology should have a broadly based foundation in the concepts, data, methods and theories of general psychology. Students are expected to reach a superior level of mastery. "Superior level" has been defined by the faculty as a score in the 90th percentile of the Advanced Test in Psychology of the Graduate Record Examination (GRE). Students should arrange to take the GRE in Psychology at the earliest possible date.

All doctoral students must score 650 or higher on the Advanced Test in Psychology in order to pass the comprehensive examination. This requirement must be met before a student may apply for an internship placement.

This examination will be given on campus during September of each year. Students who take the Graduate Record Examination prior to admission to the program may submit their previous scores of 650 or higher as meeting the comprehensive examination requirement. Transcripts of such scores must be sent directly from the Educational Testing Service to the Dean, Graduate School of Psychology, Fuller Theological Seminary.

In recognition of the fact that the field of psychology changes rapidly, the validity of a 650 score on the Advanced Test will only be extended seven years. Students who have not graduated by that point must again obtain a score of 650 or higher on the Advanced Test in Psychology.

A student may take the examination at any of the on-campus administrations or at a national testing center designated by the Educational Testing Service. The number of times a student may retake the examination is not limited, although the school pays for only the first administration. The student and advisor or major professor jointly determine when the student will take the Graduate Record Examination. Although the number of times which the examination may be taken is not fixed, any failing performance will be reviewed by the faculty. Repeated failures may lead to a faculty recommendation that the student terminate studies in the program.

Clinical Psychology Sequence (PS560-PS565)

A problem-solving approach is used in teaching the student the basic orientation and skills of the contemporary clinical psychologist. Each quarter, students taking the clinical psychology sequence courses focus on a different target population with which the practicing clinical psychologist must often deal. Emphasis is placed upon the continuity between psychological assessment and psychological intervention, the faculty believing that these two processes are not separable in the practice of clinical psychology. Each student will see faculty members demonstrate a wide range of assessment tools and techniques. Each student will also observe faculty members model a wide range of interventions, e.g., psychoanalytic therapy, Rogerian psychotherapy, behavior therapy, crisis intervention, family therapy, teaching parents to be therapists of their own children and consultation to churches and other community institutions. Usually faculty demonstrations will be followed by student participation in carrying out similar types of assessment and intervention.

A different professor teaches the course each quarter. The professor and the students meet in class four hours each week. In addition, students in the second year of the program will complete a nine-month clinical practicum of six hours per week, usually in an inpatient, residential or day treatment facility (Practicum I). Students in the third year of the program will complete another nine-month clinical practicum of six hours per week, usually in an outpatient setting (Practicum II). Practicum I and Practicum II should therefore be completed before students are permitted to begin their clerkship (the exception being those who have been cleared for advanced standing).

All doctoral students, regardless of their background, are required to take the six courses in the clinical psychology sequence, in addition to Clinical Foundations. These particular courses are to be taken in the order listed with the final quarter to be completed before the student begins a clerkship. The only exception is for students who have been granted advanced standing by the faculty based on an advanced degree in theology or psychology and demonstrated competence.

Field Training

Clinical facilities in the Los Angeles area and throughout the country provide clinical experience and training to students during the final three years of the program. Field training usually begins in the fourth year of the program and follows the sequence outlined below (84 credits):

First Year, Ph.D. and Psy.D programs (12 months—clerkship) taken at 12 hours per week (600 hours for the year) = 20 credits.

Second Year, Ph.D. program only (12 months), with two options:
- Option 1: Pre-internship with a minimum of 12 hours per week (600 hours for the year)
- Option 2: Minimum of a half-time internship consisting of a minimum of 20 hours per week (at least 1,000 hours for the year)

Third Year (12 months), with two options:
- Option 1: A sequel to Option 1 in the second year of field training, including a full-time
internship consisting of a minimum of 40 hours per week (at least 2,000 hours for the year). Available to either program.

Option 2: A second internship consisting of a minimum of 20 hours per week (at least 1,000 hours for the year). Available only to the Ph.D. program.

The two Option 2 internships may, in some cases, be done in the same setting and, in some cases, may even be required to be done in the same facility. The total combination of credits for the second and third years of field training in the Ph.D. program is 64.

Before beginning the first year of field training, students must have completed 72 quarter hours of psychology at the graduate level and must have completed the clinical sequence with no holds or incompletes.

Before being allowed to apply for the first internship, a student must have obtained a score of 650 or higher on the Advanced Test in Psychology of the Graduate Record Examination. Before commencing the first internship, a student must have successfully completed his or her clerkship.

A student must complete 1,500 hours (48 credits) of field work training in multidisciplinary settings in a period of not more than 24 consecutive months. This 1,500 hour requirement must be completed before the Ph.D. is granted.

Students are responsible to see that their field training experiences meet the requirements of the licensing law of the state in which they wish to be licensed.

The Clinical Evaluation

The evaluation of a student's clinical competency is a continuing process which extends to the end of the sixth year in the program. The purposes of this program are to ensure that the student is thoroughly prepared: 1) to practice as a skilled clinical psychologist and 2) to pass important post-doctoral examinations such as those required for state licensure. Facility in the integration of psychology and theology and awareness of gender, ethnic and socio-cultural issues are to be evaluated in all four phases of this clinical evaluation. These four phases are described below; further details may be found in the Psychology Graduate Student Handbook.

Phase I: Assessment Evaluation. This phase...
involves a standardized contract which includes 1) demonstration of competency in administration and interpretation of a list of psychological tests; 2) demonstration of ability to conduct in-depth clinical assessment interviewing; and 3) submission of written reports which give evidence of the student’s ability to delineate the client’s clinically relevant history and level of current functioning, to integrate clinical interview and psychodiagnostic test data, and to present functioning, to formulate diagnostic conclusions on the five axes of DSM-III, and to develop an efficacious plan for any necessary interventions. This phase is completed by the end of the fourth year of the program.

Phase II: Professional Issues Evaluation. This phase includes a standardized contract which will demonstrate that the student is knowledgeable in the professional concerns of 1) ethics, 2) law, 3) professional literature, and 4) current professional problems and issues. Competency will be determined by an objective test. This phase takes place during and will be completed by the end of the fourth year of the program (before beginning the pre-internship).

Phase III: Clinical Intervention Evaluation. In this phase, the student will demonstrate ability in 1) understanding presenting problems; 2) gathering information regarding personal history, interpersonal relationships, and present functioning; 3) summarizing and synthesizing psychodiagnostic data; 4) stating diagnostic impressions; 5) formulating treatment goals; 6) applying relevant research to both treatment planning and actual therapy; 7) engaging in effective therapeutic intervention; and 8) evaluating the progress made in therapy. This phase will take place during and be completed by the end of the fifth year of the program. The purpose of this phase is to ascertain and prescribe whatever remediation is necessary before the final phase.

Phase IV: Final Clinical Examination. In this phase, the student will demonstrate final clinical competency as the last step before the faculty certifies the student’s readiness to practice as a professional clinical psychologist. Competency will be assessed in an oral examination and includes intense conceptual reflection. Therefore, the curriculum plan is directed toward the enhancement and enrichment of this cognitive examination and conceptual reflection. The intention is that the dialogue which these seminars provoke will stimulate that personal and individual integration of faith and profession which is the goal of all training in the program. A minimum of four seminars is required to earn the M.A. degree in theology. Others may be taken as electives for that degree or in the general psychology requirements for the Ph.D. degree.

Three types of structured educational experiences comprise the curriculum model of integration. They are Introductory, Basic and Topical Seminars.

Introduction to Integration (PS580). This introductory seminar attempts to provide the student with essential understandings of presuppositions, tools, paradigms and approaches to the integration of the social/behavioral sciences and the Christian faith. It is a foundation for other study, and must be taken prior to enrolling in any other integration seminar.

Basic Seminars (PS581). These seminars deal with seminal and perennial questions in integration. Such matters as the nature of conversion, the meaning of psychopathology and sin, the use of psychology in understanding Scripture, the essence of personhood and the process of development and sanctification are considered. Ten such seminars are offered on a one-a-quarter, three-year cycle.

Psychological and Theological Perspectives on Social Issues
The Nature of Persons
The Use of Psychology in Understanding Scripture
Scriptural and Psychological Development
Process of Change: Conversion, Healing, Salvation
Healthy and Psychopathological Religion
Biblical and Psychological Perspectives on Jesus
Life Goals, Health and Sanctification
Christian Community and Reconciliation
Sin and Psychopathology

Topical Seminars. These seminars address topics of special interest in the integration enterprise on an occasional basis. They are offered as interest arises on a periodic basis. The annual Finch Symposium, in which an outstanding integrator presents lectures to which theology and missions faculty respond, is one such Topical Seminar, offered each winter quarter.

Research

Underlying the program’s commitment to the scientist/professional model is the conviction that every clinical psychologist graduating from Fuller should possess expertise in research/evaluation
skills and that knowledge derived from empirical methodologies should undergird all of his or her activities as a professional. Students are therefore trained to immerse themselves in the relevant psychological literature as they take general psychology courses, as they choose and evaluate psychological assessment approaches and methods of intervention, and as they participate in the theology integration portion of the curriculum. For the Ph.D. student, this includes the completion of the required formal research projects. It is the general expectation that the master’s project, the doctoral dissertation, or both will be empirical in nature.

Training in empirical methodology takes place in the context of the community of scholarship. Several professors have ongoing research groups in which their advisees and other interested students participate. Students are encouraged and trained to make presentations at the conventions of professional organizations and to publish their findings in appropriate professional journals.

**Typical Progress**

The following table lists program requirements, the number of required units each year, units available each year to be used at the student’s discretion, and a recommended schedule for use of discretionary units. Considerable variation within this outline is possible. Individual courses required each year are identified in the course descriptions.

**First Year**

- **Required Units (40)**
  - Foundational courses
  - Integration seminar
  - Assessment and Psychopathology practicums

- **Units Available/Recommendations (24)**
  - General psychology courses
  - Theology courses

**Second Year**

- **Required Units (18)**
  - Clinical sequence courses
  - Clinical practica
  - Units Available/Recommendations (46)
    - General psychology courses
    - Theology courses

- **Completion of master’s project or comprehensive examination**
Third Year
Required Units (18)
Clinical sequence courses
Clinical practica
Units Available/Recommendations (46)
Clinical and general psychology courses
Theology courses
Integration seminars
Completion of master's project or comprehensive examination

Fourth Year
Required Units (20)
Clerkship
Clinical Evaluation, Phases I & II
Units Available/Recommendations (44)
Clinical psychology courses
Theology courses
Integration seminars
Dissertation

Fifth Year (Ph.D. students)
Required Units (32)
Pre-internship
Clinical Evaluation, Phase III
Units Available/Recommendations (32)
Completion of coursework
Continued work on dissertation

Fifth Year (Psy.D. students)
Required Units (32)
Internship
Completion of doctoral project

Sixth Year (Ph.D. students)
Required Units (32)
Internship
Completion of dissertation
Clinical Evaluation, Phase IV
Units Available/Recommendations (32)
Completion of dissertation units

It is assumed that students take courses during the summer quarter to complete all requirements within the six years allotted.

Transfer of Credit

Students who have completed graduate work in psychology at other institutions and desire a reduction in the number of psychology credit hours which they must earn at Fuller to fulfill degree requirements should contact the Office of the Dean after admission. Approval of the student's advisor and the dean is required. Transfer of credit does not necessarily mean that a particular course requirement will be waived, and waiver of a particular course requirement does not necessarily mean that graduate credits are being transferred. Waiver of a particular course requirement is a separate matter which necessitates a separate petition, also available from the Office of the Dean.

Students who have completed graduate work in theology and desire a reduction in the number of theology credit hours which must be earned at Fuller to fulfill degree requirements should contact the Academic Advising Office.

The clinical sequence, including Clinical Foundations, is required for all doctoral students entering the program. Due to this requirement, a minimum of four years is required for Psy.D. students to the program, and five years for Ph.D. students. Students entering with a sufficient number of transfer credits may qualify for "collapsing" the third and fourth years of the program, subject to faculty approval.

Terminal Master's Degree

A Master of Arts degree in psychology is granted only when a student has formally terminated from the program, and when the following requirements are satisfied:

1. Completion of 48 hours of psychology courses, including the sequence on statistics and research methods, with a minimum grade point average of 3.0.
2. Completion of a master's level research project under the direction of a faculty advisor, or the passing of the Comprehensive Examination (which is currently a score of 650 on the Advanced Test in Psychology of the Graduate Record Examination).
3. A residence requirement of three quarters.

Students who have completed graduate work in theology and desire a reduction in the number of theology credit hours which must be earned at Fuller to fulfill degree requirements should contact the Academic Advising Office.

The clinical sequence, including Clinical Foundations, is required for all doctoral students entering the program. Due to this requirement, a minimum of four years is required for Psy.D. students to the program, and five years for Ph.D. students. Students entering with a sufficient number of transfer credits may qualify for "collapsing" the third and fourth years of the program, subject to faculty approval.

Advancement to Candidacy Status

A student shall formally be considered a doctoral candidate when the following criteria have been met:
1. Passing the comprehensive examination.
2. Satisfactory completion of the clinical sequence.
3. Satisfactory acceptance of the master's project, or equivalent
4. Formal faculty approval.

The transcripts of students who have met these criteria will include a notation that they have achieved candidacy status. A letter will be sent to students informing them of their candidacy.

Graduation and Commencement

A student may graduate at the end of any quarter after all requirements have been met. However, in
to participate in the June Commencement exercises, a student must have 1) completed all coursework, 2) completed the clinical evaluation and dissertation final oral by the date specified, and 3) contracted or registered to complete the Internship by no later than September 30 following the June Commencement exercises.

An updated schedule of deadlines for each requirement leading to graduation is included in the Psychology Student Handbook.

Clinical Training

The Clinical Training Program stresses a functional approach to case management. In such an approach, the emphasis is placed on psychological assessment which is aimed at decision-making and psychological interventions which are aimed at producing specified therapeutic changes. The primary commitment is to help people solve their problems and to prevent them from the development of new ones. Although the various faculty members represent many theoretical orientations, the traditional "schools of psychotherapy" are de-emphasized. Students are expected to become familiar with the major assessment and therapeutic tools which have been scientifically validated.

Several assumptions underlie the clinical training:
1. Clinical psychology is a field that is rapidly growing and changing;
2. A flexible training program which encourages questioning, research and innovation provides the greatest benefits to the future demands of psychology and society;
3. A sound knowledge of general psychology is important to the practice of clinical psychology regardless of the direction that the latter may take;
4. Since clinical psychology deals mainly with interpersonal relationships, the clinical psychologist must learn to be sensitive to the major variables which affect the way one person responds to another;
5. Quality and breadth of experience are more important than the number of experiences;
6. No department of psychology has adequate staff or facilities to expose its students to an ideal range of clinical populations and procedures; therefore, each clinical psychology training program must seek the cooperation of the major mental health facilities in its locale to assist in the clinical training of its students.
The Psychological Center

Directed by Dr. Paul W. Clement, this Center is a novel complex, the purpose of which is to support the work of the faculty. The primary tasks of the psychology faculty are 1) to teach and train Christian persons as future clinical psychologists, 2) to conduct and supervise research on finding more effective ways to alleviate human suffering, and 3) to model the best of contemporary practice of clinical psychology.

The Psychological Center will eventually provide training for approximately 125 doctoral students a year.

Too often the various health professions have engaged in competition rather than cooperation. An institute has been needed which explicitly promotes cooperation between disciplines. When fully developed, The Psychological Center will be such an institute.

Psychology is a relatively young science and profession, but it is one of the most frequently chosen academic majors in colleges and universities throughout the country. Psychology has produced a large body of knowledge and techniques which have great relevance for solving human problems and for promoting optimal functioning. Facilities are needed which encourage our future psychologists 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 Center has an unequalled opportunity to serve as a bridge between the secularly sponsored and religiously sponsored human service institutions of the Los Angeles area. It is doing so, the faculty hopes to provide a model worthy of imitation throughout the country.

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.

The faculty developed the basic plan for The Psychological Center many years ago, but the plan was not implemented until the doctoral program had achieved full academic and professional accreditation. The master plan for The Psychological Center includes over 20 clinics, day treatment programs, residential treatment facilities, and services for respite care. These components of The Psychological Center will serve people across the life span, from the cradle to the grave.

Students who are in the Graduate School of Psychology during the next ten years will have an opportunity to share in the excitement and challenge of developing the services, facilities, programs and projects which constitute the model for The Psychological Center. During their doctoral studies, most students will spend several years of field training in The Psychological Center.

The director of training for The Psychological Center participates in the selection of predoctoral interns for The Psychological Center facilities, and coordinates supervision and training events for both clinical trainees and interns. For the 1986-87 academic year, 6 Fuller students and 8 doctoral level students from other clinical psychology programs applied for internship placements at The Psychological Center.

The Psychological Center consists of the following programs:

Child Development Clinic. This clinic was established in 1968 to provide professional services to the community, and clinical and research training for students. Many studies on child psychotherapy have been conducted at the Clinic. Some of these have been funded by the National Institute of Mental Health. In addition to direct services to children, adolescents and their parents, the Clinic’s staff provides psychological consultation to teachers and other child care workers in the community. The clinic is housed in the new School of Psychology building, and contains offices, group therapy rooms, observation rooms, a children’s therapy room and testing/interviewing rooms. Video recorders and other electronic devices are used to improve the quality of care provided at the Clinic.

Sponsors Project. This program was begun in 1986 in response to the growing need to deal positively with the juvenile delinquent population. This program is housed in the Child Development Clinic and was developed as a primary prevention program designed to annually recruit, train, support and link 25 caring adult sponsors with 25 at-risk children, from the time the children are in elementary school until they graduate from high school. It is a cooperative effort involving local community, church and parachurch agencies.

Covenant House. Covenant House, a therapeutic community-based residential program for developmentally disabled children who manifest severe behavior problems, has been in operation since 1979. The staff of faculty and students provide day to day care in conjunction with behaviorally-based therapeutic services, which are structured into the children’s activities. Students typically make a one-year commitment to work at Covenant House, for which they receive a train-
Cameron Lee

ing stipend. Interest in this program should be indicated when applying for admission to the psychology program.

Pasadena Community Counseling Clinic. This clinic serves adults, couples and families with a wide variety of outpatient therapy and assessment services. PCCC is staffed by faculty, advanced students, and staff psychologists. Among the specialized services offered are biofeedback, couple assessment, and clergy career consultation services. The clinic's facilities include consultation rooms, observation and testing labs, and computer and video support. PCCC was established in 1964 as the School's first clinical training facility.

Stop Abusive Family Environments (SAFE). Founded in 1981, this is a domestic violence program which focuses its services on the treatment of abuse between adults. Assessment and outpatient therapy, as well as legal advocacy, are provided for all members of violent families. In addition, research and community education are ongoing components of the activities of this program.

Inter-Community Alternatives Network. I-CAN is a research and training facility developed by The Psychological Center in 1980. It is a day treatment program for chronically mentally ill adults. I-CAN offers an alternative to hospitalization. A support system for participants is developed, and skills essential for independent living are taught by students, staff and volunteers. The program includes several therapeutic components, including individual psychotherapy, client government, social skills training and vocational rehabilitation.

Heritage House for Gerontology Services. In 1979 all outpatient services for older adults were consolidated under one roof: a spacious residence, the vintage architecture of which reflects Pasadena's rich cultural heritage. The director coordinates several programs for older individuals, as well as outpatient counseling for any older person or family member. The Crime Resistance Involvement Council (CRIC) has been in operation since 1976. The staff includes senior volunteers, clinic staff and student interns. The team is dedicated to helping older victims of crime with financial, social and emotional assistance, and educating older persons in methods of crime prevention.
Community Assistance Program for Seniors (CAPS) In-Home Services and Day Treatment. The CAPS programs are designed to avoid premature institutionalization of older, frail or handicapped persons by using resources presently available in the community. The CAPS In-Home/Day Treatment programs began operation in 1981. CAPS offers holistic, multi-disciplinary treatment by a professional staff of clinical psychologists, a nurse practitioner, a social worker, and supportive counselors. Consulting staff include a physical therapist and an occupational therapist.

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 Pasadena Guidance Clinics. These four agencies provide staff for a common project, established in 1981, which is 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 under utilize traditional forms of mental health services. The staff works to link clients with the most appropriate services in the community.

Other Training and Research Facilities

Psychophysiological Laboratory. This laboratory is equipped with the modern electronic instruments used in the study of psychophysiological phenomena. The action of the central and autonomic nervous systems is studied in relationship to such psychological factors as beliefs, attitudes and cognitive states. The equipment available for research includes a modern physiological polygraph and electroencephalograph, a multichannel instrumentation recorder and a computer and signal averager with real-time features.

Stress and Biofeedback Laboratory. This laboratory is equipped to measure a variety of stress indicators and provide stress management and relaxation training through biofeedback training. Students supplement coursework with encouragement to personally train themselves in these modalities.

Computer Facilities. The School of Psychology has terminals on the Seminary minicomputer, which gives access to up-to-date research statistics packages. This system is made available to students for research purposes at no charge. A growing number of microcomputers is available on campus for computer searches and data analysis. Students are encouraged to develop skills in computer use. Computerized test scoring and interactive computerized test feedback are also being developed.

Major Components

Training in clinical psychology includes experiences and supervision in research, psychological assessment (interviewing, observing, testing, etc.), psychological intervention (behavior modification, community consultation, crisis intervention, psychotherapy, etc.), personal growth and integration and communication of information.

Experience in Research

The developing pattern of research training at Fuller involves three overlapping learning processes. These include classroom instruction, apprenticeship and faculty modeling. First, a thorough program of classroom instruction is viewed as a necessary base for each student. In this connection, the student is involved during the first year in the basic sequence of statistics and experimental psychology. For the Ph.D. student, this introduction culminates in the planning and execution of a master's level research project. This project is completed under the close supervision of a faculty member and is considered as a research experience introductory to doctoral research. The Psy.D. student approaches research more indirectly, learning to critique research.

Secondly, a basic notion of the training design requires the student to be involved continuously in research on an apprenticeship basis throughout the program. From as early as the first year, the program is possible the Ph.D. student works under the immediate supervision of a faculty member. During the first two years, the student becomes involved in the faculty member's own ongoing research program. Early in the third year, the student begins independent research—identifying a problem and performing various research operations. During the fourth year, a student is expected to complete a proposal for dissertation research, and the final three years are spent in the completion and writing of this project.

Thirdly, all students are expected to benefit from faculty models while moving toward a career of inquiry. Each faculty member is engaged in an ongoing program of research and strives through the association with students to communicate the model of the scientist/professional.

The student who invests six years in the program at Fuller is expected to become a sensitive clinician and a competent researcher. Hopefully, discoveries will be made which will greatly increase the effectiveness of the practice of psychology in the clinic.

Experiences in Psychological Assessment

Upon graduation each student will have had ex-
Exposure to several target groups. The student will have assessed children, adolescents, adults and the aged. Cutting across these age groups, the student will have had assessment experiences with normals, psychiatric inpatients and outpatients, the physically handicapped, the developmentally disabled, the economically and socially deprived, minority groups and other client populations. In addition to acquiring experiences with a large number of different target populations, the student will have been introduced to the major assessment techniques. These include observation and description of behavior, interviewing, individual and group testing, special techniques of assessment such as psychophysiological measures of autonomic reactivity and other techniques which show promise of usefulness in psychological assessment. Meaningful assessment is oriented toward clinical decision-making.

Experiences in Psychological Intervention

The target groups for experience in intervention are essentially those listed for experiences in assessment. Each student is exposed to several systems of individual and group treatment. In addition to formal treatment techniques, the student has the opportunity to provide psychological consultation to such persons as teachers, parents, ministers and probation officers.

Experience Designed to Facilitate Personal Growth

In order to maximize the sensitivity of the future clinical psychologist, three formal programs are offered as part of the training:

1. Professional/Personal Growth and Development seminars and workshops are offered throughout the year, focusing on various professional and ethical issues related to clinical psychology and personal growth. These are required for first-year students.
2. There is intensive clinical supervision of all work with a focus placed on the student’s own personality as well as on the personality of the client.
3. Ph.D. and Psy.D. students are encouraged to participate in two years of individual and/or group psychotherapy. The cost is partially subsi-
dized by the school, and students are provided with a list of therapists willing to see students at a reduced fee. Students are free to decide whether they will enter therapy; however, psychotherapy may be recommended by the student evaluation committee. This committee, composed of three School of Psychology faculty members, convenes annually for the review of students referred to the committee by the full faculty.

Clinical Psychology Courses of Study

For any course title including the word “seminar” either student or faculty may suggest areas for study. The particular topic covered is indicated on the student’s transcript. A seminar may be repeated for credit as new areas of study are included. The unit credit for each course offering is listed at the end of the course description.

In determining the number of credits to assign to a variable credit course, the following guidelines are used: 1 unit = 25-30 hours, 2 units = 50-60 hours; 25 pages of reading = 1 hour, 500 pages = 20 hours; research papers = 1 hour per page; 1 class/contact hour = 1 hour.

Clinical Psychology Faculty

Lee Edward Travis, Distinguished Professor of Psychology
Warren S. Brown, Jr., Professor of Psychology
Paul W. Clement, Professor of Psychology
David W. Foy, Professor of Psychology
Richard L. Gorsuch, Professor of Psychology
Archibald Daniel Hart, Professor of Psychology
Richard A. Hunt, Professor of Psychology
Henry Newton Malony, Professor of Psychology
Winston Earl Gooden, Associate Professor of Psychology
Hendrika Vande Kemp, Associate Professor of Psychology
Charles R. Ridley, Assistant Professor of Psychology
Siang-Yang Tan, Assistant Professor of Psychology

Course Descriptions

NOTE: Designations such as “First year” indicate that the course is required during that year of the program sequence.

PS 500 History and Systems of Psychology. Traces the emergence of psychology as an independent discipline from its roots in philosophy and the natural sciences. (First year) (4)

PS 501 History of Psychology Seminar. Intensive treatment of specific topics in the history of psychology. Offered on demand.

PS 502 Philosophy of Science. An exploration of epistemological and metaphysical types, issues of inference and reasoning and processes and freedom and determinism. (4)

PS 503 Philosophy of Science Seminar. Intensive treatment of specific topics in the philosophy of science. (2)

PS 504 Philosophical Psychology. An overview of the philosophy of psychology. (4)

PS 505 Philosophical Psychology Seminar. Intensive treatment of specific topics in philosophical psychology. (2)

PS 506 Independent Readings. Special or advanced reading in areas not covered by other courses in the curriculum. The topic(s) covered is indicated in student’s transcript. May be repeated for credit if a new topic is chosen. Prerequisite: Permission of sponsoring professor. (Variable credit)

PS 507 Practicum in the Teaching of Psychology. These seminars are designed to provide the student with background and experience in college and university teaching. Occasional seminars will be offered by the faculty to cover basic teaching skills and professional issues in teaching careers. The Seminar may also be taken as an independent study. (2)

PS 510 Physiological Psychology. An overview of the major theories, issues, data and research methodologies of physiological psychology. (4)

PS 511 Physiological Psychology Seminar. Intensive treatment of specific topics in physiological psychology. (2)

PS 512 Human Neuropsychology. An overview of the behavioral and psychological manifestations of brain damage and disease in human beings. (4)

PS 513 Human Neuropsychology Seminar. Intensive treatment of specific topics in human neuropsychology. (2)

PS 514 Comparative Psychology. An overview of the major theories, concepts, issues, data and research methodologies of comparative psychology. (4)

PS 515 Comparative Psychology Seminar. Intensive treatment of specific topics in comparative psychology. (2)

PS 520 Psychology of Cognition. An overview of the major theories, issues, data and research methodologies of cognitive psychology. (4)

PS 521 Psychology of Cognition Seminar. Intensive treatment of specific topics in the psychology of cognition. (2)

PS 522 Psychology of Motivation. An overview of the major theories, concepts, issues, data and research methodologies of the psychology of motivation. (4)

PS 523 Psychology of Motivation Seminar. Intensive
treatment of specific topics in the psychology of motivation. (2)

PS 524 Psychology of Learning. An overview of the major theories, concepts, issues, data and research methodologies of psychology and learning. (4)

PS 525 Psychology of Learning Seminar. Intensive treatment of specific topics in the psychology of learning. (2)

PS 526 Psychology of Perception. An overview of the major theories, concepts, issues, data and research methodologies of the psychology of perception. (4)

PS 527 Psychology of Perception Seminar. Intensive treatment of specific topics in the psychology of perception. (2)

PS 530 Social Psychology. An overview of the major theories, issues, data and research methodologies of social psychology. (4)

PS 531 Social Psychology Seminar. Intensive treatment of the specific topics in social psychology. (2)

PS 532 Psychology of the Family. A theoretical overview of family development and the eight dimensions of healthy family functioning. These concepts are applied to the student's family of origin. (4)

PS 533 Psychology of the Family Seminar. Intensive treatment of the basic family themes and dimensions of family functioning and therapy. (2)

PS 534 Psychology of Religion. An overview. Includes beliefs concerning existence and the character of divine events, worship and rituals, conversion experiences, theological knowledge. (4)

PS 535 Psychology of Religion Seminar. Intensive treatment of specific topics in psychology of religion. (2)

PS 536 Ethnic Issues in Clinical Psychology. An overview of the major psychological and sociological theories, issues, and research pertaining to three ethnic groups: Asian, Black and Hispanic Americans. Special emphasis on the impact of the therapist's values and theoretical orientation to the ethnic client. (2)

PS 537 Group Processes. An overview of the major theories, concepts, issues, data and research methodologies of the psychology of small groups. (4)

PS 538 Group Processes Seminar. Intensive treatment of specific topics in the psychology of small groups. (2)

PS 540 Psychology of Personality. An overview of the major theories, concepts, issues, data and research methodologies of the psychology of personality. (4)
PS 541 Psychology of Personality Seminar. Intensive treatment of specific topics in the psychology of personality. (2)

PS 542 Developmental Psychology. An overview of the major theories, concepts, issues, data and research methodologies of developmental psychology. The entire human life span is covered. (4)

PS 543 Developmental Psychology Seminar. Intensive treatment of specific topics in developmental psychology. (2)

PS 544 Psychopathology. An overview of the major theories, concepts, issues, and research methodologies of psychopathology. (First year) (4)

PS 545 Psychopathology Seminar. Intensive treatment of specific topics in psychopathology. (2)

PS 546 Psychopathology Lab. Practical training in the use of the DSM-III. (First year) (2)

PS 550 Clinical Foundations I. First of a three-course sequence for entering students in which basic therapeutic skills are taught. The “therapeutic triad” and client-centered therapy are the focus of the entire sequence. (First year) (2)

PS 551 Clinical Foundations II. (First year) (2)

PS 552 Clinical Foundations III. (First year) (2)

PS 553 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)

PS 554 Test Administration. An introduction to the major assessment and diagnostic tools in clinical psychology. (First year) (2)

PS 555 Report Writing. (First year) (2)

PS 556 Professional/Personal Growth and Development I. The first of a series of seminars and workshops focusing on various professional and ethical issues related to clinical psychology and personal growth. (First year) (6)

PS 557 Professional/Personal Growth and Development II. (First year) (6)

PS 558 Professional/Personal Growth and Development III. (First year) (6)

PS 560 Clinical Psychology A. Adults constitute the target population in this course. Fall (Second year) (4)

PS 561 Clinical Psychology B. Senior citizens constitute the target population. Winter (Second year) (4)

PS 562 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)

PS 563 Clinical Psychology D. Children constitute the target population in this quarter. Fall (Third year) (4)

PS 564 Clinical Psychology E. Adolescents constitute the target population in this quarter. Winter (Third year) (4)

PS 565 Clinical Psychology F. Families constitute the target population. Spring (Third year) (4)

PS 566 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 4 quarters)

PS 567 Practicum II. A nine-month clinical practicum (six hours per week), normally in an outpatient setting. (Third year) (2 per quarter for 4 quarters)

PS 568 Clerkship (Fourth year) (4 per quarter for 4 quarters)

PS 569 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)

PS 570 Psychological Assessment Seminar. Intensive treatment of specific topics in psychological assessment. (2)

PS 571 Psychological Intervention Seminar. Intensive treatment of specific topics of psychotherapy or other forms of psychological intervention. (2)

PS 572 Professional Psychology Seminar. Intensive treatment of specific topics in professional psychology. (2)

PS 573 Community Psychology Seminar. Intensive treatment of specific topics in community psychology. (2)

PS 574 Church Consultation Seminar. Intensive treatment of specific topics in church consultation. (2)

PS 575 Human Sexuality. An overview of physiological, psychological, sociological and medical perspectives on human sexuality. It includes a consideration of sexual identity, sexual behavior, and sexual disorders, and an introduction to treatment considerations. (2)

PS 576 Introduction to Integration. An introduction to the field of the integration of psychology and theology. Includes conceptual discussions of the ways in which religious and scientific knowledge interface, the manner in which religious questions impact clinical practice, the interface of values and psychotherapy, and the necessity of personally integrating Christian faith and the discipline of psychology. Opportunity is provided for small group sharing, dialogue with faculty, in-depth reading in the literature and formulation of a personal position statement. (4)

PS 578 Basic Integration Seminar. These seminars address continuing critical questions in integration. They are repeated every third year and are taught by faculty teams from the joint Seminary faculty who have committed themselves to addressing a given issue in depth.
Henry Newton Malony

over a significant number of years. At times the class focuses around didactic survey presentations by faculty. On other occasions the class will function as a seminar. At least one such seminar is offered each quarter. (4)

1. Psychological and Theological Perspectives on Social Issues. An analysis of contemporary social/ethical issues from the viewpoints of the social/behavioral sciences and the Christian faith. Includes an investigation on how religious mental health professionals can and should be invested and involved in these matters. A theoretical and practical seminar.

2. The Nature of Persons. An investigation of the essence of human nature from the several viewpoints of Christian theology and the social/behavioral sciences. Includes a study of attempts to relate the several points of view and the meaning of these understandings for the mental health professions. A theoretical and practical seminar.

3. The Use of Psychology in Understanding Scripture. A study of the manner in which life experience and human situation enlighten an understanding of Scripture and provide a means for utilizing the Bible in enhancing human development. A theoretical and practical seminar.


An investigation on how change occurs in human life and in what ways these processes can be understood as healing or salvation. Psychological interventions will be analyzed from these viewpoints. A theoretical and practical seminar.

6. Healthy and Psychopathological Religion. A study of how religious faith and behavior can be either health-inducing or psychopathological plus an inquiry into how mental health professionals can encourage healthy faith. A theoretical and practical seminar.

7. Biblical and Psychological Perspectives on Jesus. An investigation of psychological, biblical and theological understandings of Jesus and a study of how these understandings can become a resource for all who would follow him. A theoretical and practical seminar.

8. Life Goals, Health and Sanctification. An inquiry into the purpose and ideal of life from psychological and theological points of view plus a study of the processes assumed to be necessary in the reaching of such goals. Includes an experiential investigation of the means and processes by which individuals practice their faith in private and in public.

9. Christian Community and Reconciliation. An inquiry into the psychosocial and theological understanding of the church and of the fellowship of believers, plus investigation of how these associations can function to resolve alienations of persons from each other. A theoretical and practical seminar.

10. Sin and Psychopathology. A study of distinctive characteristics of abnormal behavior and/or sin as un-
derstood from psychological and theological points of view. A theoretical seminar.

PS 582 Topical Integration Seminar. These seminars address selected topics in integration on an occasional basis. They are taught by faculty teams from the joint faculty who identify current issues of interest to them. These are usually offered on a one-time basis. (4)

PS 583 Special Projects in Integration. Special projects in conceptual-theoretical integration of psychology and theology, research in religious behavior and professional integration. May not count as one of the four required integration courses. May be used for elective credit. By permission of professor. (Variable credit)

PS 590 Statistics. Concepts and techniques of analyzing and interpreting research data. Fall (First year) (4)

PS 591 Introduction to Experimental Design. Fundamentals of the application of the experimental method in the study of behavior. Prerequisite: PS590, Winter (First year) (4)

PS 592 Advanced Experimental Design. Emphasis is placed on the discovery of a problem, and individual work in the planning, execution and reporting of an experimental investigation. Prerequisite: PS591. Spring (First year) (4)

PS 593 Psychological Tests and Measurements. An overview of the methodologies and concepts involved in the selection and use of assessment instruments. (First year) (4)

PS 594 Seminar in Statistics. Intensive treatment of specific topics in statistics. (2)

PS 595 Research Seminar. Intensive study of research methodologies. (2 or 4)

PS 596 Individual Research Projects. Experimental field observations or survey research on a specific problem. Includes master's-level projects (but not doctoral dissertation research). May be repeated for credit. Prerequisites: PS590-592 and permission of the sponsoring professor. (Variable credit)

PS 600 Dissertation. The dissertation experience affords each student an opportunity to make a unique contribution to the field of psychology. The project constitutes a half year of full-time course work, and is typically completed during the last three years of the program. (12)

PS 601 Dissertation Continuation. To be used when a student has fulfilled the 32-unit PS600 requirement. (0)

PS 610 Pre-internship. (Fifth year, optional) (16)

PS 611 Internship I. (Fifth year)

PS 612 Internship II. (Sixth year)

MARRIAGE AND FAMILY THERAPY PROGRAM

Master of Arts in Marriage and Family Therapy

Purpose. The Master of Arts degree program in marriage and family therapy is designed to equip men and women to minister to the family at the professional, church or parachurch levels. The program trains graduates for a vocation which is intended to be exercised within a responsible community of Christian service. It focuses not only upon the growth and development of skilled marriage and family counselors, but upon preventive and corrective dimensions as well.

Admission. In addition to the Seminary's established admission requirements, admission to the M.A. program in marriage and family therapy also requires a 3.0 grade point average and at least one year of work (36 quarter hours or 24 semester hours) in the social and/or behavioral sciences. Previous background or experience in counseling-related fields is highly recommended. When appropriate, a personal interview is included in the requirements for admission. Scores from the Graduate Record Examination, taken within the past five years, are also required as a part of the application process.

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

Curriculum. The curriculum of 28 courses (108 quarter hours) must be completed successfully for this degree. Six of these courses are in the area of biblical studies, six are in theology and church history (three of which are specifically designed to integrate the disciplines of theology and marriage and family studies), one is a ministry elective, and 15 are specified courses in marriage and family therapy.

Of the 15 marriage and family courses, five are preventive, teaching the enhancement of positive family structure and function; five are corrective courses, providing instruction in the treatment of marriage and family dysfunctions; one is a research course, which trains students in research design and methodologies; and four are practicum courses, designed to provide opportunities for observation and supervised direct client contact in clinical settings.
Doctor of Philosophy in Marriage and Family Studies

The School of Psychology also offers the Ph.D. in Marriage and Family Studies, designed to prepare persons to conduct research, write and teach in the area of marriage and family. Details of the program are still under development. For further information, contact the Director of the Marriage and Family Therapy Program.

Marriage and Family Courses of Study

The following courses are offered by the faculty of the Graduate School of Psychology in support of the Master of Arts degree in Marriage and Family Therapy. The prerequisite "MFT" means that the class is open only to students in the marriage and family therapy program.

Marriage and Family Faculty

Dennis B. Guernsey, Associate Professor of Marriage and Family Therapy
Jack O. Balswick, Professor of Sociology and Family Development
Cameron Lee, Assistant Professor of Marriage and Family Therapy
Judith K. Balswick, Contract Assistant Professor of Marriage and Family Therapy

Course Descriptions

FT 500 Professional Issues in Marriage and Family Ministries. An introductory course in the theories of marriage and the family, the ethics and laws relevant to the family, and their application to personal family analysis. The class is open only to students in the marriage and family therapy program. Prerequisite: MFT. C. Lee

FT 501 Research Methods, Statistics and Design. A survey of the relevant methodologies in the observation, measurement and study of marriage and the family. Prerequisite: MFT. C. Lee

FT 502 Directed Research in Marriage and Family Therapy. A course involving a directed research project in marriage, child and/or family therapy. Prerequisite: FT501. J. O. Balswick

FT 503 Psychocultural Dynamics of Family Life. An exploration of the dynamics of interaction and communication in alternative ethnic and family systems. Prerequisite: FT500, FT507-509. J. O. Balswick

FT 504 Dynamics of Human Sexuality. A Christian perspective of the relational and scriptural realities of human sexuality, with an introduction to the treatment of sexual dysfunction. Prerequisite: MFT. J. O. and J. K. Balswick

FT 505 Child and Family Development. An overview of child and family development from a life span perspective. Prerequisite: MFT. J. O. Balswick

FT 506 Preventive Strategies in Family Education. The philosophy and methodology of preventive family life education in the local church. Prerequisite: FT505. Guernsey

FT 507 Communication and Relational Skills. A course on recognizing, modeling and practicing basic human relationship skills and counseling skills. Prerequisite: MFT. Guernsey

FT 508 Psychopathology and Family Systems. A study of psychopathology and maladaptive behavior, and various treatment approaches in the context of the family. Prerequisite: FT507. Guernsey

FT 509 Assessment in Marriage and Family Therapy. Use of case history data, interview behavior, and psychological tests in the diagnosis of personal, marital and family problems. Prerequisite: FT505. Hunt

FT 510 Counseling the Marital Dyad. Theories of marriage counseling and applied techniques relevant to those theories. Use of case history data and interview behavior to expose the nature and problems of divorce counseling. Prerequisite: FT500, FT507-509. Hunt

FT 511 Counseling the Family System. Theories of family counseling and applied techniques relevant to those theories. Emphasis on systems theory as the foundation for the exploration of major schools of family therapy. Prerequisite: FT500, FT507-509. J. K. Balswick

FT 512 Basic Skills in Family Intervention. A study of basic family assessment skills, basic family intervention techniques and the application of the Structural Family Therapy Model in assessment and intervention. Course offered by Institute of Youth Ministries. Elective. Oriker

FT 540 Introduction to Marriage and Family Therapy. A study of the nature and role of the church as a ministering community to the family, in order to formulate a workable philosophy of ministry to the family based on the Scriptures. Elective. J. O. Balswick, Guernsey

NOTE: The following practicums (FT550-553) are graded only on a "Credit/No Credit" basis.

FT 550 Practicum I: Preventive Strategies in Family Life Education. Credit: 2 or 4 units. Prerequisite: FT500, FT507-509.

FT 551 Practicum II. Field Placement. Credit: 2 or 4 units. Prerequisite: FT500, FT507-509.

FT 552 Practicum III. Field Placement. Credit: 2 or 4 units. Prerequisite: FT500, FT507-509.

FT 553 Practicum IV: Field Placement. Credit: 2 or 4 units. Prerequisite: FT500, FT507-509.

FT 590 Directed Study in Marriage and Family Therapy.
The following is a list of professionals employed by the centers at which School of Psychology Ph.D. and Psy.D. students receive their field training and who provided supervision to students during 1986-87.

Clinical Professors of Psychology

Armand A. Alkire, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Henry C. Benedict, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
William Blau, Ph.D., Department of Developmental Services, Patton, CA
Vernon C. Bohr, Ph.D., Sierra Royale Hospital, Azusa, CA
Irving Borstein, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Annette M. Brodsky, Ph.D., Harbor-UCLA Medical Center, Los Angeles, CA
Marvin Brown, Ph.D., Veterans Administration Medical Center, Tacoma, WA
Matthew W. Buttiglieri, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Bruce E. Crapuchettes, Ph.D., Sierra Royale Hospital, Azusa, CA
Phillip A. Criswell, Ph.D., Veterans Administration Medical Center, Long Beach, CA
Peter J. DiCiaula, Ph.D., Hathaway Home for Children, Pacoima, CA
Marlene Epstein, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Herman Feifel, Ph.D., Veterans Administration Outpatient Clinic, Los Angeles, CA
John Friar, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Linda Friar, Ph.D., St. John's Child Study Center, Santa Monica, CA
Anne Ganley, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Kenneth E. Gerber, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Francis Gilbert, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Judith Halama, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Richard W. Hanson, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Lance Harris, Ph.D., Veterans Administration Medical Center, Long Beach, CA
George W. Hayward, Ph.D., Department of Developmental Services, Patton, CA
Durand F. Jacobs, Ph.D., Veterans Administration Medical Center, Loma Linda, CA
Jarett M. Kaplan, Ph.D., Veterans Administration Medical Center, Tacoma, WA
George G. Katz, Ph.D., Hathaway Home for Children, Pacoima, CA
David Lachar, Ph.D., Good Samaritan Medical Center, Phoenix, AZ
William Landis, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
David Lipson, Ph.D., Patton State Hospital, Patton, CA
David Lopata, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Kenneth P. Lott, Ph.D., Pasadena Guidance Clinics, Pasadena, CA
Geoge Lough, Ph.D., Hathaway Home for Children, Pacoima, CA
Joan Madsen, Ph.D., Saint John's Child Study Center, Santa Monica, CA
Michael Maskin, Ph.D., Veterans Administration Medical Center, Long Beach, CA
Robert Maegher, Ph.D., Veterans Administration Outpatient Clinic, Los Angeles, CA
Louis R. Mutalipassi, Ph.D., Veterans Administration Medical Center, Long Beach, CA
Edmund Phillips, Ph.D., Veterans Administration Medical Center, Tacoma, WA
Richard Pollard, Ph.D., Veterans Administration Medical Center, Tacoma, WA
Georgia Post, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Beatrice Rasof, Ph.D., Harbor-UCLA Medical Center, Los Angeles, CA
Roger Sauer, Ph.D., Veterans Administration Medical Center, Tacoma, WA
Milo Scherer, Ph.D., Department of Developmental Services, Patton, CA
Mark Seeley, Ph.D., Veterans Administration Medical Center, Tacoma, WA
Joseph Shefflin, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
John D. Shoebregt, Ph.D., United States Army Medical Center, Fort Ord, CA
Robert Sippreelle, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
John Snibbe, Ph.D., Mental Health Center, Los Angeles, CA
Willard Snow, Ph.D., Veterans Administration Medical Center, Tacoma, WA
Kathleen M. Sterner, Ph.D., Child and Family Services, Inc., Hartford, CT
Vernon Van de Riet, Ph.D., Private Practice, South Pasadena, CA
Ira Vroubel, Ph.D., Patton State Hospital, Patton, CA
William Watts, Ph.D., Department of Developmental Services, Patton, CA
David L. Woodrich, Ph.D., Good Samaritan Medical Center, Phoenix, AZ

Clinical Associate Professors of Psychology

Manhal Al-Khayyal, Ph.D., Hathaway Home for Children, Pacoima, CA

130 SCHOOL OF PSYCHOLOGY
Gary Brainerd, Ph.D., Private Practice, Pasadena, CA
James H. Chesnutt, Ph.D., United States Army Medical Center, Fort Ord, CA
Thomas R. DiBartolomeo, Ph.D., Good Samaritan Medical Center, Phoenix, AZ
Ken Cole, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Peter W. Dowrick, Ph.D.
Ferdinand Edelhoffer, Ph.D., Department of Developmental Services, Patton, CA
Harry Eisner, Ph.D., Department of Developmental Services, Patton, CA
Diana Harrison, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Susan H. Houston, Ph.D., United States Army Medical Center, Fort Ord, CA
Michael Kania, Ph.D.
Richard Lewis, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Thomas R. Lipscomb, Ph.D.
Donald G. Nessman, Ph.D., Veterans Administration Medical Center, Loma Linda, CA
Anne E. Pidano, Ph.D., Child and Family Services, Inc., Hartford, CT
Charles J. Pine, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Mark W. Reaves, Employee Assistance Program, Los Angeles, CA
Barbara Reimer, Ph.D., Hathaway Home for Children, Pacoima, CA
Sandee Schuster, Ph.D., La Puente Valley Mental Health Center, La Puente, CA
Laurie Stone, Ph.D., St. John's Child Study Center, Santa Monica, CA
Carole Sunlight, Ph.D., Kaiser Permanente Mental Health Center, Los Angeles, CA
LaFaye Sukin, Ph.D., Veterans Administration Medical Center, Loma Linda, CA
Betty Sutton, Ph.D., Department of Developmental Services, Patton, CA
William Wallace, Ph.D., St. John's Child Study Center, Santa Monica, CA
Marc S. Walter, Ph.D., Good Samaritan Medical Center, Phoenix, AZ
Thomas Woodring, Psy.D., Department of Developmental Services, Patton, CA

Clinical Assistant Professors of Psychology

Tunji Ajibola, Ph.D., Patton State Hospital, Patton, CA
Peter Armstrong, Ph.D.
Betsy Bisno, Ph.D., Veterans Administration Outpatient Clinic, Los Angeles, CA
Robert T. Bohanske, Ph.D., Good Samaritan Medical Center, Phoenix, AZ
John F. Bolter, Ph.D., United States Army Medical Center, Fort Ord, CA
Patricia Cowunder, Ph.D., Department of Developmental Services, Patton, CA
Kristina M. Cooper, Ph.D.
Constance Doran, Ph.D., Department of Developmental Services, Patton, CA
Heather Ensworth, Ph.D., St. John's Child Study Center, Santa Monica, CA
Randi Friedland, Ph.D., Pasadena Guidance Clinics, Pasadena, CA
D. Fuller, Ph.D., Veterans Administration Outpatient Clinic, Los Angeles, CA
Michael Gilewski, Ph.D., Veterans Administration Outpatient Clinic, Los Angeles, CA
Jane C. Goerss, Ph.D., Department of Developmental Services, Patton, CA
Linda R. Gonzales, Ph.D., Good Samaritan Medical Center, Phoenix, AZ
Mary Jane Gonzales-Huss, Ph.D., United States Army Medical Center, Fort Ord, CA
Linda Gorin-Sibnir, Ph.D., Harbor-UCLA Medical Center, Los Angeles, CA
Patricia Gross, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Ruth Haney, Ph.D., Good Samaritan Medical Center, Phoenix, AZ
Gary Hartz, Ph.D., Veterans Administration Outpatient Clinic, Los Angeles, CA
Lisa Kahn, Ph.D., Harbor-UCLA Medical Center, Los Angeles, CA
Shireen Kapadia, Ph.D., Department of Developmental Services, Patton, CA
Anne Kelly, Ph.D., St. John's Child Study Center, Santa Monica, CA
Shawn Kenderdine, Ph.D., Veterans Administration Medical Center, Tacoma, WA
Patricia Kirkish, Ph.D., Department of Developmental Services, Patton, CA
Jeffrey Mar, Ph.D., Harbor-UCLA Medical Center, Los Angeles, CA
Timothy McKay, Ph.D., Mental Health Center, Los Angeles, CA
Michael K. McNiece, Ph.D., United States Army Medical Center, Fort Ord, CA
Carol Milner, Ph.D., Veterans Administration Medical Center, Tacoma, WA
Robert J. Mittan, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Mary Jo Moeschel, Ph.D., Patton State Hospital, Patton, CA
Terrence Neary, Ph.D., Department of Developmental Services, Patton, CA
Jack Norris, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Robert Parsons, Ph.D., Pasadena Guidance Clinics, Pasadena, CA
Loretta Polish, Ph.D., Pasadena Guidance Clinics, Pasadena, CA
Sandra Sarnoff, Ph.D., Hathaway Home for Children, Pacoima, CA
Kita Shantiris, Ph.D., Hathaway Home for Children, Pacoima, CA
Clinical Instructors in Psychology

Mercedes T. Del Valle, Child and Family Services, Inc., Hartford, CT
Mary B. Halsdorf, Child and Family Services, Inc., Hartford, CT

Clinical Facilities for Field Training

The institutions listed below are those which were directly engaged during 1986-87 in providing clinical experience and training to fourth, fifth and sixth year students. Some of the institutions listed have an ongoing training agreement with the Graduate School of Psychology so that they accept a fixed number of trainees each year. Others have accepted students for internships in open competition with students from many other universities. This list of institutions changes somewhat from year to year.

Catholic Social Services, El Monte, CA
Child and Family Services, Inc., Hartford, CT
Child Guidance Centers, Inc., Anaheim, CA
Employee Assistance Program (Los Angeles County), Los Angeles, CA
Fairfield Hills Hospital, Newtown, CT
Good Samaritan Medical Center, Phoenix, AZ
Harbor-UCLA Medical Center, Los Angeles, CA (APA-Approved Internship)
Hathaway Home for Children, Pacoima, CA (APA-Approved Internship)
Ingleside Mental Health Center, Rosemead, CA (APA-Approved Internship)
Kaiser Permanente Mental Health Center, Los Angeles, CA (APA-Approved Internship)
Kaiser Permanente Imperial, Downey, CA
La Puente Community Mental Health Center, La Puente, CA
Los Angeles County/USC Medical Center, Los Angeles, CA (APA-Approved Internship)
Los Angeles County/USC Medical Center Child Department, Los Angeles, CA
Marriage and Family Treatment Center, Colorado Springs, CO
Merritt-Peralta Institute, Oakland, CA
Northridge Hospital Medical Center, Northridge, CA
Pasadena Child Guidance Clinic, Pasadena, CA
Patton State Hospital, Patton, CA (APA-Approved Internship)
Psychiatric Clinic for Youth, Long Beach, CA
Saint John’s Child Study Center, Santa Monica, CA (APA-Approved Internship)
Sierra Royale Hospital, Azusa, CA
The Psychological Center, Fuller Theological Seminary Graduate School of Psychology, Pasadena, CA
United States Army Medical Center, Fort Ord, CA
University of California at Davis Counseling Center, Davis, CA
University of California at Irvine, Orange, CA
University of Southern California Counseling Center, Los Angeles, CA
Veterans Administration Outpatient Clinic, Los Angeles, CA (APA-Approved Internship)
Veterans Administration Medical Center (Brentwood), Los Angeles, CA (APA-Approved Internship)
Veterans Administration Medical Center, Tacoma, WA (APA-Approved Internship)
Veterans Administration Medical Center, Loma Linda, CA (APA-Approved Internship)
Veterans Administration Medical Center, Long Beach, CA (APA-Approved Internship)
Veterans Administration Medical Center, Sepulveda, CA (APA-Approved Internship)
CONTINUING AND EXTENDED EDUCATION

History and Philosophy

Extended Education Program
History
Philosophy
Coordinating Boards/Steering Committees
Faculty
Admission Requirements and Procedures
Curriculum and Registration
Library Facilities
Program Opportunities
  Master of Arts
  Master of Divinity
  Transfer Credit
  Certificate of Graduate Studies
  Non-Degree Applicants
Expenses
Fuller Seminary in Seattle
Fuller Seminary in San Francisco Bay Area
Fuller Seminary in Santa Barbara/Ventura
Fuller Seminary in Orange and San Diego Counties
Fuller Seminary in Phoenix
Fuller Seminary in Hawaii

Doctor of Ministry Program
Purpose

Admission Requirements
Degree Requirements
Concentrations
Registration and Expenses
Off-Campus Locations
Courses of Study

Institute for Christian Organizational Development
Purpose
Admission
Curriculum
Faculty
Board of Advisors

Lowell W. Berry Institute for Continuing Education in Ministry
Purpose
Curriculum
HISTORY AND PHILOSOPHY

In 1985, the administrative structure of the Seminary was reorganized to include a fourth academic unit concentrating on continuing education for those already involved in ministry. This new academic division, officially designated Continuing and Extended Education (CEE), includes the Extended Education program, the Doctor of Ministry program, the Lowell W. Berry Institute for Continuing Education in Ministry, and the Institute for Christian Organizational Development.

The goal of Continuing and Extended Education is to make available to those engaged in work and ministry the opportunity to further their education, and to bring together resources to focus on the special needs of the church and its ministry, as well as the needs of Christian organizations. Through Continuing and Extended Education, work leading to a degree, as well as non-degree and continuing education, is available. Seminars, conferences, workshops, and off-campus graduate-level coursework are among the alternative forms of training provided. Continuing and Extended Education utilizes the expertise of those already involved in areas such as church growth, the management of Christian organizations, and marriage and family ministries. The philosophies, aims, curriculum and opportunities of the various programs of Continuing and Extended Education are described in this section. Further information regarding a particular program may be obtained from the office of that program.

EXTENDED EDUCATION PROGRAM

History

Extended Education, now entering its sixteenth year, began offering courses in September 1973 in Seattle, Washington, and Los Angeles, Fresno and Bakersfield, California, with the purpose of bringing graduate theological education to laypeople. The Extended Education Program was developed as a response to the need for training laypersons in the context of the local church. A local committee of Christian leaders and students in the program determined the local character and helped to shape the local program.

More than one hundred students were enrolled in the first Extension student body in those four cities. In its first ten years, besides its current Extension areas, Extended Education held courses in Boulder, Colorado, in Eastern Washington and in Sacramento and Los Angeles County, California. The program continues to offer courses in eight established Extension areas: Seattle, the San Francisco Bay Area, Santa Barbara/Ventura, Greater Phoenix, Orange County, San Diego County and Honolulu. Four of the Extension areas — Seattle, the San Francisco Bay Area, Phoenix and Orange County — now offer the Master of Arts in Theology degree entirely in Extension.

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 1987-88 year reflect Fuller Theological Seminary’s commitment to offering graduate courses off campus, in the context of the local church and other local ministries.

Philosophy

Fuller Theological Seminary Extended Education seeks to serve local churches by providing opportunities for theological education for ministry within a local church context. Extended Education seeks to provide educational experiences in off-campus, non-traditional settings which will enable students to discover, develop and improve their gifts for service and ministry within the scope of the church’s overall mission. By offering fully accredited graduate courses off-campus on weekends and evenings, Extended Education makes theological education possible for many church leaders, church staff members, Bible study leaders, business people, homemakers, professionals and others whose careers or circumstances preclude full-time study. Extended Education:

1. Provides theological education for the development of lay persons for leadership in ministry in the local church and community.
2. Offers prospective theological students experience in church ministry and Christian community while beginning their studies and testing their callings, and
3. Extends resources to pastors for the development of local church educational programs and for personal and professional enrichment.

The process of theological education for ministry in extension is implemented by going to the student, being close to the location of ministry and being close to the life and task demands of the participants.

In short, Extended Education is a community of learners-practitioners-scholars in ministry who seek to know God better, to understand his revelation more fully and to do his ministry more effectively. Fuller’s Extended Education provides theological education of academic excellence in off-campus settings on non-traditional schedules. Through course work in Extension, students encounter a concept of ministry which takes serious...
ly the charge to “equip the saints for the work of the ministry.”

Coordinating Boards/Steering Committees

Within guidelines determined by the administration and faculty of the Seminary, each area’s Coordinating Board or Steering Committee provides contextualized leadership for the local program. Members represent various denominations and occupations in the Christian community of the Extension area. All members of these boards 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

Application to the School of Theology through its Extended Education Program normally requires a baccalaureate degree from an accredited college/university, or its equivalent, official transcripts from all post-secondary institutions attended, completed reference forms, and a non-refundable application fee. Applications may be obtained from the local Extended Education office, and all application materials, including transcripts, must be in the local Extended Education office at least three weeks prior to the start of the quarter. 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.

Late applications may be submitted after the regular application deadline. A late fee will be assessed in addition to the regular application fee. The application file must be completed within 30 days after application is made. A late admission is tentative, subject to confirmation by the Admissions Office, and is valid only for that quarter.

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

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 in more than three years must submit a new application, along with the application fee. It is not necessary to secure copies of transcripts already on file, but any additional transcripts must be submitted. Contact the local Extended Education office for details.

Curriculum and Registration

Courses offered in extension on a quarterly basis are equivalent to those offered at the Pasadena campus. Full-time faculty and local adjunct professors provide instruction. Courses are taught on weeknights or weekends in local facilities, and library resources are arranged. Each Extended Education area publishes its own quarterly listing of class offerings. Expanded course descriptions, which include course objectives, required reading, assignments and other information, are available from the local Extended Education office. Contact the local Extended Education office for further information on registration and the purchase of textbooks. Fuller Theological Seminary reserves the right to cancel a class due to insufficient enrollment.

Admission to the Seminary through the Extended Education program also permits students to enroll in courses on the Pasadena campus. For information on registration for an on-campus course, contact the School of Theology Academic Advising Office.

The Fuller Extended Education program also offers supervised field experiences for credit to those students desiring opportunities for practical application of academic information. Courses may be taken in a practical setting as outlined by Extended Education publications and administered by the Area Director.

Library Facilities

Each Extension Area has borrowing arrangements
with local libraries. Extension students may use the libraries listed for their Area or may contact the local Extended Education office about borrowing books from McAllister Library on the Pasadena campus. Some libraries require a user’s fee. Use of these facilities requires a current Fuller Extension identification card, available from the local Extended Education office.

Seattle: University of Washington, Seattle Pacific University, Lutheran Bible Institute and the libraries of local churches.

San Francisco Bay Area: University of Santa Clara, Graduate Theological Union.

Orange County: O. Cope Budge Library of Southern California College, University of California at Irvine, Orange Coast College, Library of the School of Theology at Claremont.

Phoenix: Grand Canyon College, Arizona State University, KINO Institute.

San Diego: University of California at San Diego, Point Loma College, California State University at San Diego.

Hawaii: University of Hawaii at Manoa, Chaminade University.

Program Opportunities

Master of Arts Degree in Theology. The Master of Arts degree in theological studies 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 responsibility to construct an individual curriculum in consultation with an academic advisor.

Students may earn the Master of Arts degree by completing 24 courses, 12 of which must be in biblical studies and theology. The remaining 12 are electives.

The M.A. is currently available in Seattle, the San Francisco Bay Area, Phoenix and Orange County. There are no language, thesis or Pasadena residency requirements. Students in Santa Barbara/Ventura, San Diego County and Hawaii may take 18 courses toward the degree in their area and must complete 6 courses in Pasadena or through an extension 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. Students who wish to apply as candidates for the Master of Divinity degree should contact the on-campus Admissions Office. Applicants in Seattle who wish to apply as candidates for the Master of Divinity degree should contact the Seattle Extended Education Office.

Candidates for the Master of Divinity degree may fulfill their requirements, including core courses, by taking up to 24 courses in Extension and completing 12 courses in Pasadena to fulfill the M.Div. residency requirement. See the School of Theology section of this catalog for further information on the requirements for this degree.

Transfer Credit. By special request to the Director of Academic Advising, an applicant may receive a maximum of one year (credit for 12 courses) for approved graduate studies done elsewhere toward the M.A., (20 courses) for the M.Div. degree. These courses must be appropriate to the student’s vocational objectives and have been discussed with an academic advisor.

Certificate of Graduate Studies in Ministry. Students may receive the Certificate by completing 12 selected courses, which represent the equivalent of one year of seminary study. Six courses must be in biblical studies, theology and church history, and six must be in ministry and mission, including one course in field education.

Non-Degree Applicants. Students with no particular degree or certificate objectives are welcomed and encouraged to enroll. Of the following categories, the Limited Graduate, Special Student and Unclassified Student categories are master’s-level credit classifications from which students may later apply to a degree program.

Limited Graduate Student: One who is qualified for regular admission but wishes to take no more than five courses (20 units).

Special Student: One who wants to pursue a degree program in consultation with an academic advisor.

Unclassified. One who is qualified for regular admission, wants to take an unlimited number of courses, but does not want to pursue a degree program at this time.

Certificate of Graduate Studies in Ministry. Students may audit courses on a space available basis at 50 percent of regular tuition. 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 (non-credit 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 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. Students may apply for CEU’s only if they are not taking the course or seminar in question for academic credit. A one-time fee will be charged to set up a Continuing Education Unit file in the Office of Continuing Education. Under no circumstances will CEU’s be transferred as or converted to academic credit.

Expenses

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

Regular Fees 1987-88

Application, non-refundable .................................. $ 25.00
Late application charge ......................................... 15.00
Reapplication or update ......................................... 25.00

School of Theology Tuition

M.A., M.Div ........................................ per unit 106.00
Audit, non-refundable ......................................... 53.00

Special Fees 1987-88

Special Registration Fee ......................................... 10.00
Field Education (0 units) ....................................... 75.00
Examination rescheduling fee ............................... 10.00
Program change fee ............................................ 5.00
Incomplete Fee .................................................. 5.00
Deferred payment fee ......................................... 15.00
Transcript fee ...................................................... 3.00

Payment Policy. All tuition and fees are due at registration unless prior arrangements have been made for deferred payment through the local Extended Education office. See page 28 of this catalog for the Seminary’s policy on deferred payment.

Refund Policy. See page 28 of this catalog for the Seminary’s policy on refund of tuition charges for classes dropped during the quarter.

Financial Aid. Financial aid is often available to those with demonstrated need. Contact the local Extended Education office.

Veteran’s Benefits. All Extended Education areas have been approved for veteran’s benefits. For further information, contact the local Extended Education office.

Fuller Seminary in Seattle

Seattle Extension is the oldest and largest Extension area in the Extended Education program at Fuller. Begun in 1973, it has experienced significant growth over the past 15 years. Now with more than 500 enrollments in 23 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 areas to enable students to earn their Master of Arts in Theology degree without a Pasadena campus residency requirement. Seattle is also the only Extension area that allows students to apply for the M.Div. degree, although that degree does have an on-campus residency requirement.

Extension classes are held at Seattle Pacific University.

Fuller Theological Seminary is fully licensed by the State of Washington to offer courses through the Seattle Extension.

Seattle Extended Education Office

Richard J. Erickson, Area Director
101 Nickerson Street
Building A, Suite 200
Seattle, Washington 98109-1621
(206) 284-9000

Seattle Coordinating Board

Pat Kile, Chairperson, Layperson, First Baptist Church, Seattle
Marilyn Bennett, Layperson, First Lutheran Church, Richmond Beach
Marta Bennett, Parish Associate, University Presbyterian, Seattle
Patrick Brady, Associate Pastor, Overlake Park Presbyterian, Bellevue
Larry Broweleit, Layperson, North Seattle Alliance Church, Seattle
Donna Decou, Associate Pastor, Maplewood Presbyterian Church, Edmonds
Samuel L. Dunn, Layperson, Church of the Nazarene, Seattle
Douglas Ruud, Layperson, Crossroads Baptist Church, Bellevue
John Shaw, Chaplain, Overlake Hospital, Bellevue
Clio Thomas, Pastor, First Advent Christian Church, Seattle

Fuller Seminary in the San Francisco Bay Area

San Francisco Bay Area Extension is one of the
oldest and largest Extension areas in the Extended Education program at Fuller. Begun in 1974, it has experienced significant growth over the past 14 years. Now with more than 280 enrollments in 19 courses, it plays a significant role in theological education in the Bay Area. The continued viability of the Extension program is reflective of the area’s desire to equip the people of God in the San Francisco Bay Area for the work of the ministry.

San Francisco Bay Area Extension was one of the first Extension areas to enable students to earn the Master of Arts degree in Theology without a Pasadena campus residency requirement.

San Francisco Bay Area Extension classes are held at Menlo Park Presbyterian Church.

San Francisco Bay Area Extended Education Office
Arthur Patzia, Area Director
1111 University Drive
Menlo Park, California 94025-4448
(415) 321-7444

San Francisco Bay Area Coordinating Board
Robert S. Medcalf, Chairperson, Senior Pastor,
First Baptist Church, Menlo Park
Donn Anderson, Layperson, Peninsula Community Center, Redwood City
Harold Botts, Pastor, Sequoyah Community Church, Oakland
J. Clayton Fry, Jr., Layperson, Los Altos United Methodist, Los Altos
John Koeker, Family Counselor, Sequoia Counseling Center, Redwood City
Larry Langdon, Layperson, Menlo Park Presbyterian Church, Menlo Park
Kent Meads, Senior Pastor, Union Presbyterian Church, Los Altos
Richard C. Murray, Associate Pastor, Trinity Presbyterian Church, San Carlos
Terry B. Nelson, Associate Pastor, First Presbyterian Church, Santa Cruz
Jo Ann Weiss, Layperson, Foothill Covenant Church, Los Altos
John Wyatt, Layperson, First A.M.E. Zion Church, San Jose

Fuller Seminary in Santa Barbara/Ventura

Santa Barbara/Ventura Counties Extension began in 1977 with 20 enrollments in two courses. Eleven years later it has 90 enrollments in seven courses. This growth is reflective of the area’s desire to equip the people of God in Santa Barbara and Ventura Counties for the work of the ministry. The Extension classes are held at Westmont College in Santa Barbara and Community Presbyterian Church in Ventura.

Santa Barbara/Ventura Extended Education Office
Barry Ryan, Area Director
P. O. Box 2012
Goleta, California 93118-2012
(805) 683-2586

Santa Barbara/Ventura Coordinating Board
John Jackson, Chairperson, Associate Pastor, First Baptist Church, Oxnard
Janet Palmer, Layperson, Mt. Cross Lutheran Church, Camarillo
John Bower, Layperson, Grace Church, Santa Barbara
Susan Copeland, Layperson, First Congregational Church, Santa Barbara
Abraham Friesen, Layperson, Grace Church, Santa Barbara
John Jackson, Associate Pastor, First Baptist Church, Oxnard
Esther Smith, Pastor, Eastminster Presbyterian Church, Ventura
Randy Thyberg, Pastor, Goleta Community Church, Santa Barbara
Marie Wiebe, Senior Pastor, Camarillo Covenant Church, Camarillo

Fuller Seminary in Orange and San Diego Counties

Orange County Extension began in 1973 as a part of the Southern California Extension program. Over the past 15 years, Orange County Extension has experienced significant growth. It currently has more than 330 enrollments in 20 courses. Classes were held in San Diego County for the first time in the fall of 1983. San Diego County Extension has also experienced much growth over the past five years and currently has 112 enrollments in 12 courses. This growth is reflective of the area’s desire to equip the people of God in Orange and San Diego counties for the work of the ministry.

Orange County Extension was one of the first Extension areas to enable students to earn the Master of Arts in Theology degree without a Pasadena campus residency requirement. Orange County Extension classes are held at Southern California College. Classes in San Diego County are held at Solana Beach Presbyterian Church, First Assembly of God Church and Christ United Methodist Church.
Orange County Extended Education Office
Patricia Rexroat, Area Director
1800 E. Garry Street, Suite 216
Santa Ana, California 92705-5803
(714) 261-8699

San Diego County Extended Education Office
Dan Peddie, Area Director
P.O. Box 20593
San Diego, CA 92120
(619) 283-8638

San Diego County Coordinating Board
Brian Lucas, Chairperson, Associate Pastor, Trinity Presbyterian Church, Spring Valley
Steve Hunt, Associate Pastor, First Assembly of God, San Diego
Joan Lehnen, Layperson, Mt. Soledad Presbyterian Church, La Jolla
Jim Seaton, Associate Pastor, Christ United Methodist Church, San Diego

Fuller Seminary in Phoenix
Phoenix Extension began in 1977, with 37 enrollments in three courses. Eleven years later it has more than 230 enrollments in 17 courses. This growth is reflective of the area's desire to equip the people of God in Phoenix for the work of the ministry.

As of March, 1985, Phoenix Extension was...
able to offer the Master of Arts degree in Theology without a Pasadena campus residency requirement. This means that students in Phoenix may earn the M.A. by taking courses solely through the Phoenix Extension.

Phoenix Extended Education Office
Frank Tallman, Area Director
c/o Grand Canyon College
3300 W. Camelback Road
Phoenix, Arizona 85017-1097
(602) 973-5219

Phoenix Coordinating Board
Carol Eaton, Co-chairperson, Layperson, Trinity Bible Church, Phoenix
Joe Charles, Co-chairperson, Layperson, Bethany Presbyterian Church, Phoenix
Alan Gatlin, Layperson, Madison Baptist Church, Phoenix
Roger Gordon, Pastor, King of Glory Lutheran Church, Tempe
Duane Horning, Layperson, Valley Cathedral, Phoenix
Walton Jones, Pastor/Counselor, Landmark Bible Church, Phoenix
Carl Patz, Layperson, North Phoenix Baptist Church, Phoenix
Kaye Schneider, Layperson, Open Door Fellowship, Phoenix
Martin Schneider, Layperson, Open Door Fellowship, Phoenix
Debbie Slagle, Layperson, Trinity Bible Church, Phoenix

Ron Ching, Interim Associate Pastor, Makiki Christian Church, Honolulu
Owen Chock, Layperson, First Chinese Church, Honolulu
Pat Felix, Layperson, Church of the Holy Nativity, Honolulu
Cliff Hoff, President, Hawaii Baptist Convention; Pastor, Olivet Baptist Church, Honolulu
Alan Kay, Layperson, Central Union Church, Honolulu
Nelson Kwon, Associate Director, Hawaii Conference of the United Church of Christ, Honolulu
David E. Milotta, Layperson, Moanalua Community Church, Kaneohe
Gregory Trifonovich, Layperson, First Presbyterian Church, Honolulu
Kathy Wilson, Layperson, Kalihi Union Church, Honolulu
Charles Wong, Layperson, Makiki Christian Church, Honolulu
Milton Yee, Layperson, First Chinese Church, Honolulu
Paul Yoder, Layperson, First Presbyterian Church, Honolulu

DOCTOR OF MINISTRY PROGRAM

Purpose

“The purpose of this degree program is to equip one for a higher level of competence in the practice of ministry than that achieved in the foundational work normally issuing in an M.Div. degree.” (Association of Theological Schools, Procedures, Standards and Criteria for Membership, p. 25.)

The Doctor of Ministry is a professional degree granted by the School of Theology. The program is designed to serve the need of ministers for an experience of continuing education which renews the personal life of faith, further develops professional competence and stimulates continued growth in biblical and theological foundations for ministry. Using the resources of the Seminary, a program of study has been developed which provides options including emphases in pastoral care, church growth, worship/preaching, renewal/evangelism, marriage and family ministries, and church management.

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 the guidance of leaders who have expertise in developing and sustaining effective ministry. The philosophy and goals of the program are to combine theoretical knowledge with a suitable full-time ministry which results in a demonstrable competence.

**Admission Requirements**

Admission to the Doctor of Ministry Program is on the basis of high competence in theology and ministry, as well as motivation to pursue further study in a recognized area of ministry.

Competence in theology will be demonstrated by having received a Master of Divinity degree or its equivalent from an ATS-accredited school with a balanced curriculum, including the recognized disciplines of biblical studies (with one 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.

Applications of those who do not have the equivalent of a three-year Master of Divinity degree will be referred to the Doctor of Ministry Office for evaluation. The Office will then notify the applicant of the courses needed to satisfy equivalency. Once the stipulations set forth by the D.Min. Office are fulfilled, the Admissions Committee will review the application for the purpose of taking formal action on it. No work done to complete the equivalency requirement will count toward the D.Min. degree.

Competence in ministry will be evaluated on the basis of at least two years in ministry after receiving the Master of Divinity degree. The candidate must have completed at least five years in ministry before being awarded the Doctor of Ministry degree, and must be currently involved in some form of full-time ministry. Continuation in the D.Min. program requires continued involvement in ministry.

The committee on admissions 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 personal development, as well as motivation to pursue further study in church leadership and ministry skills.

Applicants who are not native speakers of English must pass a written and oral English examination (TOEFL) with a score of 550 before admission is granted. Further information on this examination may be found on page 27 of this catalog.

**Degree Requirements**

The in-ministry/continuing education model of the Doctor of Ministry Program builds on the biblical, theological and professional foundations of an accredited M.Div. degree, providing advanced study in theology and ministry within the context of the candidate's ministry.

The Doctor of Ministry degree requires the completion of 48 units of credit. Eight units of credit are assigned for completion of the dissertation or ministry project. The remaining 40 units are chosen from a schedule of specially designed seminars (eight units each), courses (four units each), or sessions of 12 units. One four-unit course with a biblical or theological emphasis must be included. Students may enroll for up to 24 units in one academic year, completing the degree requirements in two to five years. However, it is recommended that only 12 units be taken in one academic year. Only B work and above will count toward satisfying graduation requirements (except that one B- grade is allowed).

Each session, seminar or course has three components:

1. A reading assignment which must be completed prior to classroom interaction (3,000 pages for a seminar, 1,500 pages for a course, or 4,500 pages for a session);
2. A two-week intensive period of classroom interaction; and
3. An extensive post-session project which synthesizes reading and class work and applies them to the ministry situation.

Each 12-unit session is designed as a structured academic experience requiring approximately six months for completion of the three components. Classroom activity is scheduled in one and two-week sessions during each of the four academic quarters in order to allow students to utilize their study and vacation leave for this continuing education program. Each applicant may design a program of study which best meets personal needs and vocational interests. Seminars (8 units) meet for four hours each morning of the two-week period (or for eight hours per day during one-week sessions), and courses (4 units) meet for two hours each afternoon, with sessions (12 units), whether for one or two weeks, including both time periods.

**Dissertation or Ministry Project.** The Doctor of Ministry program culminates with the completion of a dissertation or ministry project. 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 dissertation or supervised ministry project proposal; and 3) completion of any admission deficiencies. Students initiate the process by submitting to the Doctor of Ministry office an outline and synopsis for a dissertation or submitting a proposal for a supervised ministry project.

**Dissertation.** The dissertation incorporates significant research, reading and class work done in connection with the seminars and courses, and
builds a bridge between theological and practical understandings and a specific plan for the local church or other areas of ministry. The mentoring process for the development and writing of a dissertation involves tutoring in the basic principles of a theology of ministry as well as guided formulation of a dissertation topic and outline. This process is divided into two phases: 1) a tutorial in theology of ministry (open to students attending their first two-week session on campus) that involves interaction and discussion based on the text Theological Foundations for Ministry, edited by Ray S. Anderson, and 2) a tutorial on constructing and writing a dissertation project (open to students who have completed 24 units). Both tutorials of four class hours each are offered in conjunction with most sessions and are provided as part of the dissertation fee.

An abstract must be submitted with the completed dissertation. The abstract becomes a part of the document.

Ministry Project. The ministry project, a supervised project of parish involvement, can be substituted for the dissertation. 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 and must be approved by the Doctor of Ministry Faculty Committee. 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 description of the project, including strategy for implementation and time schedule (ordinarily from three months to one year in length); 4) an explicit strategy for parish involvement in the project; 5) criteria for evaluation of the project after its completion.

The foundation for the ministry project is the course Theology for Ministry (4 units), which is an exercise in theological reflection designed to assist the Doctor of Ministry participants in the development of their own theology of ministry. The course includes a tutorial of four class hours and must be attended during one of the sessions on campus. This course is a requirement and must be taken as an independent study.

Concentrations

The Doctor of Ministry degree is normally a generalist degree. However, in some cases, a student may wish to design a program of study with one primary focus of ministry. In several areas of study, it is possible to take up to 60 percent of the class work required—that is, 24 units—in a given area. The remaining class work is chosen from the general curriculum according to individual needs and goals. Areas of concentration presently available include:

Church Growth. The student will be trained in both the practical methodologies and the theoretical base of church growth, applied to the North American church scene. Coursework available includes Church Growth I: Principles and Procedures of Church Growth (8 units), Case Studies of Growing Churches (4 units); Church Growth II: Anthropological and Historical Dimensions of Church Growth (8 units) and Theological Foundations of Church Growth (4 units).

Pastoral Care. This concentration trains the student to counsel others on a practical level in a relational style, to discern the dynamic processes in life situations, to plan effective therapeutic interventions within the church, to take corrective action, and to handle some of the personal hazards that can arise. Included in the classwork are Pastoral Strategies for Crisis Intervention (12 units) and The Minister’s Personal Growth and Skill Development (12 units).

Renewal/Evangelism. Classes, seminars and sessions available in this area include The Renewal of the Life and Mission of the Church (8 units), The Training of the Laity for Ministry (4 units), Building Christian Community Through Small Groups (8 units), Community Issues in First Corinthians (4 units), and Spirituality and Ministry (12 units).

Preaching/Worship. Coursework available includes Theology and Practice of Preaching (12 units).

Marriage and Family Ministries. Sessions available in this area include Marriage and Family Ministries in the Local Church (12 units), and Building Strong Families in the Local Church (12 units). The coursework in this area includes an emphasis upon both the preventive (i.e., strengthening family life) and the corrective (i.e., counseling troubled families).

Christian Organizational Development. Designed for executives in Christian organizations, this concentration builds on seminars offered by Fuller’s Institute for Christian Organizational Development. Seminars available include Strategic Planning (8 units), Fund Raising (8 units), Developing Effective Leadership (8 units), Human Resource Management (8 units), and Financial Management (8 units).
Church Management. Persons concentrating in this area may take seminars offered by the Institute for Christian Organizational Development. Courses and seminars may be selected from the following: Conflict Management in the Local Church (4 units), Church Management (8 units), Church Planning (8 units), Fund Raising and Communication Strategies for the Local Church (8 units), and Developing Effective Leadership (8 units).

Registration and Expenses

Only those who have been officially admitted into the program may reserve a place in class. Reservations may be confirmed for sessions, seminars and courses by submitting a $100.00 deposit toward tuition. Class size is limited to approximately 45 persons. Classes tend to fill up six months in advance; it is therefore recommended that a first and second choice be submitted.

Tuition for the entire Doctor of Ministry program is $5,592. In addition, a $75 graduation fee and a $70 dissertation or ministry project binding fee are charged. If preferred, each 8-unit seminar ($932), 4-unit course ($466), and 12-unit session ($1,398), and the dissertation or project fee ($932), may be paid on an individual basis as studies progress. A deferred payment plan is available. The above prices are guaranteed to June 15, 1988.

The cost for the audit participant is $466 per two-week class session. Credit students enrolled in a seminar may audit the related course without charge, or vice versa.

Meals are available at the Seminary Monday through Friday. The Doctor of Ministry office will assist you with housing arrangements when requested.

Off-Campus Locations

In addition to the sessions on campus, classes and seminars are offered from time to time in other locations. Twenty-four units may be taken at these off-campus locations; the remaining 24 units (including the dissertation or ministry project) must be taken on the Pasadena campus.
Courses of Study

The following sessions, seminars and courses are offered in support of the Doctor of Ministry program.

CF 711 Building Christian Community Through Small Groups (8 units). This seminar focuses on the birth, care and feeding of Christian small groups, particularly as they can function in the life of a local congregation. A variety of types of groups will be studied, including neighborhood Bible studies, personal support and sharing groups, task/action groups, including committees, and accountability groups. Philosophies of small group ministry will be explored, along with strategies for beginning groups and maintaining them in a church, training leaders and the dynamics of small group interaction.

CF 720 Spirituality and Ministry (12 units). This session seeks to explore the dynamics of the spiritual life both as related to the pastor’s own life of faith and prayer and to the pastor’s role of spiritual leadership in the congregation. Emphasis will be given to the participant’s own spiritual pilgrimage, leading others in their spiritual pilgrimage, spiritual issues in a ministry context, and the development of spiritual disciplines personally and congregationally. Includes small groups, giving and receiving spiritual direction, research and reading. Involves assignments in the ministry setting in addition to work on campus.

CN 705 The Minister’s Personal Growth and Skill Development (12 units). The work of the Christian ministry has many emotional hazards. This seminar will examine these hazards as they pertain to the mental health of the minister. 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 and role conflicts; problems of anger, depression, assertiveness and relationships; as well as techniques for self-modifying behavior.

EV 706 The Renewal of the Life and Mission of the Church (8 units). This seminar will deal with some of the biblical aspects of the nature of the church and forms of congregational life which appear to be conducive to renewal and missions. Among the subjects considered will be the personal renewal of the pastor, renewal through the mutuality of the members of Christ’s body for growth and ministry, the Holy Spirit as divine Enabler, and mobilizing the local congregation for ministry.

EV 715 The Training of the Laity for Ministry (4 units). This course presents the biblical and theological basis for lay ministry and explores strategies that translate this biblical concept into a comprehensive model of shared ministry for the local church. The student will assess the shared ministry status of a particular church; develop specific ministry objectives (in the light of the biblical directives); and devise programmatic strategies to implement the objectives. Historical background, contemporary models and motivational dynamics of lay ministry will be investigated.

LG 712 Fundamentals of Biblical Exegesis (8 units).

This seminar is offered in a two-week intensive model. Pre-seminar assignments and a post-seminar project are required. The exegetical component will be based on the use of Greek language skills and will fulfill the Master of Divinity equivalency requirement for New Testament Greek for D.Min. students. Providence

MF 722 Marriage and Family Ministries in the Local Church (12 units). This session is designed to provide religious leaders with both a philosophy and methodology for a ministry to families in the local church. Relevant scripture and current theory and research in the social and behavioral sciences are combined into a comprehensive approach to the family as it develops through its life cycle from the premarital stage to retirement and aging; includes discussion of the issues pertaining to the single person and the single parent as they relate to the local church. Guersey

MF 724 Building Strong Families Through the Local Church (12 units). This session will focus on the factors special to the local church for building and maintaining a strong family life. Topics addressed will be problem solving and expressiveness in family interaction; family decision making; family power issues; parenting issues; stress and crises management in the family; issues of the divorced; single-parent families and step-families; flexibility in sex roles; and maintaining healthy regard for each member’s sexuality. The development of the parent-child bond from infancy through adolescence will be understood in the light of the dual need for family closeness and individual separateness. The seminar format will consist of lectures and experiential kinds of learning. J. O. and J. K. Balswick

MF 726 Pastoral Strategies for Crisis Intervention (12 units). This session will focus on the pastoral office, offering a variety of effective intervention strategies for catastrophes which impact families and individuals frequently but without warning and with devastating consequences. Topics to be addressed are death (suicide, abortion, euthanasia, etc.) and catastrophic illness, domestic violence and sexual abuse, substance abuse (alcohol and drugs), and divorce. The seminar format will include a theoretical and ethical component, simulation, and experiential learning. Anderson

NT 702 Community Issues in 1 Corinthians (4 units). This seminar explores principles for twentieth-century problems in Christian community. Among issues in the urban, socially mixed, charismatic, five-year-old congregation at Corinth: cliquishness and superficiality, church discipline and church authority, love and liberty, sexual behavior among Christians, feminism, “charismamia” and doctrinal deviance. Spittel

OD 761 Strategic Planning for Christian Organizations (8 units). This week-long seminar focuses on the strategic issues underlying the planning process, with special attention to the organizational mission and values. A planning model is developed with consideration of the theological implications. Wright, Anderson

OD 762 Fund Raising for Christian Organizations (8 units). This seminar examines how to apply fund-raising principles to direct mail, capital-gift campaigns, foundation and corporate giving, special events and television. It views communications theory, research, mass media, and fund raising in the light of theological, ethical and marketing considerations. Reid, Jespersen

CONTINUING AND EXTENDED EDUCATION
OD 765 Human-Resource Management for Christian Organizations (8 units). This five-day seminar focuses on the role of human-resource management in organizational effectiveness. Executives of Christian organizations, pastors, and executive directors will learn strategies for improving organizational performance and individual productivity.

PM 703 Theology and Practice of Preaching (12 units). This seminar will include lectures on the theology and practice of preaching, review of major homiletical and hermeneutical principles, consideration of preaching in the context of worship and liturgy, and a practicum experience.

PM 710/PM 714 Church Growth II (12 units). This session combines a seminar (PM710 Anthropological and Historical Dimensions of Church Growth, 8 units) and a course (PM714 Theological Foundations of Church Growth, 4 units) to comprise a special module for advanced students of church growth. This in-depth analysis of the cultural, historical and theological presuppositions of the church growth movement is by faculty members of the School of World Mission. Prerequisite: PM705. Wagner, George

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. Anderson

PM 713 Conflict Management in the Local Church (4 units). This is a course designed to equip religious leaders with an understanding of conflicts in the local church, and the skills to deal with them. Recognizing that individual differences are the essence of vitality and enthusiasm, the course is based on the proposition that conflict is to be welcomed, encouraged and managed. The goals to be taught are interpersonal acceptance and group effectiveness.

PM 752 Church Planning (6 units). Learn how to structure your church's plans and goals in the light of New Testament concerns and mandates. Examine your church's purpose and determine how to identify and follow through on your long-range goals. Study how to structure your staff and administrative teams to facilitate the forward movement of your church life and ministry.

PM 754 Fund Raising and Communication Strategies in the Local Church (8 units). This week-long seminar will focus on relationships between the needs of the community, the resources of the church and the ministries developed to link the two. Topics include knowing the community, the use of media, and funding the church budget.

INSTITUTE FOR CHRISTIAN ORGANIZATIONAL DEVELOPMENT

Purpose
The Institute for Christian Organizational Development was established in 1981 to address the need for management training designed specifically for the Christian leader. The Institute offers graduate-level training seminars and short-term workshops experiences in various management areas. Week-long intensive seminars are scheduled on the Pasadena campus. One- and two-day workshops are offered at a variety of locations around the country.

Admission
Participants in the Institute training events must be already engaged in a leadership role in ministry. Executives of Christian organizations, pastors, denominational and mission executives, and
Christian men and women carrying executive responsibilities in the corporate world form the primary constituency of the Institute. Special workshops and courses are developed for seminary students preparing for their leadership role in the Church and its varied ministries. These courses are offered on campus and through the Extended Education Program.

Curriculum

The basic Institute curriculum is offered on two tracks, one for pastors, leading to a concentration in Church Management within the Doctor of Ministry program, and one for executives, leading to a concentration in Christian Organizational Development in the M.A. or D.Min. programs of the School of Theology.

Regularly scheduled seminars in the Church Management concentration include:
- Church Management: Building People
- Leadership Development
- Church Planning
- Funding and Communicating the Local Church Ministry

The concentration in Christian Organizational Development includes the following seminars:
- Leadership Development
- Strategic Planning
- Human-Resource Management
- Communication Strategies
- Fund Raising
- Financial Management

Workshops and other short-term events are developed in response to identified needs in the church and para-church organizations. Recent workshops include:
- Care and Motivation of Volunteers
- Direct-Mail Fund Raising
- Public Relations
- Developing Leadership

In addition, an annual series of seminars for chief executive officers and trustees on Christian leadership has been developed. The seminars are offered in both Pasadena and Chicago.

Faculty

The faculty for the Institute are drawn from the ranks of faculty and administration of the Seminary as well as from the ranks of Christian leaders in ministry and business around the country. Each seminar is led by a faculty team of at least one practicing management expert and a theologian or minister. The Institute faculty for 1987-88 include:

Ray S. Anderson, Professor of Theology and Ministry, Mentor for the Doctor of Ministry Program, School of Theology, Fuller Theological Seminary
James Appleton, Vice-President of Development, University of Southern California
Mark Lau Branson, Dean, Fellowship Bible Institute
Paul Cedar, Senior Pastor, Lake Avenue Congregational Church, Pasadena
Samuel Delcamp, Vice-President of Development, Fuller Theological Seminary
Gary Demarest, Senior Pastor, La Cañada Presbyterian Church
Max DePree, Chairman, Herman Miller, Incorporated
Gary Evans, Vice-President/Creative Director, Television and Films, Russ Reid Company
David Allan Hubbard, President, Fuller Theological Seminary
Keith Jespersen, Vice-President of Client Services, Russ Reid Company
John Johnson, Marketing and Advertising Consultant
Paul Larsen, President, Evangelical Covenant Church of America
David Luecke, Vice-President for Seminar Services, Christian Leadership and Management, Fuller Theological Seminary
Richard Mouw, Professor of Philosophy and Christian Ethics, School of Theology, Fuller Theological Seminary
Sylvia Nash, Executive Director, Christian Ministries Management Association
David Pollock, Church Administration Consultant
Russ Reid, President, Russ Reid Company
Lewis B. Smedes, Professor of Theology and Ethics, School of Theology, Fuller Theological Seminary
Keith Smith, Professor of Finance, Purdue University
Robert Sorensen, Vice-President for Administration, Washington University
John Spencer, Director of Personnel, World Vision International
Russell Spittler, Director of the David du Plessis Center for Christian Spirituality and Associate Professor of New Testament, School of Theology, Fuller Theological Seminary
Fred Stabbert, Director of Business Development, Hammermill Paper Company
W. Robert Stover, Founder and President, Western Temporary Services, Inc., and Chairman of Fuller Seminary Board of Trustees
C. Davis Weyerhaeuser, Director (Retired), The Weyerhaeuser Company; Honorary Chairman of Fuller Seminary Board of Trustees
Walter C. Wright, Jr., Associate Provost for Continuing and Extended Education, Director of the Institute for Christian Organizational Development, and Assistant Professor of Christian Leadership and Management
Board of Advisors

Dr. Ted W. Engstrom, President Emeritus, World Vision, U.S.
Dr. James Appleton, Vice-President of Development, University of Southern California
Dr. William Fore, Assistant General Secretary of Communications, National Council of Churches
John Johnson, Marketing and Advertising Consultant
Dr. Virginia Patterson, President, Pioneer Ministries, Incorporated
Russ Reid, President, Russ Reid Company
David Secunda, President, American Management Reviews
Dr. Keith Smith, Professor of Finance, Purdue University
Robert Toms, Partner, Caldwell and Toms, Incorporated
Robert Wiley, Director, Lowell Berry Foundation
Dr. Walter C. Wright, Jr., Associate Provost for Continuing and Extended Education, Fuller Theological Seminary and Director of the Institute for Christian Organizational Development

LOWELL W. BERRY INSTITUTE FOR CONTINUING EDUCATION IN MINISTRY

Purpose

The purpose of the Lowell W. Berry Institute is to provide a system of continuing education events to church professionals and lay leaders. These events provide a unique resource to the church and the community in specialized areas of theology and ministry.

Curriculum

The Institute participates each year as a sponsor of major multi-session national conferences. The National Convocation of Christian Leaders, an ecumenical, evangelical gathering of Christian leaders, both lay and professional, with a focus on seeking, finding and sharing more effective means of ministry, is scheduled on a bi-annual basis as a part of this commitment. The theme of a recent Convocation, held in San Diego, California, was "The Lordship of Jesus Christ and the Local Church." Another example is the National Conference on Church and Family held in St. Paul, Minnesota, in August, 1984, with the theme "Building the Church Through Strengthening Its Families." The Conference on Biblical Exposition was held on the Seminary's Pasadena campus during the spring of 1985, and in April, 1988, the Institute, in cooperation with the Institute for Christian Organizational Development, will host a national conference in Pasadena entitled "The Management of Ministry—The Ministry of Management."

The Institute also sponsors regional conferences, such as the annual Oak Brook Conference on Ministry held in Oak Brook, Illinois, and co-sponsored by Christ Church of Oak Brook.

In addition, the Institute plans local workshops on specialized topics. A consultation on alcoholism—"Alcoholism: Your Church Can Help!"—is presented each spring. Two seminars with Dr. Clifford Penner and Joyce Penner on "The Gift of Sex" are scheduled each year. The Institute also coordinates the annual Korean Pastors' Seminar, which allows working pastors associated with the Asian Center for Theological Studies and Mission in Seoul, Korea, to interact with Fuller Faculty members and to visit growing churches in Southern California.

Continuing Education Units. The events sponsored by the Institute may earn Continuing Education Units (non-credit 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. The Continuing Education Committee can grant CEU recognition to any Seminary-sponsored event which meets CEU guidelines.

Participants in an approved Seminary-sponsored event may apply for CEU's only if they are not taking the course or seminar in question for academic credit (that is, they must be course auditors or participants in a non-credit special event). A one-time fee will be charged to set up a Continuing Education Unit file in the Office of Continuing Education. Under no circumstances will CEU's be transferred as or converted to academic credit.
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COMMUNITY STANDARDS

Statement on Sexual Standards and Marriage and Divorce

Preamble

We recognize that the power which Jesus Christ has imparted to his Church has among its purposes the redemption of our lives, including the formation and maintenance of the moral integrity of the community. Such power is an utter necessity in a world that challenges Christian integrity in every area, especially the areas of sexuality and marriage.

We know also that such integrity entails the struggle to understand what is required of us as Christians and the resolve to put that understanding into practice. Therefore, in matters of Christian conduct, mutual instruction and encouragement as well as open dialogue are desirable, as a Christian community seeks to help its members mature in their own lives and to prepare them to serve others who long for maturity.

This maturity ought to include the practice of loving confrontation when any member of a Christian community feels that another member is living in violation of what the Bible teaches about Christian conduct. The Seminary, therefore, encourages individuals to follow, where feasible, the steps of confrontation and dialogue described in Matthew 18:15-22. Where these steps either discover that no wrongful conduct has taken place or they prompt repentance and change of conduct on the part of the one who has violated the biblical standards, the matter may be dropped.

Wherever circumstances warrant, however, the Seminary itself will assume responsibility for investigation and subsequent procedure of discipline as described below.

The use of the policies here stated should always be viewed as a last resort. In no way do they exempt the Seminary from making every possible effort to encourage stable family life and wholesome approaches to sexuality, to provide education and counseling to those in need, to extend Christian charity to all parties involved in marital conflict or the struggle for sexual identity, and to demonstrate the personal forgiveness available through Christ for all human failure.

Statement on Sexual Standards

Men and women of God are suited for Christian service by moral character as well as by academic achievement and spiritual gifts. They are qualified by compassion for individual persons, by sensitivity to the needs of the communities of which they are a part, by a burden that the whole of God's will be obeyed on earth, by personal integrity, and by readiness to accept correction and a desire
for moral growth. Candidates for a degree from Fuller are expected to exhibit these moral characteristics.

The ethical standards of Fuller Theological Seminary are guided by our understanding of Scripture and our commitment to its authority regarding all matters of Christian faith and living. The Seminary community also desires to honor and respect the moral traditions of the churches for whose students we seek to provide training. These moral standards encompass every area of life, but the confusion about this specific topic demands that the community speak clearly regarding sexual ethics.

Our understanding of a Christian sexual ethic reserves heterosexual union for marriage and insists on continence for the unmarried. We believe premarital, extramarital and homosexual forms of explicit sexual conduct to be inconsistent with the teaching of Scripture.

Consequently, we expect all members of the Seminary community—trustees, faculty members, students, administrators, and classified staff members—to abstain from what we hold to be unbiblical sexual practices.

If any member of the administration, faculty, trustees, classified staff, or student body is charged with failure to abide by this Statement of Sexual Ethics, the Seminary will invoke the procedures for investigation and, where necessary, discipline outlined in the Faculty, Staff, or Student Handbooks.

Statement on Marriage and Divorce
The Seminary's biblical convictions and churchly responsibilities call us to make clear our commitment to Scripture's teachings on the nature of marriage as a covenant. These teachings view marriage as a witness to the permanent relationship between Christ and his Church, and do not condone divorce as an acceptable way of solving marital differences.

Our concern for the sanctity of marriage must show itself in attitudes and programs that foster marital harmony and in support and compassion for those who struggle to keep their marriages stable, under the almost relentless pressures of our society. At the same time, our spiritual commitment requires fidelity within marriage and sexual continence outside of it for participation in the official life of the Seminary, whether as trustee, faculty member, student, administrator, or staff member whose position is classified as central to the religious goals and activities of Fuller (hereafter called "classified"). The Seminary's role in serving a multidenominational constituency and in encouraging Christian ethical conduct among the leadership of the churches requires that the members of the Seminary community be exemplary in these and all other ethical matters.

We take with full seriousness the apostolic pattern that sets up special qualifications in character and conduct for Christian leaders (e.g., 1 Tim. 3:1-13), including stability of marriage and family life. These qualifications are carefully considered in the selection of trustees, faculty members, administrators, and specially classified staff members. No divorced person will be called to any of these offices without a thorough review of the circumstances of the divorce by the Trustee Affairs Committee in the case of trustees, the Faculty Senate in the case of faculty members or academic administrators, and the Administrative Cabinet in the case of other administrators. Where the recommendation of the appropriate committee is to proceed with the appointment, the recommendation concerning trustees and non-academic administrators shall be submitted to the Board for final approval; recommendations concerning faculty members and academic administrators shall be reviewed by the Joint Faculty before submitting them to the Board for the final approval.

Where divorce occurs in the life of any trustee, faculty member, administrator, or classified staff member, while officially related to the Seminary, the person is to notify the administrator to whom he or she is directly responsible. Normally that administrator would be, in the case of trustees, the chairperson of the Board; in the case of a faculty member, the appropriate Dean; in the case of administrators or classified staff members, their cabinet-level supervisors. The divorcing person is to submit a letter explaining the circumstances at the time of the interlocutory judgment of the dissolution. The responsible administrator will submit a report and recommendation to the President in the case of Seminary personnel, or to the Trustee Affairs Committee in the case of trustees.

Where a student undergoes the tragedy of divorce while in any program of the Seminary, that student shall, by the time of the interlocutory judgment, submit a letter explaining the circumstances of the divorce by the Dean of the school in which he or she is enrolled. The Dean will submit a report and recommendation to the Provost. If further investigation is necessary, the process shall be carried out in accordance with the procedures for investigation and discipline defined in the Student Handbook.

In any of these cases, failure to report the divorce within thirty days after the interlocutory judgment shall be grounds for discipline.

"Because this position involves work central to the religious goals and activities of Fuller and the representation and espousal of such goals and activities, it is necessary to the normal operation of the Seminary and it is, therefore, required that the person to occupy this position subscribe to and execute a statement of faith."

GLOSSARY OF TERMS
The following terms have proved consistently dif-
ficult to understand for students coming to Fuller from other educational systems. This difficulty is experienced by students from European educational systems as well as Third World students.

**Comprehensives:** an examination or series of examinations to be taken as required parts of a degree program or for admittance to a higher degree program. These may be based on knowledge gathered from all the course offerings, or from a specific set of core courses, in which case they should be scheduled shortly after the completion of the core courses.

**Core Courses:** basic required courses which form a necessary foundation for all other coursework in a specific degree program and, if possible, should be taken at the beginning of the program.

**Course:** a specific field of study undertaken with a professor for a set period of time and for a specific number of units.

**Credit:** acknowledgement that a specific course has been satisfactorily completed and is registered on the student's official record. Credit is received for any passing grade. Another meaning of “credit” is that of a measure of credit, for example, “four credits” or “four units of credit” for a course. Normally a minimum of 25-30 hours of class time, research and study is required for each unit of credit that is earned for a class.

**Credit/No Credit:** 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 “credit” for pass and “no credit” for fail. All coursework 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.

**Cumulative Grade Point Average:** a single decimal grade which is a numerical score representing the average of all letter grades received by a student for all courses completed. The cumulative grade point average is recorded on the grade card which reports the results of each quarter's work. See also “grade point average.”

**Dissertation:** the final written work submitted by a student as part of the higher degree requirements of a doctoral program.

**Elective:** a non-required course, which may be chosen by the student for inclusion in his or her degree program alongside those courses required by the program. A number of elective courses must be taken to complete the total number of units in most degree programs.

**General Exams:** a series of examinations required in School of World Mission degree programs, covering the six major fields of missiology. These are described more fully in the School of World Mission section of this catalog.

**Grade Point Average:** the grade point average (GPA) designates the estimated merit of a student's work in the form of a decimal which repre-
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.

### Summer Short-term Sessions 1988

- **June 20-July 1**
- **July 11-22**
- **July 25-August 5**
- **August 8-19**
- **August 22-September 2**

### Fall Quarter 1987

- **September 28-December 11**
  - Orientation of new students
  - Fall quarter registration
  - Classes begin
  - Winter quarter registration
  - Thanksgiving recess
  - Class, s end
  - Quarterly examinations
  - Christmas recess

### Fall Quarter 1988

- **September 26-December 9**
  - Orientation of new students
  - Fall quarter registration
  - Classes begin
  - Winter quarter registration
  - Thanksgiving recess
  - Class, s end
  - Quarterly examinations
  - Christmas recess

### Winter Quarter 1988

- **January 4-March 18**
  - Classes begin
  - Martin Luther King Day observed
  - Washington's birthday observed
  - Spring quarter registration
  - Classes end
  - Quarterly examinations
  - Spring recess

### Winter Quarter 1989

- **January 4-March 17**
  - Classes begin
  - Martin Luther King Day observed
  - Washington's birthday observed
  - Spring quarter registration
  - Classes end
  - Quarterly examinations
  - Spring recess

### Spring Quarter 1988

- **March 28-June 10**
  - Classes begin
  - Good Friday
  - Summer quarter registration
  - Memorial Day observed
  - Baccalaureate
  - Classes end
  - Quarterly examinations
  - Commencement
  - Summer recess

### Spring Quarter 1989

- **March 27-June 10**
  - Classes begin
  - Summer quarter registration
  - Memorial Day observed
  - Baccalaureate
  - Classes end
  - Quarterly examinations
  - Commencement
  - Summer recess

### Summer Quarter 1988

- **June 20-September 2**
  - Ten-week classes begin
  - Independence Day observed
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GIFT OPPORTUNITIES

The expenses at Fuller Theological Seminary are comparable to those of similar institutions and are kept so by the regular giving of interested Christian people. No student pays the complete cost of his or her education. Substantial sums are sought annually by the Seminary to make up the difference between what the seminarian pays and the actual cost of education.

There are many ways in which one can give to Fuller Theological Seminary. Appreciated securities or property, as well as life insurance, may be given to the Seminary with considerable tax savings to the donor. Contributions may also be made with a retained life income through trusts or annuity agreements. Wise estate planning may also provide opportunities for conservation of wealth, as well as income and estate tax savings to the donor.

Investments in the lives of men and women who are training for Christian service at Fuller Theological Seminary may also be made by leaving funds for this purpose in one’s will. The legal form for a bequest to Fuller Theological Seminary should read as follows:

I give, devise and bequeath to Fuller Theological Seminary, a California non-profit corporation located at Pasadena, California, the sum of $____ (or property herein described) to be used by its Board of Trustees as it may deem advisable for the benefit of the students of Fuller Theological Seminary.

For further information regarding ways of giving to Fuller Theological Seminary, please direct your inquiries to:
Director of Estate Planning Services
Fuller Theological Seminary
Pasadena, CA 91182
(818) 584-5490

DIRECTORY

Correspondence with the Seminary will be expedited if communication is directed to the following officers:
Admission to the School of Theology
Coordinator of Admissions

Admission to the School of World Mission
Coordinator of Admissions

Admission to the School of Psychology
Coordinator of Admissions

Financial Aid
Director of Financial Aid

Transcripts
Registrar

Student Accounts
Coordinator of Student Accounts

Placement
Director of Career Services

Internships (Theology Students)
Director of Field Education

Denominational Concerns
Associate Provost for Church Relations

Faculty Personnel and Curriculum
Provost

Extended Education
Assistant Director of Extended Education

Extended Education Area Directors (see pages 137–140)

Gifts
Vice President for Development

Bequests, Annuities and Trusts
Director of Estate Planning Services

Alumni/ae Affairs
Director of Alumni Relations

Public Relations
Director of Communications and Public Affairs

Fuller Theological Seminary
Pasadena, California 91182
(818) 584-5200 or (213) 684-2520

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Request for Application

Tear out and mail this request for application to:
Admissions, Fuller Theological Seminary, Pasadena, California 91182

Name (Please print) _____________________________________________________________ Date __________
First Middle Last

Mailing address ________________________________________________________________
Street and Number
City State Zip

Telephone ( ) ________________________________________________________________

College from which I did/will receive the bachelor’s degree:
__________________________________________________________

If admitted, I plan to enter: ____________________________________________ quarter, 19_____

Please send me an application for the following program:

SCHOOL OF THEOLOGY
☐ Master of Divinity (M.Div.)—mark concentration below if applicable
☐ Master of Arts (M.A.)—mark concentration below if applicable
☐ Unclassified*
☐ Limited Graduate Student* or Visiting Student*
☐ Doctor of Ministry (D.Min.)
☐ Doctor of Philosophy (Ph.D.) or Master of Theology (Th.M.)
Concentrations (M.Div. or M.A., School of Theology):
☐ Marriage and Family Ministries
☐ Christian Formation and Discipleship
☐ Family Pastoral Care and Counseling
☐ Youth Ministries
☐ Theological Studies Program for Black Ministers
☐ Theological Studies Program for Hispanic Ministers
☐ Cross-Cultural Studies

SCHOOL OF WORLD MISSION
☐ Master of Arts (M.A.) in Missiology
☐ Master of Arts (M.A.) in Cross-Cultural Studies
☐ Master of Theology (Th.M) in Missiology
☐ Unclassified*
☐ Limited Graduate Student* or Visiting Student*
☐ Doctor of Missiology (D.Miss.)
☐ Doctor of Philosophy (Ph.D.) in Missiology
☐ Doctor of Philosophy (Ph.D) in Intercultural Studies

SCHOOL OF PSYCHOLOGY
☐ Doctor of Philosophy (Ph.D.) in Clinical Psychology
☐ Doctor of Psychology (Psy.D.) in Clinical Psychology
☐ Master of Arts (M.A.) in Marriage and Family Therapy
☐ Doctor of Philosophy (Ph.D.) in Marriage and Family Studies

*See page 26 of this catalog for definitions
Reduced for Application

The exchange of letters between the "headmaster" and the "principal" is a common practice in educational institutions. It is usually initiated to discuss the progress of a student or to address any concerns that may arise during their time at the school. The letters are an important part of the communication process, allowing for regular updates and ensuring that all parties are informed of the student's academic standing and any issues that need to be addressed. This process helps to maintain a strong relationship between the school and the student, ensuring that the student receives the necessary support and guidance to succeed.